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THE

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ENLARGED:

From MAY to AUGUST, *inclusive.*

M, DCCC, IX.

With an APPENDIX.

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(That last infirmity of noble mind)
To scorn delights and live laborious days." MILTON.

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Page 3. l. 14. from bott. put only a comma after '*tender*.'
12. l. 14. from bott. put a comma after '*poor*.'
19. l. 8. from bott. dele the comma after '*parts*.'
29. l. 15. put a comma after '*epithet*.'
40. l. 6. from bott. put a colon after '*history*,' and a comma after '*but*.'
41. l. 23. put a turned comma after '*Israelitei*.'
61. l. 14 and 15. dele the words '*and consort*.'
65. l. 15. from bott. for '*not pursue*,' r. *not to pursue*.
98. l. 27. dele the comma after '*pamphlet*.'
100. l. 1. for '*Psaumées*, r. *Psaumes*, and add the word *tirés*.
108. l 18. put a semicolon after '*age*.'
110. l. last, dele the comma after '*Articles*.'
177. l. penult. for '*occurs*. r. *occurs*.
179. l. 27. dele the comma after '*Appendix*.'
214. the price of Art. 27. should be 6s.
219. l. 7. dele 'He.'
299. l. 15. read '*in science than on the extent*.'
378. l. 5. remove the comma from '*occupies*' to '*explains*.'
430. Art. 13. l. 5. for '*pp*. 340. *about*, read '*about pp*. 340.'

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THE

MONTHLY REVIEW,

For MAY, 1809.

ART I. *Travels in Turkey, Italy, and Russia,* during the Years 1803, 1804, 1805, and 1806, with an Account of some of the Greek Islands. By Thomas Macgill. Crown 8vo. 2 Vols. 9s. Boards. Murray. 1808.

COMMERCIAL pursuits having led Mr. Macgill to visit the shores of the Mediterranean, he very naturally communicated to his friends, in a series of letters, all those particulars which struck him as worthy of remark: but we are also told, in the hackneyed style, that he had no thoughts of publishing these epistolary details till, on his return, he found the *importunities* of his correspondents too urgent to be resisted. We cannot very highly commend his discretion in yielding to these suggestions; since we are forced to avow our opinion that he is not gifted with the accomplishments of an interesting writer. His materials are meagre; his style is insipid, and not always correct, nor free from Scotticisms; and his historical accuracy is often questionable. As few books of travels, however, can be altogether without amusement and instruction, some useful information has certainly been collected by Mr. M., chiefly of a commercial nature; and his performance has been introduced into the world without pomp or pretension. Though it is disfigured by occasional patches of bad fine-writing, and by some aukward endeavours at vivacity and humour, yet it is, on the whole, creditably exempt from those fantastic impertinences which deform the pages of most modern tourists.

His first letter is dated from Venice, which he visited in the Spring of 1804, and of which he gives a deplorable and heart-breaking picture. After having bewailed the degradation and beggary which the revolution brought on the dastardly and worthless nobility of this republic, he makes an excursion to Ancona, where the most remarkable occurrence is a horse-race after the Italian fashion. The horses, he says, as so many other travellers have said before him, are still

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made to run without riders, and are urged forwards by little balls with sharp points hung at their sides, and by pieces of tin-foil fastened to their hinder parts. This method of conducting the sport would, no doubt, be received with merciless derision at Newmarket: but the scheme for deciding the race, by a slight string coloured with red lead, stretched across at the winning post, and which inevitably leaves a mark on the chest of the victor, deserves, for its certainty and impartiality, the serious consideration of the Jockey-Club itself.

From Venice, Mr. M. proceeds to Trieste, on his voyage towards Smyrna, all vessels outward bound from Venice being obliged to touch at Trieste; an absurd and oppressive regulation, by which one place is sacrificed to the prosperity of another, and individuals are wantonly exposed to great inconvenience and hardship. The only islands of the Archipelago described by Mr. M. are Zia and Scio; and the picture of the former is deplorable enough. Filth and indolence, depopulation and poverty, are its general features. The condition of Scio, however, furnishes a more gratifying spectacle. Its trade is still considerable; its inhabitants are acute, enterprizing, and industrious; and both men and women are still remarkable for the beauty and elegance of their persons. Mr. M.'s statement is erroneous when he says that the Roman catholic is the prevailing religion of Scio. Of the population of the capital, nearly four fifths are Greek schismatics; and of the remainder the greater part are Turks. See Olivier's Travels.

Mr. Macgill reaches Smyrna, without any farther accident, except a little fit of fine writing, in which he talks about the 'notes of philomel,'—'distant waterfalls'—'whispering breezes,' &c. &c. (p. 62, 63.)—Of Smyrna, his description is interesting: but we have too much detail about the naval fête, excursions on the water, and fishing parties, of which Mr. M. heard or partook while he was at that city*. On the subject of antiquities, he is not very copious: but he tells us that he was shewn the very grotto in which Homer wrote the Iliad, and the site of a school which the poet is religiously believed to have kept there. Mr. M. should have known that it is discreditable to the gravity and judgment of a traveller, to retail these despicable impostures.

A visit to Ephesus extorts from the writer the following remark, of which we know not whether the pathos or the

* In speaking here of an entertainment on board the Braakel man of war, the author calls that ship the *Bracal*.

wisdom

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wisdom be most admirable:—'the city of Ephesus, formerly so celebrated, has now no other *boast*, than that of being one of the most miserable of Turkish villages. No traces are to be seen of Demetrius the silversmith, nor any of his fellows who served the Great Diana of the Ephesians with shrines:' vol. 1. p. 154. A little farther on, we fairly catch Mr. Macgill moralising, and he concludes his account of the present wretchedness of the place with the original and impressive reflection—"*Sic transit gloria mundi!*"—

The author's excursions to the Black Sea furnish him with some important information; and his visit to Odessa, in particular, must have been highly interesting. This city, at the period of his excursion, in July 1805, had scarcely existed four years: but its population was then ten thousand, and was daily increasing; and in every other respect it exhibited the appearance of a most prosperous and valuable colony. In his account of the settlement of Taganrock, Mr. M. is guilty of an unpardonable error in representing it as situated nearly at the mouths of the Don and the Volga. He might as well have said that Bristol was situated at the mouths of the Severn and the Shannon. Taganrock is at the mouth of the river Mius, which falls into the Sea of Azoph considerably to the westward of the Don. The Volga falls not into the Euxine, but the Caspian.

Constantinople was twice visited by Mr. M., and occupies a large portion of his attention. We remarked that in this part of his work, as in many others, he seems disposed, in opposition to most travellers, to speak a good word for the Mussulmans, and to palliate many of the defects which are supposed to belong to their character. According to his representation, they are generous, humane, and charitable; tender; almost to infirmity, to the brute creation; and so indulgent in their treatment of slaves, that they positively discredit the existence of any country in which slaves are driven like cattle by the cart-whip, and fed with a stinking herring. To jealousy they are *strangers*; *only* that 'on the detection of an amour with an infidel, the woman is tied into a sack,' and thrown into the sea, and the lover beheaded.' To be sure, these generous and humane servants of Alla are apt to be 'vindictive and brutal,'—but then 'bad men are to be found in every country.'—As for their contempt of christians, and their persuasion that the life of an infidel is about as valuable as that of a dog, Mr. M. thinks that these ideas must be attributed to their having constantly in their eyes the subtle Jew and the perfidious Greek. 'Now that Europeans come to be

better known amongst them, they speak of our heroes with rapture and our merchants as men of faith!'

Of the Turkish women, Mr. M. writes as if he had opportunities of unrestrained conversation with them, which we all know to have been impossible. By what means can he have ascertained that these ladies 'have not the same freedom of speech which is allowed to females in other countries?' (Vol. 1. p. 49.) — Or whence did he derive his information that the bath is used by them to an excess which relaxes the solids, and gives their flesh the appearance of falling from their bones? (Vol. 2. p. 108.) Lady M. W. Montague had opportunities of becoming acquainted with the habits of Turkish females which Mr. M. could not obtain; and every one who recollects her glowing description of the beauty, which she beheld in the baths at Adrianople, will reject at once the rash statements of Mr. Macgill. The bath, says her Ladyship, "is the woman's Coffee House, where all the news of the town is told, scandal invented," &c.; and in many other passages of her letters, she celebrates Turkey as the country of all others in which the women enjoy the most substantial liberty of speech and action. The judgment of a woman on such a point is, surely, decisive. — Their immoderate use of the bath is negatived by the same testimony, which represents them as resorting to it about once in a week, and remaining there four or five hours without injury; and we are aware of no reason for supposing any alteration in their customs since that time.—The beauty of their teeth is attributed by Mr. M. to the simplicity of their diet: but here again he is at variance with the authority of the same lady, who was twice entertained in the harem with a profusion and variety of meats, prepared with every refinement of cookery. A more probable cause is their abstinence from fermented liquors.—It is almost superfluous to add that the statements of Lady M. W. Montague are ably vindicated and fully confirmed by Mr. Thornton, in his account of the present state of Turkey; a work of which the authority rests on the solid foundation of 15 years' residence in Constantinople and the Turkish Provinces. See Monthly Review for November, 1807.

The most amusing letter in these volumes is that which describes the audience of the English Ambassador, Mr. Arbuthnot, at the court of Constantinople in the year 1806. It is too long to be transcribed here: but we recommend it to the attention of the reader, on the faith of Mr. M.'s assertion that he was present during the whole ceremony; which exhibits a very curious picture of the solemn ignorance and the childish vanity of this strange people.

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In letter 30th are noticed some of the improvements projected and in part executed by Selim III.; a prince who appears to have been more humane and enlightened than most of his predecessors. The abolition of the Janizaries, and the substitution of an army raised and trained according to the European system, formed the fatal project which occasioned his deposition, and has since terminated in the overthrow of a man of still sterner energies, the Vizir Mustapha Bairactar.—Of the new troops raised in the prosecution of this scheme, we should be led to form a very unpromising idea, if we could rely with safety on the correctness of an anecdote related by Mr. Macgill. In one of his rambles, he tells us that he was taken by an Army-Surgeon into a small coffee-house, where he was served with coffee and pipes by a person who turned out to be the first Major of these celebrated new troops (Vol. 2. p. 104.) We scarcely know how to credit this representation: but, if true, it shews what little progress had been made in the formation of a force according to the European system; which devotes a particular order of men to the military service of the state, and which considers all commercial occupations, especially those of a low and degrading nature, as utterly incompatible with the profession of arms. In America, indeed, the case is otherwise, which may easily be explained from the peculiar circumstances of that country. The army is there scarcely contemplated as a distinct order of the state, and the constant and pressing demand for industry and capital suffers no man to remain long in an unproductive occupation. For this reason, we hear of American Colonels and Majors who regularly follow the occupations of farming and innkeeping:—but it is scarcely credible that an European government, modelling its forces after a reformed plan, should suffer its field-officers to stoop to the degrading employment and sordid emoluments of the publican.

Constantinople has been so repeatedly described, that Mr. M.'s delineation, even if more ably executed, could furnish but little novelty or entertainment. In his account of that celebrated relique of antiquity, the twisted column of three brazen serpents, which has stood in the Hippodrome, or Atmeidan, ever since the time of Constantine, he represents it to have lost all its three heads by the stroke of Mohammed's battle-axe. We are led from this circumstance to suspect that Mr. M. never took the pains of examining this pillar, since the battle-axe of Mohammed, according to the uniform account of all other travellers, has shattered only the under jaw of one of these monsters. This circumstance is perhaps,

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of no great importance, except that it occasions some doubt of the general accuracy and diligence of the present traveller.

The unsuccessful attack not long since made by a British fleet on Constantinople renders it interesting, as affording materials for judging of the accounts of that affair, to peruse Mr. Macgill's statement respecting the military strength of the Dardanelles. An order, he says, had arrived from the Porte, a short time before, not to allow strangers to visit the fortifications: but he proceeds to remark that

'The fort on the Asiatic side is built quite close to the water's edge, and has mounted on that side of it several guns of an astonishing calibre. Some of the granite shot lying about the fortress are not less than ten feet and a half in diameter, and are said to weigh from eight to ten cwt. Round the fortress is a ditch, but without water, and if full it would not take a man above the middle. To the south of the fort is a small mound battery of six or eight brass guns of considerable length, but of no uncommon calibre. On the top of the fort are planted many long swivels, carrying a ball of about half a pound. On the European side of the channel, and immediately opposite to the Dardanelles, is built another fort of the same kind, but apparently of better construction, and on a rising ground. The first battery is closer to the water; the second of an oval shape, is visible from the opposite shore. In this, as in all other Turkish fortresses, there is a mixture of guns of very large calibre. In the lower castle of Smyrna there are several, into which, when on fishing parties, I have more than once crept to avoid a shower.

'To force the passage of the Dardanelles must be an undertaking truly formidable. From the lower castles on both sides of the Hellespont, little danger is to be apprehended as ships can steer tolerably clear of them; but the fire from those at the Dardanelles, where the channel becomes narrow, and the current remarkably strong, must be very destructive. It would, however, be no difficult matter to storm the castle on either side, particularly that on the Asiatic, which has few or no guns toward the land; and that on the European is commanded by neighbouring heights. One or both of them being taken, the passage would then be of no difficulty, and without that, no commander of moderate force would think of attempting it, unless he wished his fleet to be destroyed, as with a tolerable breeze, even of southerly wind, a vessel moves so very slowly, that every shot from these castles must tell. This point gained, Constantinople lies at the mercy of every enemy, without fort or gun to defend it, if we except a few saluting batteries—one at Tophana, one at the arsenal, and a few scattered guns at the Seraglio Point, of various lengths and calibres, placed there for the same purpose, without any kind of embrazures or works to cover them.

'The population of the Dardanelles is computed to be between twenty or thirty thousand souls, which, however, appears to me an exaggeration. It is true, a great proportion is composed of Jews, who huddle together six or eight families in the same house.'

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The remaining particulars, most worthy of notice in these volumes, are a description of Odessa*, by a commercial gentleman named Sievrac; a very minute account of the import and export trade of Smyrna; a table of duties paid by the British, on goods exported from and imported into the Ottoman Empire; and a prospectus of the commerce of tobacco in Macedonia, by Mr. F. Charnaud, consul to the British Levant company, at Salonica:—details, no doubt, of high importance and utility to mercantile readers. Mr. Macgill offers also many intelligent practical observations relative to the trade of the Mediterranean; and he is decidedly of opinion that our commerce in those regions, with Constantinople especially, might be greatly improved and extended, by a little more enterprize on the part of our merchants, somewhat more zeal and intelligence in their factors, and a great deal more honesty in the brokers employed by them. (N. B. These brokers are all Jews.)

We have perhaps been led to notice this work at greater length than it may appear to demand, by the interest with which the Ottoman Empire is necessarily contemplated in these eventful times. Already the legions of France begin to dream on the spoils of the Seraglio; and the present generation may, probably, see the day in which the walls of St. Sophia shall again echo to the voice of christian devotion. It is precisely on this account, that all details relative to these people become more than ever curious and attractive. We are thankful for any memorial, however trifling and minute, respecting a nation which may soon pass away from the theatre of Europe, and cease to deform the face of Christendom by a barbarous superstition, and by a degrading, ignorant, and brutal despotism.

Art. II. *Letters and Papers on Agriculture, Planting*, &c. selected from the Correspondence of the Bath and West of England Society, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce. Vol. XI. 8vo. pp. 333. 7s. 6d. Boards. Wilkie and Co. 1807.

On comparing the statements given in the preface to the present volume, with those which were offered to our notice in that of the preceding, (see M. R. Vol. 52. N. S. p. 412.) we are happy to find that this respectable society

* We may refer our readers, for ample accounts of this city, to our 50th Vol. N. S. page 343. and 55th Volume, page 442.

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(to use the market phrase) *looks up*, and that the secretary is authorized to report it to be in a flourishing condition, though its premiums and bounties have been dispensed with liberality, and its regular income depends on a small subscription from each individual. As the literary and scientific treasure of the society consists in its numerous enlightened members and correspondents, it is not without deep regret that the operations of the scythe of time are recorded, and that a proper tribute is offered to the memory of those who are removed from the field of sublunary exertion. The present secretary, however, seems disposed to represent the activity of this society rather beyond its fair pretensions, when he informs us that a volume of communications has, with a few exceptions, been published at the stated period of two years; because, as the Society has now existed thirty years, and only eleven volumes have been sent from the press, it would be nearer the fact to describe its period of gestation to be three than two years :—but, whether this point be calculated with accuracy or not, it is satisfactory to observe the solicitude which the Society has displayed to avoid disappointing expectation; and we pardon the absence of the usual arrangement in this volume, on account of the zeal and promptitude which its committee of superintendence has evinced. The papers are not classed under distinct heads, and we shall review them in the order in which they occur.

Essay on the best method of inclosing, dividing, and cultivating Waste Lands. By J. Billingsley, Esq. of Ashwick-Grove. —To this essay, occupying 93 pages, was assigned the reward of the Bedfordean Medal, in 1806, and it is certainly intitled to the honour with which it was distinguished. Mr. B.'s remarks, directions, and calculations are the result of long and extensive experience; and persons employed in the inclosure and cultivation of wastes may profit by a perusal of this sensible and methodical paper. The author endeavours to obviate the principal objections which have been urged against inclosing; and, under distinct heads, he treats of 1. *Inclosing and dividing;* 2. *of Farm buildings*, 3. *of Cultivating and manuring*, 4. *of Cropping and Harvesting*, and 5. *of Succeeding Management.* By *inclosing* he means the *outside* bounds of a new inclosure; and by *dividing*, raising *interior* fences: he is led therefore, under the first head of his subject, to treat of the several kinds of fences, the method of making them, and the expence. Stone fences, guard fences, and live fences, are discussed; and the operations of planting Quick, or white thorn, which makes the best live hedges, from the sowing of the haws to the plashing of the hedge, are minutely detailed. Since it has been lately recommended as an expeditious mode of raising quick

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quick in nurseries, to cut off the tap-roots of the young quick, and re-plant them in beds with a setting-stick, it is proper to record the remark of this experienced agriculturist on this practice. He informs us that 'plants so raised are not so well rooted; nor do they, when transplanted, grow so vigorously as those raised from the berries.'

Aware of the advantages which result from the shelter obtained from trees, especially when judiciously disposed to break off cold winds and to retain the warm atmosphere, Mr. B. advises the plantation of them in the subdividing hedges, as well as belts and plantation in masses; and though, in general, his advice follows the old maxim, "If you want a large tree, plant a small one," he affords directions for removing trees of a considerable size, for the purpose of immediate shelter or ornament. His rule is as follows:

'A year before the time of transplanting, let a trench be dug round the tree, at a moderate distance, and so as to amputate the roots near the extremities, leaving a large ball about the stump; then fill the trench again with fresh mould, if it can be got; if not, with the same which had before been taken out. In this state let the tree remain till the succeeding year; by which time, a multiplicity of young fibres will have issued from the old amputated roots. These may be considered as so many fresh mouths, ready to receive nourishment, without that check, which generally accompanies the transplanting of trees in the common way.

'The principal branches must be shortened, and the hole prepared for the reception of the tree.

'After a severe frost, when the earth sticks to the roots in a firm lump, let the tree be removed; and care be taken that the hole which is to receive it be perfectly thawed, and of sufficient dimensions to admit the whole of the roots, and that the earth with which it is filled be of good quality and rather moist. Nothing more is necessary than to support the tree with stout stakes, and to cover the roots with loose stones.'

Perhaps the hints which Mr. B. has suggested on the construction of Interior Fences, and on the size and shape of inclosures, will not be less acceptable:

'In marking out the course of the division fences, care should be taken to place them in the direction of the prevailing winds. This position will render them less liable to injury from storms and tempests; for the current of air will follow the direction of the hedge, and do less damage than when the nipping blast attacks it in the front.

'Experience has taught me, that a hedge so placed will come to maturity many years sooner than one in a different direction. The remark, therefore, is important; and the practice cannot be too strongly enforced. But it must be admitted, that hedges in this direction,

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rection, though they come quicker to maturity, will not so effectually shelter the land in the future progress of occupation.

'Should the inclosure be of considerable extent, and many years required to cultivate the *whole*, these fences may be made progressively, so as to keep pace with the cultivation of the land.

'The first part to be tilled should be that near the home-sted; and here the inclosures should be small. As you extend, they may be larger; and if the soil and other circumstances be favourable to sheep and corn husbandry, fields of twenty, thirty, or even forty acres, may not be too large. But if grass be the prevailing object, they cannot well be too small, regard being had to the general size of the farm.

'Before the division fences are made, let the land be ploughed, manured, and prepared for the first crop; and then let the fields be marked out in an *oblong* form: this is more convenient to the occupier than a *square*: crops hurdled off, and fed on the land, can with more œconomy be consumed. This oblong shape is also the most favourable to an easy connection by gates.'

The second division, which consists of estimates of farm-houses and appurtenances, conveys information of no very accurate kind; because building-materials and the wages of workmen have advanced since 1802, even more than Mr. B. supposes.

Under the third head, many judicious rules will be found respecting the preparation of waste lands for culture, the rotation of crops, the expence, profit, &c. The result of the whole is summed up in these directions:

'Let the prudent farmer have no more corn than is necessary to renovate his old pastures, and supply the farm-yard with straw.

'Let him mow as little ground as possible: keep no winter stock on his newly-sown artificial grasses; but in summer keep on all his pastures, and on his vetches, as many cattle and sheep, as will eat up the vetches clean, and keep the pastures short and sweet.

'In his yards, let him make as much dung as possibly he can—and this may be increased in summer, by driving all his fatting cattle by day into the yards, and feeding them with cut vetches.

'Apply his dung to his fallows for turnips, &c. &c. and manure his grass with a compost of lime, and earth, &c.

'Let him be particularly attentive to the preparation of his land for the fallow crops of vetches and turnips. On this every thing depends.'

It is the decided opinion of Mr. B. 'that by a judicious system of cropping, and a spirited and unremitting attention to every accessible aid, in the way of manuring, the arable land of this kingdom might be made *nearly doubly* as productive as it is at present.' Now, some persons would be disposed to ask whether, on this view of the matter, it would not be less expensive

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expensive to the improver, and more advantageous to the kingdom, to bestow on the old inclosures all the improvements of which they are capable, than to diffuse our labour and manure over our present commons? A greediness in occupying and appropriating that which usually obtains the name of waste land is, perhaps, more frequently the motive to inclosure than public spirit; and it is a melancholy fact that the price of grain, and of provisions in general, has increased in proportion as Inclosures have multiplied, though these measures are recommended as tending to produce a contrary effect. The question is not so easily decided, in a political point of view, as Mr. B. supposes, and it ought to be contemplated in all its bearings.

Among the Miscellaneous Observations with which this paper concludes, several useful particulars are specified on the subjects of capital, self-attendance, *letting work* by the *task*, as it is called, in preference to hiring by the day, bailiff, shepherd, *harvesting*, roads, reservoirs of water on elevated situations, keeping of accounts, &c. From this mass of matter we are tempted to make one extract, because we are of opinion that the practice which it recommends ought to be extended:

'*Harvesting.*—It is the practice in the northern parts of the county, and an excellent practice it is, to bind *not only the wheat, but also the barley and oats into sheaves*, and to mow it in the field.

'Every day's cutting of *wheat* is secured in the evening *, and the corn can be put together a day or two sooner, than in the method usually practised; besides, if the mows be opened, and put into hyle or shocks, early in the morning of the day when they are to be hauled into the *large* mow, they will in three or four hours be thoroughly dry. These small mows (provincially called wean mows) are conical in their form, about 10 feet high, and contain about half a waggon-load. They are begun by an upright sheaf, surrounded by other sheaves obliquely placed, till the foundation is formed; after which they are raised to the height stated, lessening towards the top, and covered with an inverted sheaf. The principal attention necessary is to see that they are not made large, and that the *middle* of the mow is in the whole progress of its elevation kept much higher than the *outside*. The men in many parts of the county of Somerset are peculiarly dexterous in this work, and the mows frequently remain five or six weeks in the field without any damage. The cost of sheafing mowing does not exceed 3s. 6d per acre, and the practice is worthy the attention of other counties.'

On Oak Timber, by Mr. Thomas Davis.—The information included in this paper is given in the shape of answers to

* It has been the custom lately to cut the wheat a week at least before it is thoroughly ripe, and by so doing, the colour and value of the grain is much improved.'

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certain questions, which were circulated by the commissioners of Naval Revision, respecting the state of Oak-Timber. The account here afforded is clear, if it be not satisfactory, and manifests no inconsiderable knowlege of the subject. It is stated by the writer that the quantity of large oak-timber fit for the navy is certainly decreased, as well as the use of oak for country-purposes; —that, though the price of oak has advanced between the years 1763 and 1806 from 45s. to 100l. per ton, this advance is not equal to that which cheese, butter, and many other productions of land, have experienced during the same period; — that, notwithstanding the present high price of oak, it is less profitable to the planter than any other kind of timber;—that therefore few plantations of this tree are made;—that it has not been the interest of the proprietors of woods to allow trees to obtain their full growth;—and that the only means of postponing the cutting of oak, till it attains sufficient size for naval purposes, is the offer of such prices for *large* timber, as no individual can afford to give for country-purposes. Mr. D. is very solicitous of throwing the monopoly of large oak-timber into the hands of Government, and he urges that a considerable advance of price is necessary to insure the preservation of this timber in general.

On the Blight in Wheat, by the same.—We cannot affix so much value to this paper as to the preceding, though it comes from the same source. As a good practical general rule, it may be admitted that any cause, which tends *to weaken* the wheat plant, will pre-dispose it to receive blight: but Mr. D. has given an instance in which he attributes blight to the plant being too vigorous and rapid in its growth. On the whole, he has left the subject just where he found it.

On supplying the Poor with Milk. By the same.—In a neat and perspicuous manner, the project of assigning large portions either of meadow or arable land to the poor whose extra labour can be adequate only to the culture of a garden, is here exposed; and it is clearly shewn that the labourer is more regularly and effectually benefited by small portions of manured land, lett to him at a small price for the growth of potatoes, and by milk supplied daily to him on the same terms. The experiment, tried in the populous village of Horningsham, under the direction of the Marquis and Marchioness of Bath, is one instance of the beneficial effects of such a plan for supplying the poor, and it is capable of being extended.

Mr. Lewin Tugwell presents us with an essay *on Slating*,— and on other matters, he should have added,—for besides his professed subject he indulges himself with a philippic against *thatching*,

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thatching, boasts of his agricultural inventions, and puts himself in a hostile attitude against certain critics. As, however, he does not "shake his gory locks at us," we shall give ourselves no concern, but proceed to state that this paper is a supplement to one on the same subject in the preceding volume; that the mode of roofing and covering with slate, recommended by this gentleman, is fully detailed and illustrated by a plate; that it appears to possess advantages over the common practice; and that the hints respecting the cutting, squaring, and classing of slates according to particular sizes at the quarry, are too judicious (we should think) not to enforce attention.

An Account of the Manufacture of two Pieces of Navy-Blue Broad Cloth, for the Premium of the Society; with the Report of the Committee; and a Letter from Dr. Parry, *containing further Observations on his Wool.*—Two pieces of superfine navy-blue-cloth were manufactured by Samuel Yeats and Son, one of wool grown in England by Dr. Parry, on his Merino Ryeland sheep, and the other of prime Leonesa Spanish wool, of the Coronet pile: the process in both instances was the same; and the result was that 41lb. 8oz. of Dr. Parry's clean washed wool made 26 yards, and 12 nails of cloth; while 44lb. of the Spanish wool made 27 yards, 6 nails. The manufacturers add:

'From this statement it appears, that 41 lb. 8 oz. of British wool have made, within ten nails, as much cloth as 44 lb. of Spanish wool; but the Spanish cloth is the stoutest. They have neither of them undergone *any state* of the *press*. The colour of the wool for both the cloths was directed to be exactly the same, but the British is darker than the Spanish. But though this may please the eye better, the darker colour will not handle so soft as the lighter shade of blue.

'Although perhaps we may be deviating from our sphere in pronouncing which is the finest of the two cloths, yet we feel so fully persuaded that we are only anticipating the decision of the Committee, that we do not scruple to say, that in our opinion as manufacturers, the cloth made with the British wool, and marked in Dr. Parry's name, is decidedly of the finest quality.'

At the annual meeting in 1801, the Committee appointed to examine cloth and wool substantiate this account, and conclude their report by offering it as their decided opinion 'that Dr. Parry had, by his zeal, diligence, perseverance, and activity, accomplished the grand object of producing in the climate and soil of Britain wool equal to that usually imported from Spain; and that in so doing he merited the warmest thanks of the country.' To complete the report, it is proper

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to subjoin the following explanation, copied from Dr. Parry's letter:

'The wool of the cloth made by Messrs Yeats and son, of Gloucestershire, in comparison with that from the Refina wool of the celebrated Coronet pile from Spain, consisted of ewes' fleeces from my flock, which is descended from Ryeland ewes, crossed with the rams of the King, and Lord Somerville, to the fourth generation.

'The British cloth would have been much finer, but from the unskilfulness of the wool-sorter, who, notwithstanding he had his choice of a great many better fleeces, admitted several of a coarser kind, which not only deteriorated the cloth, but greatly increased the relative proportion of the inferior sorts of wool. It will be easy to obviate a similar defect on any future occasion.

'I beg leave further to state to the Society, that the sheep producing these fleeces were kept in excellent order for a full twelvemonth before shearing, having been fed in the respective seasons, not only with grass and hay, but with vetches, clover, cabbages, potatoes, linseed, and oil-cake.'

This experiment is not more flattering to Dr. P. than satisfactory to the country; and we should be happy to hear of its repetition on a large scale, so that reviewers as well as sailors may be supplied with a blue pair of pantaloons. Hitherto we have longed in vain to be *all English*, in our *best clothes*.

An Account of sundry Proceedings in the Society, relative to an experimental Farm. By Mr. Matthews.—Desirable as the objects proposed by Mr. M. in his plan of an experimental farm may be, we are of opinion that it is clogged with too many difficulties to be ever realized. Instead of expecting to find a volume of practical knowlege in a single farm, is it not better to compile it from detached leaves contributed by several intelligent, spirited, and persevering agricultural experimentalists? Why not request every farmer of the Society to convert the land which he occupies, as far as he possibly can with convenience, into an experimental farm, and annually to state the result?

Account of the Wheat Moth, or Virginia Fly; as it appeared in France in the year 1755; *and which damaged the Grain in the Township of Lower Dublin in the Harvest of* 1802, 1803, *and* 1804. Communicated by Mr. Matthews.—In this republication, the nature, ravages, and mode of destroying this pernicious insect are described.

An Inquiry whether the pure Merino-breed of Sheep is now necessary in order to maintain the Growth of superfine Wool in Great Britain. By Dr. Parry.—Every discussion conducted by a gentleman of Dr. Parry's correct and philosophising mind must be interesting; and when patient experience is added to

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scientific acumen, as in the memoir before us, it is impossible to read without improvement. After having reasoned from analogy by taking a general view of races or breeds of animals, the Dr. comes to the specific object of inquiry; and in opposition to those who have contended 'that no cross-breed of sheep, however finely woolled, produced by any English ewes by the Merino-race, can, by breeding in and in, maintain the ultimate fineness of the fleece, without having recourse, from time to time, to new crosses of the pure breed,' and 'that fine wool can with difficulty be *preserved* in Great Britain,' Dr. P. undertakes to demonstrate that new crosses of the pure breed are no more necessary to preserve the fineness of the wool of sheep, than new crosses with Arabian stallions are requisite to perpetuate the qualities of our race-horses; and that the history of the Spanish Merino-breed, as well as recent experience with sheep of this race in various climates, must remove every doubt of the possibility of maintaining, with proper attention, all their valuable qualities in this island. We wish that our limits would allow us to make several extracts from this luminous essay: but we can do no more than transcribe its conclusion:

'On the whole, I think that experience authorizes us in laying down the following important maxims: That where any race of animals, in any country, has during 3 or 4 descents maintained certain valuable qualities, proper care uniformly directed to nutrition and breeding from the same stock, will deliver them down unimpaired to the latest generations; and therefore, 2dly, That under such circumstances, those animals are best for breeding, which possess those qualities in the highest degree, however they may be denominated, or from what country soever they may be derived.'

To this paper, Dr. P. has subjoined *Tables of the Female Descendants from* 100 *shearling Ewes during* 20 *Years*,' which will be useful to breeders of sheep.

In the former volume, Mr. Matthews, duly considering the state of the times, obliged the public with observations on *Family Wine Making*, to which a letter on the same subject was affixed by the late Dr. Anderson. A kind of supplement is now furnished by Mr. M.: but he is so far from concurring with Dr. A. in the reprobation of spirits, that we find brandy an ingredient in his family mixture. The following is given as:

'*An useful Recipe for making Family Wine.*

'Take, Black Currants,
Red ditto,
White ditto,
Ripe Cherries, (Black Hearts are the best)
Raspberries, - - - - each an equal, or nearly an equal

equal quantity: if the black currants be the most abundant, so much the better.—To 4lb. of the mixed fruit, well bruised, put one gallon of clear soft water: steep 3 days and nights, in open vessels, frequently stirring up the mass: then strain through a hair sieve. The remaining pulp press to dryness. Put both liquids together, and to each gallon of the whole put 3lb. good, rich, moist sugar, of a bright yellowish appearance.—Let the whole stand again 3 days and nights, frequently stirring up as before, after skimming off the top. Then tun it into casks, and let it remain, full and purging at the bung hole, about 2 weeks. Lastly, to every 9 gallons put one quart of good brandy, and bung down. If it does not soon drop fine, a steeping of isinglass may be introduced, and stirred into the liquid, in the proportion of about half an ounce to 9 gallons.

'N B. Gooseberries, especially the largest, rich-flavoured, may be used in the mixture to great advantage; but it has been found the best way to prepare them separately, by more powerful bruising, or pounding, so as to form the proper consistence in pulp; by putting six quarts of fruit to one gallon of water, pouring on the water at twice; the smaller quantity at night, and the larger the next morning.—This process, finished as aforesaid, will make excellent wine, unmixed; but this fluid, added to the former mixture, will sometimes improve the compound.'

Several hogsheads of wine have been thus manufactured by Mr. M, which was pronounced to be of excellent quality.

An Inquiry into the Causes of the Decay of Wood, and the Means of preventing it. By Dr. Parry.—Adverting to the extreme durability of wood, when preserved from the united action of air and moisture, and to its rapid decay when left in contact with air and water, this ingenious inquirer discusses what may be termed the theory of rot in timber, whether exposed to the open air and to the wetting of dews and rains, or to damps in close situations, where the disease commonly termed *dry rot* appears. Having explained in the clearest manner the way in which air and water operate in the decomposition of wood, he next endeavours to prescribe a preventive remedy, in both cases. The insufficiency of common oil-paint to preserve wooden fences, weather-boarding, &c. induced Dr. P. to make various experiments to obtain a more effectual covering; and he recommends the following composition, which he has himself tried with great success:

'Take 12 ounces of rosin, and 8 ounces of roll brimstone, each coarsely powdered, and 3 gallons of train-oil. Heat them slowly, gradually adding 4 ounces of bees'-wax, cut in small bits. Frequently stir the liquor, which, as soon as the solid ingredients are dissolved, will be fit for use. What remains unused will become solid on cooling, and may be re-melted on subsequent occasions.

'It is necessary to mention that compositions made of hot oil should for the sake of security be heated in metallic or glazed earthen

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vessels in the open air. 'For whenever oil is brought to the boiling point, or 600° of Fahrenheit's thermometer, the vapour immediately catches fire, although not in contact with any flame; and though a lower degree of temperature than that of boiling should be used in this process, it is not always practicable either exactly to regulate the heat, or to prevent the overflowing of the materials, in either of which cases, were the melting performed in a house, the most fatal accidents might follow.'

Of the dry rot, this theory is given: 'It is a more or less rapid decomposition of the substance of wood, from moisture deposited on it by condensation, to the action of which it is more disposed in certain situations than in others; and that this moisture operates most quickly on wood which most abounds with the saccharine or fermentible principles of the sap.' It is added that in all cases this evil 'may be infallibly prevented, where it is practicable to cover the surface of the wood, properly dried, with a varnish which is impenetrable and indestructible by water.' The circumstance of having wood *properly dried*, or seasoned, as it is called, is of great importance; because timber which is painted before its saccharine moisture, or sap, is exhaled, is often destroyed by dry rot.—At all times, the discussion of such a subject by an enlightened writer must be important: but, when so necessary an article as timber is becoming scarce and dear, the inquiry here instituted merits particular attention; and we therefore recommend this paper to general perusal.

On the Cultivation of the Poppy for extracting Oil. By Dr. Cogan.—The basis of this communication is a letter from Ebenezer Hollich, Esq. of Wittlesford Lodge, Cambridgeshire, in which this gentleman states that 3½ bushels of poppy seed (weighing 1cwt. 2 qrs.) produced 6 gallons 2 lbs. of oil (7½ lbs. to a gallon), and 3 qrs. 25 lbs. of cake. He denies, however, the assertion made by Dr. C. in a former paper on this subject, (see Vol. x. p. 335.) that poppy oil is equal to olive oil. It is added by Dr. C. 'that since the article in the preceding volume was written, he had received information from a friend, that the poppy oil is used in France and other places, in the counting-houses of merchants, in preference to any other. It it said to give a more vivid light, and to be much freer from fuliginous vapours.'

Mr. H. found it difficult to harvest the poppy without a great waste of the seed, on account of the holes in the dried poppy-head or pod.

An Experiment on Soap-Suds as a Manure, by Mr. G. Irwin, with Remarks by the Rev. T. Falconer.—Soap-suds were here found very invigorating as manure for poor land; and they are also recommended as a wash for fruit-trees, to protect them against the ravages of insects.

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A Communication relative to the Advantages derived from a Friendly Society at Horningsham, on account of its Benefits being extended to Lying-in Women. By Mr. Thomas Davis *.—From this letter, which was accidentally omitted in the former volume, we learn that the Friendly Society in the parish of Horningsham, which contains about 200 families, by advancing to each of its members a bounty of 15s. for every child born in lawful wedlock, administered to the comfort of lying-in women, and became the means of preserving their offspring. As the particulars can be easily given, we should be inexcusible if we omitted them:

'The number of members of the Society have been, on an average of the last ten years, 84.

'The number of children for which bounties have been paid, in 10 years, 1794 to 1803, have been as follows:

198 paid for at the birth.
176 paid for at the end of a fortnight.

So that 22 only died within the fortnight. And upon examining the parish register, it appears that only 7 have died since.

'It follows that 169 out of 191 children born are living at this time, and that the diminution by deaths has been very little more than one-sixth, of all the children born. Whereas no writer on the subject has ever calculated on the loss of less than one-third within two years after birth, and some have reckoned nearly one half.'

Chemical Analysis of Soils, &c. By C. Boyd.—We are reminded, in the preface, that the information which this memoir conveys is perfectly novel in the annals of the Society. The establishment of a Laboratory, and the liberal offer of the late Dr. Archer to read lectures at Bath, gratuitously, on chemistry as connected with agriculture, are also mentioned. Mr. Boyd is Dr. Archer's successor, and this paper contains the result of several experiments. After some introductory observations, in which the mode of analysing earths and soils is minutely explained, he proceeds to detail the results of experiments made with Chalk, bluish grey Lime-stone, Bastard Chalk, Fuller's-Earth, Bastard Do., Gypsum, or Native Sulphet of Lime, Lead Slags from Mendip, a productive *soil*, from the neighbourhood of Bristol, &c. This paper is creditable to Mr. B. as an analyzer.

The *Correspondence relative to a very fertile Piece of Land at Wantage, in Berkshire*, proves very little, and was scarcely worthy of publication. We say not, however, the same of the

* The loss which the Society has sustained by the death of this valuable member is lamented in the preface, and in the warmest terms by the Secretary at the conclusion of this paper.

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article which follows, containing *Additional Observations on crossing of Animals*, by Dr. Parry.—Farther to illustrate the doctrine urged in a former paper, 'that by crossing to a certain extent, we may either fully arrive at the standard and fixed qualities of the original male, or may establish a new variety of animals, as permanent as any which now exists,' Dr. P. examines the principle of pure original breeds, for which some persons are so strenuous, and shews the absurdity which it involves.

The concluding article contains a list of premiums and bounties.

It will be seen from the foregoing abstract, that, though this volume does not embrace so great a variety of subjects as some of its predecessors, it is enriched by communications of no inconsiderable merit; and that, if it cannot vie in the department of Mechanics with the Transactions of the Society for Arts, &c. London, its papers in other branches afford us some recompense.

ART. III. *The Remains of Hesiod the Ascræan*, translated from the Greek into English Verse: with a preliminary Dissertation, and Notes. By Charles Abraham Elton. 12mo. pp. 397. 12s. Boards. Longman and Co. 1809.

WE have here the first complete translation of the remains attributed to Hesiod. The quaint and rugged version of George Chapman comprehends only the Works and Days, or, as he calls them, the Georgics: it was published in 1618, is now scarcely to be procured, and is more likely to repel than to invite the curiosity of the modern English reader. The translation by Thomas Cooke includes the Works and Days, and the Theogony, but omits the Shield of Hercules; it was first published in 1728 in 4to, is now to be found in the second volume of Dr. Anderson's collection of poetical translations, and has lately been printed by Mr. Lee in his collection of translations, announced in our number for March last, Article XI. p. 315. Cooke's performance, as we then remarked, is often careless and inelegant, and is defective in accuracy and fidelity: but in many parts, it has very uncommon poetical merit, and unquestionably deserves a much higher character than Mr. Elton has been pleased to bestow on it, when he describes it as 'a very slovenly performance, possessing little beyond the accidental merit of filling a blank in our literature.' (Preface, ii.)

A new and complete version of Hesiod was, nevertheless, a fair object of literary enterprize: but the undertaking pre-

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sents no very alluring reward to poetical ambition, since the remains of the Bard of Ascra are but scanty, and are not likely to afford much gratification to the taste of any readers except professed scholars or antiquaries. With the exception of two or three splendid passages, the Theogony is nearly as interesting as a calendar of saints, or a pocket-peerage. In the poem intitled the Works and Days, we find more of regular combination, and uniform execution; yet still a collection of lessons for the conduct of life, and a series of directions for the labours of agriculture, can scarcely be very attractive, unless recommended by the highest graces of diction, and the most refined artifices of composition. The curious relique called the Shield of Hercules, also generally ascribed to Hesiod, is for the most part a bloated rhapsody; and those who have become familiar with Homeric imagery will bring to the perusal of it fancies already gorged with scenes of brutal violence and impossible valour, and will turn away from the adventures of a bullying Hero, or the amours of an adulterous divinity.

Of these disadvantages, Mr. Elton appears to have been sufficiently sensible:

'The remains of this ancient poet,' he justly observes, 'are chiefly interesting as curious memorials of the legendary fables of the Greeks, of their system of ethics, and of the rude arts and manners of a remote age. A translation of Hesiod is perhaps little calculated to become popular, but it should not be judged by the same poetical standard as a translation of the metamorphoses of Ovid, or the Georgics of Virgil. I am well convinced that from the very nature of the work, malignity might extract food for its gratification, but from candour I expect that, be my own deficiencies what they may, I shall not be considered responsible for those of my author.'

What are the peculiar temptations which this work offers to the indulgence of malignity, we are at a loss to discover. We, certainly, are engaged in no conspiracy to deprive Mr. Elton of the benefit of the maxim, that the sins of the poet are not to be visited on his translator. Tried by this rule, his performance will be found to possess great fidelity, and considerable spirit. Where he is animated and supported by his original, he displays vigour of conception and felicity of language;—he often approaches the highest elevations of his author, and generally succeeds in giving a faithful representation of his manner as well as his sentiments;—he abstains with tolerable steadiness from disguising the faults of Hesiod, or exalting his beauties;—and we discover, on the whole, but very little in the version which may not be confidently sought in the original; though the distresses of rhime have been occasion-

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ally relieved by the admission of superfluous words, and by the fabrication of one line for the sake of another.

If, however, Mr. Elton has produced a more exact likeness of Hesiod than his predecessors conveyed to us, we greatly doubt whether his work will succeed in displacing the translation which he so slightly values. Cooke, with all his inaccuracy and licentiousness, has a greater boldness and freedom of execution than Mr. Elton. The present work unquestionably contains numerous passages more happily laboured than any which can be produced from the former: but the attraction of poetry must be ascertained by its general effect; not by the splendour or beauty of particular parts. The critic and the scholar will, possibly, give their approbation to the performance of Mr. Elton: but we are disposed to believe that the class of readers, for whose use translations are more particularly designed, will adhere to Cooke with all his imperfections.

The principal faults of this translator are an extravagant admiration of Miltonic harmony and diction; an inordinate passion for compound epithets; and an occasional affectation of inverted construction, and obsolete phraseology. These defects communicate to his performance an unnatural and pedantic air. They are chiefly conspicuous in his version of the Theogony and the Shield; for which, as being of an epic character, he has unhappily chosen blank verse. No blank translation, that we recollect, has ever succeeded eminently, and the experiment does not seem to be very happily repeated in the present instance. The Theogony, more particularly, from the nature of its subject, requires all the assistance of rhime to keep attention from slumbering; and whatever would be thus lost in exactness would be more than doubly gained in attraction. As long as it is the object of writing to procure readers, so long must translators abjure all hopes of emancipating themselves from the bondage of rhime. We must allow that for most of his compound epithets, Mr. E. is indebted to his author; and we are ready also to admit that the spirit of the original must often be lost, if these characteristic adjuncts be suffered to fume away in the unmeaning generality of "*brave*"—"*beauteous*,"—"*graceful*," &c. Yet our language has not sufficient ductility for a profusion of these combinations; and though they may occasionally enrich and strengthen the composition, it often happens that they may either be advantageously suppressed or may be more elegantly represented by a single word, or a skilful periphrasis. The punctuality, with which Mr. E. has preserved these compounds, is scrupulous to an excess

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that may be retrenched without injury to the original. In the following instances, and in many more which we cannot transcribe, the words are yoked together by violence,—*sub jugo aheneo*—; viz. *cheek-blooming—beauty-blooming—groan-scattering — horror-freezing — self-wandering — white-gnashing — bloody-devouring — morn-plaining —bribe-devourer* (δωροφαγος, rendered by Cooke with much greater force and propriety, "*of bribes the glutton*")— &c. &c. &c. Besides these, Mr. Elton has loaded his translation with such epithets as *all-haughty—all-subtle——all-chilling—all-eloquent*,—&c. &c.

We can find great room for improvement in Mr. E.'s versification. In its present state, it is often harsh and rugged, and sometimes lame and feeble. Among the defects of his blank verse, may be noticed his propensity to a very unmusical division of his lines at the end of the first foot, or third half foot; pauses which are occasionally used by Milton for the sake of variety, and which we are by no means desirous of seeing altogether discarded: but the heroic harmony is greatly crippled and enervated by an indiscreet repetition of them.

As Cooke's version is now so accessible, we shall not enter into a more particular comparison of its merits with those of Mr. Elton, nor fill our pages by transcribing long extracts from each of them, but shall content ourselves with selecting a few specimens, which will exhibit to our readers some of the defects as well as excellencies of the present work.

We cannot insert the whole of the battle of the Titans: but we select the following lines as exhibiting the powers of the translator to great advantage, and falling very little short of the grandeur of the original;

> 'Nor longer then did Jove
> Curb his full power; but instant in his soul
> There grew dilated strength, and it was fill'd
> With his omnipotence. At once he loos'd
> His whole of might, and put forth all the God.
> The vaulted sky, the mount Olympian, flash'd
> With his continual presence; for he pass'd
> Incessant forth, and scatter'd fires on fires.
> Hurl'd from his hardy grasp the lightnings flew,
> Reiterated swift the whirling flash
> Cast sacred splendour, and the thunderbolt
> Fell: roar'd around the nurture-yielding earth
> In conflagration, far on every side
> Th' immensity of forests crackling blaz'd:
> Yea, the broad earth burn'd red, the streams that mix
> With ocean, and the deserts of the sea.
> Round and round the Titan brood of Earth

Roll'd

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Roll'd the hot vapour on its fiery surge;
The liquid heat air's pure expanse divine
Suffus'd: the radiance keen of quivering flame
That shot from writhen lightnings, each dim orb
Strong though they were, intolerable smote,
And scorch'd their blasted vision. Through the void
Of Erebus, the preternatural glare
Spread, mingling fire with darkness. But to see
With human eye, and hear with ear of man,
Had been, as if midway the spacious heaven,
Hurtling with earth, shock'd—e'en as nether earth
Crash'd from the centre, and the wreck of heaven
Fell ruining from high. So vast the din,
When, Gods encountering Gods, the clang of arms
Commingled, and the tumult roar'd from heaven.'

The conflict of Jove with Typhæus is also vigorously executed, but it presents similar images, and is too long for insertion.

The description of winter, from the *Works and Days*, which has been rather flippantly ridiculed by Addison in his essay on the Georgics of Virgil, is rendered by Mr. E. with considerable felicity; though he has given to the picture an elegance and a finish for which it will be vain to look in the rough carton of Hesiod:

'Beware the January month; beware
Those hurtful days, that keenly piercing air
Which flays the steers; while frosts their horrors cast,
Congeal the ground and sharpen every blast.
From Thracia's courser-teeming region sweeps
The northern wind, and breathing on the deeps
Heaves wide the troubled surge; earth echoing roars
From the deep forests and the sea-beat shores.
He from the mountain-top with shattering stroke
Rends the broad pine, and many a branching oak
Hurls 'thwart the glen: while sudden from on high
With headlong fury rushing down the sky,
The whirlwind stoops to earth, then deepening round
Swells the loud storm, and all the boundless woods resound.
The beasts their cowering tails with trembling fold,
And shrink and shudder at the gusty cold.
Thick is the hairy coat, the shaggy skin,
But that all chilling breath shall pierce within.
Not his rough hide can then the ox avail,
The long-hair'd goat defenceless feels the gale;
Yet vain the north-wind's rushing strength to wound
The flock, with sheltering fleeces fenc'd around.
The aged man inclines his bowed form,
But safe the tender virgin from the storm.
She strange to lovely Venus' mystic joys
Beneath the mother's roof her hours employs.

Around her nightly flows the tepid wave,
And shining oils in liquid fragrance lave
Her yielding limbs; thus pillow'd to repose
In her soft chamber, while the tempest blows.'

In the subsequent passage, the directions of the original are faithfully preserved, and delivered at once with elegance and with true didactic brevity and compression; while the beautiful piece of natural painting at the end of it is happily copied;

'I warn thee, now around thy body cast
A thick defence and covering from the blast;
Let the soft cloak its woolly warmth bestow,
The under-tunic to thy ankle flow:
On a scant warp, a woof abundant weave;
Thus warmly wov'n the mantling cloak receive:
Nor shall thy limbs beneath its ample fold
With bristling hairs start shivering to the cold.
Shoes of a slaughter'd ox's lasting hide,
Soft-lin'd with socks of wool, thy feet provide:
And kid-skins 'gainst the rigid season sew
With sinew of the bull, and sheltering throw
Athwart thy shoulders when the rains impend;
And let a well-wrought cap thy head defend,
And screen thine ears, when drenching showers descend.
Bleak is the morn, when blows the north from high;
Oft when the dawnlight paints the starry sky,
A misty cloud suspended hovers o'er
The spacious earth with fertilizing store,
Drain'd from the living streams: aloft in air
The whirling winds the buoyant vapour bear,
Resolv'd at eve in rain or gusty cold
As by the north the troubled rack is roll'd.'

We fear that the word *rack* in the last line is now almost obsolete, and that it is necessary to inform many of our readers that it signifies a mass of clouds, as it appears when driven by the wind.

The creation of Pandora, though in one or two parts, perhaps, rather more highly coloured than the original, is on the whole characterized by elegance and fidelity:

'Jove bade the crippled god his hest obey,
And mould with tempering water plastic clay;
With human nerve and human voice invest
The limbs elastic and the breathing breast;
Fair as the blooming goddesses above,
A virgin's likeness with the looks of love.
He bade Minerva teach the skill that sheds
A thousand colours in the gliding threads:
He call'd the magic of love's golden queen
To breathe around a witchery of mien;

And

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And eager passion's never-sated flame,
And cares of dress that prey upon the frame;
Bade Hermes last endue with craft refin'd
Of treacherous manners, and a shameless mind.
'He gives command, th' inferior powers obey;
The crippled artist moulds the temper'd clay:
By Jove's design arose the bashful maid;
The cestus Pallas clasp'd, the robe array'd;
Ador'd Persuasion and the Graces young
Her taper'd limbs with golden jewels hung:
Round her fair brow the lovely-tressed Hours
A garland twin'd of Spring's purpureal flow'rs:
The whole attire Minerva's graceful art
Dispos'd, adjusted, form'd to every part:
And last the winged herald of the skies,
Slayer of Argus, gave delusive lies;
Insidious manners, honeyed speech instill'd,
As he that rolls the deepening thunder will'd:
Then by the feather'd messenger of Heav'n
The name Pandora to the maid was giv'n;
For all the gods conferr'd a gifted grace
To crown this mischief of the mortal race.
The Sire commands the winged herald bear
The finish'd nymph, th' inextricable snare:
To Epimetheus was the present brought,
Prometheus' warning vanish'd from his thought—
That he disclaim each offering from the skies,
And straight restore, lest ill to man arise.
But he receiv'd; and conscious knew too late
Th' insidious gift, and felt the curse of fate.'

We have some doubts of the propriety of the sense ascribed in the 11th line of this extract to γυιοκόρους μελεδώνας. Why should this expression be supposed to point to the anxieties of dress, rather than to the tender solicitudes of passion, which waste the body while they corrode the heart?—We are aware, indeed, that, according to one etymology, γυιοκόρος μελεδώνη may signify an anxiety about the delicacy or decoration of the limbs; a sense which will certainly justify the translation. We presume that Mr. Elton was resolved at all events not to be wrong, and therefore contrived to preserve both interpretations:

'And *cares of dress* that *prey upon the frame*.'

In the ensuing passage, the execution is very unequal:

'For thrice ten thousand holy dæmons rove
The nurturing earth, the delegates of Jove:
Hovering they glide to earth's extremest bound,
A cloud aërial veils their forms around;
Guardians of man, their glance alike surveys
The upright judgments and th' unrighteous ways.

A virgin

A virgin pure is Justice: from the king
Of Heav'n her birth; a venerable thing
And glorious, to the deities on high,
Whose mansion is yon everlasting sky.
Driven by despiteful wrong, she takes her seat
In lowly grief at Jove's eternal feet:
There of the soul unjust her plaints ascend,
So rue the nations when their kings offend;
When uttering wiles and brooding thoughts of ill,
They bend the laws and wrest them to their will.
Beware, O monarchs! ye that gifts devour,
Make straight your judgments now in timely hour;
That crooked equity no more be seen,
Eras'd, forgotten, as it ne'er had been!'

'*Venerable thing*' in the 8th line of this extract is lame and feeble; and the four concluding lines are but spiritless, especially the last two, which express the meaning of Hesiod in a very aukward and cumbrous manner. He merely enjoins Sovereigns to *forget altogether*, i. e. *to renounce*, the practice of perverting justice—σκολιῶν δὲ δικῶν ἐπιπαγχυ λαθεσθε. The whole of this passage is incomparably better rendered by Cooke.

Our limits admit not of farther extracts; nor can we enter into a very minute examination of subordinate defects. We must, however, protest against such words as *exhaustive*, or *suffocative*, in a passive sense. *Rife* is a favourite word with Mr. Elton; and wherever he has introduced it, we have always wished that it had been omitted. The term '*variegated*,' as applied to the note of a bird, is utterly inadmissible. We have detected also some mean and vulgar expressions; as,

'Full many works of curious craft, to sight
Wondrous, he graved THERSON.' l. 773.—p. 105.

——— 'the grievous fault, *the which*
Irrevocable is.' l. 126. p. 207.

P. 103. l. 735, ἀφθιτα μήδεα is rendered by *counsel incorruptible*, an expression which surely has more sound than meaning. The original signifies the immutable designs, the undecaying wisdom, of the Deity.

P. 230. l. 599, ζυγάδματος is inadmissibly represented by *bender of chariots*; a phrase which will scarcely help the reader to *any* meaning, and certainly not to that of the author.

P. 158. Hesiod tells us plainly that "the Gods have placed before Virtue the sweat of the brow."—This blunt and downright admonition is totally emasculated by Mr. Elton, who has substituted for "*sweat*" the following languid and affected periphrasis;

'But

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'But virtue dwells on high: the Gods before
Have placed *the dew that drops from every pore.*' p. 158. l. 990.

It is amusing to remark the embarrassment of a translator, when he comes on ground so completely occupied that no room is left for him. The following passage, expressive of the auspicious or the unfavourable aspect of different days, is thus very properly rendered by Cooke:

"One cruel as a stepmother we find,
And one, as an indulgent mother, kind."

Observe the aukward endeavours of his successor to avoid his footsteps:

'*Now* as a stepmother *the day* we find
Severe: and now as is a mother kind.'

At pp. 215 and 221, Mr. Elton approaches so near to the heroic times of that same worthy peer Duke Theseus and his Grecian chivalry, that he cannot forbear to talk about *Knights!!*

'There was the *Knight* of fair haired Danae born,
Perseus.' The Shield, v. 297.

'Next then were *knights*, who painful effort made
To win the prize of contest, and hard toil.' Ib. v. 411.

P. 222. v. 435. 'Egean Sire' is surely a very unmeaning and obscure representative of πατρὸς διὸς αἰγιόχοιο—the ægis-wielding Jove.

In the preliminary dissertation, the authenticity of the remains ascribed to Hesiod is considered. The most questionable of these is the Shield of Hercules, of which Tanaquil Faber says that "they who think it not of Hesiod, have a very superficial acquaintance with Grecian poetry;"—while Joseph Scaliger talks of "the author, whoever he may be, of the Shield, which the critical world by a preposterous judgment have attributed to the Poet of Ascra."—Between these conflicting authorities, Mr. Elton has endeavoured to find a middle course. His conjecture is rational and ingenious, and we are greatly disposed to adopt it.

'It is extraordinary, (says he,) that to none of the critical commentators on Hesiod does the idea of a *cento* of fragments appear to have suggested itself. Yet the texture of the poem completely favours this hypothesis, which reconciles all difficulties. Undoubtedly there are strong grounds for believing that it did not form a part of the Catalogue of Women in its present entire *form*.

'In the scholium of the Aldine edition of Hesiod, it is observed, "The beginning of the Shield as far as the 250th verse is said to form a path of the fourth Catalogue." Here then is an admission that

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that the *whole* of the Shield did *not form* a part of it; and, from the vague manner in which the scholiast expresses himself, we may be allowed to conjecture that he might possibly be mistaken as to the exact number of lines. This portion in fact comprehends the meeting of Hercules with Cygnus; his arming for battle, and a partial description of the Shield; circumstances which, it must be confessed, have very little relation to the praises of Alcmena.

'I should be inclined to consider the first fifty-six lines only as belonging to the fourth Catalogue of Women. This portion, ending with the birth of Hercules, is awkwardly coupled with the warlike adventure of Hercules in the grove of Apollo, by the line,

'Who also slew Cygnus, the magnanimous son of Mars.'

This line is visibly the link of connection between the two fragments, and betrays the hand of the interpolator. The succeeding passage, as far as verse 153, which includes a short description of the Shield, I conjecture to have formed a part of the Herogony; and to have been immediately followed by the 320th line, where he is represented as fitting the buckler to his grasp, and ascending his chariot. Some few other passages, including the speech of Pallas to Hercules and of Hercules to Cygnus, may, I think, be classed as genuine fragments; but the whole * impertinent digression from line 154 to line 320, which is occupied with the sculptured emblazonment of the Shield, and generally the similes at the close of the poem, I regard as interpolations.

'Possibly they may be ascribed to the hand of some rhapsodist, who, from having been accustomed to recite the poems of Homer, could not easily adopt the style of Hesiod, but in his attempt to patch up this forgery gave into Homeric imitation. The mixture of authenticity and imposture will explain the dogmatism of opinion which marks the contradictory decisions of the learned on this curious question.'

In the notes at the conclusion of the volume, we meet with learning and good sense; and as we never desire to see these qualities disfigured by affectation, we wish that Mr. E. had forborne to talk of 'the generous and elegant gallantry of Homer!'—For the solution of the perpetual ænigma of the antient mythology, he resorts to the assistance of that mighty scholar Jacob Bryant, from whose Analysis he has

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'* We may here apply the criticism of Vida:

For why should Homer deck the gorgeous car,
When our rais'd souls are eager for the war;
Or dwell on ev'ry wheel, when loud alarms
And Mars in thunder call the hosts to arms?

Pitt's translation.

It may be observed that the Shield of Achilles only fills a pause in the action of the poem, and is not therefore open to the same objection as the Shield of Hercules.'

transcribed

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transcribed copiously, and whose system he considers as at least preferable to any other that has yet been promulgated.

In note 42. p. 272. Mr. Elton contends that Αργέστης is used by Hesiod to signify the East wind; in contradiction to the generality of the commentators, who suppose it to be either a name or an epithet of one of the westerly winds. As Hesiod has mentioned the three other winds, and as we have no reason for supposing that he should omit the East, we could wish that Mr. Elton's position should be established: but, in addition to the authority of Pliny and Aulus Gellius, he has against him that of Aristotle, who describes the Αργέστης as a westerly wind, which blows, ἀπὸ τῆς θερινῆς δύσεως, from that part of the heaven in which the sun sets at the summer solstice; and he farther says that by some it is called Olympias, by others Iapyx. If Αργέστης be an epithet it may signify not only *swift*, but *serene*, (*albus*,) an epithet applied by Horace to the wind Iapyx: Od. III. 27. v. 29, 30.—"*et quid albus peccet Iapyx.*"—On the other hand, it is proper to remark that ἀργέσται is interpreted, in Hesychius, by οἱ ἐτησίοι, the winds which commenced regularly every year from the rising of the Dog-star, and which are differently described by different authors; some representing them as blowing from the N. W., and others from the N. E.—Besides, in a note to the word σκείρων in Alberti's edition of Hesychius, an opinion is intimated that Αργέστης is properly an Easterly wind, ἀπηλιώτης ἄνεμος.

At the end of the volume is an Appendix, containing a short biographical notice of George Chapman, with specimens of his version of "the Georgics of Hesiod."

ART. IV. *The Siller Gun.* A Poem, in Four Cantos: with Notes, and a Glossary. By John Mayne, Author of the Poem of "Glasgow," &c. 12mo. pp. 153. 4s. Boards. Richardson. 1808.

THE siller gun, celebrated in this lively little poem, is a silver tube, about ten inches long, which was presented by James the Sixth to the town of Dumfries, to be annually carried off as a prize by the best marksman among the seven corporations of that antient borough. According to tradition, it was mounted on a silver carriage, with silver wheels: but these, if they ever existed, have disappeared, and the weapon, in its present state, is likened to a penny whistle. The contest, on account of the trouble and expence attending it, does not take place so often as its royal founder required, and is probably for this reason the more considered; when the festival is appointed, the

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birthday of the reigning sovereign is always chosen. Mr. Mayne has described the celebration which was held on the fourth of June, 1777; the last occasion, as far as he can learn, on which the old custom was observed. We have so great a regard for harmless old customs, the remains of those military pastimes which were instituted by our ancestors, and are besides so much interested in favour of this particular holiday by the poem before us, that we sincerely hope that it may be soon revived and often solemnized.

As to the scanty fable which serves as a basis for these four cantos, it is neither more nor less than that various corporations of Dumfries fired at a target, which was hit by none of them except William M'Nish, the taylor, to whom the siller gun was accordingly adjudged, as the trophy of the day: but these meagre materials, which do not appear capable of commanding a moment's attention from any one residing more than five miles from Dumfries, are so well concealed by Mr. Mayne in the general bustle of the scene, and so skilfully mingled with description, incident, and character, that even we *Suthrons* are transported in imagination to the spot, and cannot refrain from joining in all the riotous jollity of the day. The poet, however, takes, in the first place, a retrospect of the anxious anticipation with which the future holiday was expected, and the great preparations which preceded it:

'For weeks before this fête sae clever,
The fowk were in a perfect fever,
Scouring gun-barrels i' the river—
At marks practizing—
Marching wi' drums and fifes forever—
A' sodgerizing!

'And turning coats and mending breeks,
New-seating where the sark-tail keeks;
(Nae matter tho' the cloot that eeks
Is black or blue;)
And darning, with a thousand steeks,
The stockings too.'

When the morning arrives, the *Trades* march forth in procession to a field called the Craigs, where the important Target is erected:

'Wi' hats as black as ony raven,
Fresh as the rose, their beards new-shaven,
And a' their Sunday's eleeding having
Sae trim and gay,
Forth came our Trades, some ora saving
To wais that day.'—

'And

'And ne'er for uniform or air,
Was sic a group review'd elsewhere!
The short, the tall; fat fowk, and spare;
Side coats, and dockit;
Wigs, queus, and clubs, and curly hair;
Round hats, and cockit!

'As to their guns—thae fell engines,
Borrow'd or begg'd, were of a' kinds
For bloody war, or bad designs,
Or shooting cushies—
Lang fowling-pieces, carabines,
And blunder-busses!'

The blacksmiths led the van, marching 'twa and twa;' the *Squaremen*, or carpenters, followed; then came the weavers; after them the taylors,—the *souters*, or coblers—the skinners,—and the *fleshers*, or butchers. Lastly come their several apprentices and journeymen, though they are not permitted to share in the competition.—The curiosity and admiration of all the town's people, and the tender interest taken by the fair sex in the exhibition of their husbands and lovers, are finely represented:

'As thro' the town their banners fly,
Frae windows low, frae windows high,
A' that cou'd find a nook to spy,
Were leaning o'er;
The streets, stair-heads, and carts, forbye,
Were a' uproar!

'To see his face whom she loo'd best,
Hab's wife was there amang the rest:
And, while wi' joy her sides she prest,
Like mony mae,
Her exultation was exprest
In words like thae:

"Wou! but it makes ane's heart loup light
To see auld fowk sae cleanly dight!
E'en now our *Habby* seems as tight
As when, lang syne,
His looks were first the young delight
And pride o' mine!"

'But on the meeker maiden's part,
Deep sighs alane her love impart!
Deep sighs the language o' the heart,
Will aft reveal
A flame which a' the pow'rs of art
In vain conceal!'

We

We should be delighted to transcribe the motley groupe of spectators, 'the old acquaintances in swarms,'

> 'Where louder grew the busy hum
> Of friends rejoicing as they come;'

and their pleasing recollections of old times, though disturbed by 'now and then a silent tear

> 'For friends departed, kindred dear,
> (*Friends, wha were aye the foremost here,*)'
>
> 'Of bonny lasses, tight and clean,
> Buskit (dressed) to please their ain lad's een;'

and the children, who are brought to the shew because no one is at home to take care of them, and who are pleasingly described, as

> 'Wee things giggling in the arms
> O' their fond mithers!'

but the important business of the meeting calls us from the booths and gingerbread-stalls to the field of noble emulation. —In apologizing for the awkwardness and alarm of 'big John M'Maff,' who was unable to manage his musket, the poet introduces some noble stanzas:

> 'Peace and gude-will had been sae lang
> The burthen o' the people's sang,
> Their arms like useless lumber hang,
> Till France, amain,
> Decreed, wi' fell Invasion's fang,
> Our soil to stain;
>
> 'Then, ere our King cou'd gi'e command,
> Up raise the Genius o' the land!
> DUMFRIES, in mony a chosen band,
> Enarm'd appears,
> Fit, in ae phalanx, to withstand
> A host o' spears!
>
> 'Nor was this fervour only here,
> It spread, like wild-fire, far and near!
> Scotland, to ilka Virtue dear,
> Tho' aft inthrall'd,
> Scotland was never i' the rear
> When Danger call'd!
>
> 'At hame, afield, or far awa',
> She bore the brunt in front of a'!
> The last to sheathe, the first to draw
> Her auld Claymore,
> For Liberty, her King, and Law,
> And native shore!

'Oh!

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'Oh! in his King and Country's Cause,
How blest is he wha nobly fa's!
Bright Fame her gowden trumpet blaws,
And deathless Story
Devotes his name, wi' loud huzzas,
To endless glory!' *

The unsuccessful attempts of Wull Shanklin and others are also particularized; till, animated by the immortal name of Wallace, M'Nish sends his ball through the target. The following are perhaps the most interesting fruits of his victory:

'His winsome wife, wha lang had miss'd him,
Press'd thro' the croud, caress'd and kiss'd him:
Less furthy dames, (wha' cou'd resist them?)
The example take;
And some held up his bairns, and bless'd them,
For daddy's sake!'

Furthy is translated in the glossary *free in behaviour.*

Here we close our extracts; though more than two cantos follow, in which the minstrelsy, the feast, the loves of the young, the fears and suspicions of the old, a dance and many songs, and (we are sorry to add) *a boxing match and a riot*, are most naturally recounted. Before the final separation of the assembly, universal harmony is restored, and all separate in perfect good humour with themselves and their companions.

Mr. Mayne's notes are entertaining: but his glossary, which is very requisite for English readers, is rather too confined than too ample. His language is indeed extremely *racy*; though he has proved, by some verses introduced in a note, that he is capable of expressing the warmest feelings of Scottish patriotism in pure English. They are addressed to the river Nith:

'Hail, gentle stream! for ever dear
Thy rudest murmurs to mine ear!
Torn from thy banks, tho' far I rove,
The slave of poverty and love,
Ne'er shall thy Bard, where'er he be,
Without a sigh remember thee!

* In this place we may properly add the honourable anecdote related by Mr. Mayne, in a note, respecting one of the companies of the Dumfries volunteers:

'On a recent occasion, one of the companies, herdsmen from Eskdale Moor, offered, in case of invasion, to march to Edinburgh, upwards of seventy miles distant, in one day, provided they were allowed to put off their shoes and stockings!'

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For there my infant years began,
And there my happiest minutes ran;
And there, to love and friendship true,
The blossoms of affection grew!'

We wish that this address had been completed, and shall be very happy to meet the author hereafter in the walks of English poetry.

ART. V. *Lectures on Scripture-Facts.* By the Rev. William Bengo Collyer (*now* D.D.) 8vo. pp. 594. 12s. Boards. Hatchard.

DIVINES often descant with satisfaction on the plainness of the Christian religion; assuring us, in the language of antient prophecy, that "*the wayfaring man shall not err therein.*" As far as this position respects the *duty* of Christians, it is indisputable, since the commands and injunctions of our Saviour are delivered in the clearest and most intelligible language: but the assertion cannot be meant to apply, in these days and in European countries, to the whole scheme and system of Revelation, because the history and evidences of our religion are of an erudite nature, demanding a portion of learning and scientific research which cannot be expected to belong to the general mass of mankind. Christianity, springing from and resting on the basis of Judaism, carries us back to the most remote periods of time; and, besides an acquaintance with Asiatic languages, it requires in its defenders a knowlege of those æras and dispensations which include the most interesting portions of the history of God's antient people. What an extensive field of inquiry is thus opened! How are the first ages of the world, and the annals and transactions of nations who have long, long ago, ceased to exist, forced as it were to re-appear before us! In this laborious retrospection, darkness and obscurity will often settle on the prospect: but, considering all circumstances, more traces of light appear, and more reflected rays dart on the subject of Revelation, than persons who are unacquainted with antient writers may be inclined to imagine. Since the credibility of the Bible rests on various historical facts, it has frequently been asked, How are these facts supported by the concurrent testimony of the earliest heathen historians? How do sacred and profane annalists accord?

Many Christian writers have taken up the pen to satisfy curious inquirers on these points; and one in particular, though neither quoted nor named by Dr. Collyer in the volume before us, we mean *Shuckford*, has, in 4 volumes, stated the connection which

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which subsists between sacred and profane history, from the creation of the world to the dissolution of the Assyrian empire; while Lardner's Jewish and Heathen Testimonies perform this task as far as the *Facts* of the Gospel are concerned. Though, however, various learned men have anticipated the present lecturer, and have left him very little matter for discovery, we are far from thinking that his undertaking was unnecessary; or that his attempt to familiarize his hearers and readers with the points of learning, which the evidences of our religion include, is to be censured as ostentatious pedantry. It is true that the multitude must in a great measure depend on him for the accuracy of his report: but, as he appeals to and produces documents, with translations, they may from this work acquire additional reasons for looking with respect to the records of the Bible.

From the preface, we learn that the design here fulfilled originated in a cursory conversation of the author with some friends; who suggested to him that it would be a desirable object, in order to counteract infidelity and corroborate faith, 'to produce a confirmation of the Facts recorded in the sacred writings, from contemporary historians, so far as these could be obtained; and where the remoteness of scriptural narrations stretched beyond the chronology of heathen compositions, to adduce such fragments of antiquity as time has spared us, so far as they bear any relation to events transpiring at the earliest periods.' Revolving this hint in his mind, and considering the manner in which this ground had been previously occupied, it appeared to Dr. C. (as he tells us,) 'that a work was yet wanting which might interweave foreign testimonies to the truth of Scripture-history with the discussion of the history itself, which might admit general and important remarks with a selected subject, and which might relieve the barrenness and langour of mere discussion, and of a series of extracts from heathen writers, by assuming the shape and the ardour of pulpit and popular addresses.'

So far Dr. Collyer is right. None of his predecessors have exhibited historical testimonies in so oratorical and embellished a manner. When Dr. Shuckford undertook "to set the transactions of the earliest ages of the world in a clear light for the purpose of aiding his readers in forming a judgment of the truth and exactness of Scripture-history, by shewing how far the old fragments of the heathen writers agree with it, and how much better and more authentic the account is, which it gives of things when they differ from it;" he had no thought of interrupting the grave progression of the inquiry by rhetorical flourishes, or of subjoining to re-

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marks on history, chronology, and geography, the captivating appendages of popular and practical sermons. The present lecturer, therefore, if he has not gone so fully and accurately into the investigation as some of his predecessors, has been more attentive to general effect, and to gain the heart as well as the conviction of common readers. We shall allow Dr. C. to give, in his own language, the object and scope of his undertaking:

'It will be proper, in a few words, to state the immediate purpose of these lectures, and the object of the plan which I am about to suggest: it is simply to meet scepticism on its own ground in relation to first principles. Is it asserted that the facts recorded in this volume have no evidence? We shall endeavour to prove that they are furnished with all the evidence which events so remote can have, and which reason ought to require of time. Is it said that Christianity is a modern invention? On the contrary, if our purpose be established, it will appear as old as the creation. Is the authority of the Scriptures questioned? We will produce other testimonies. Is its history condemned as absurd! We shall attempt to shew that it is perfectly rational; and that all evidences weighed, and all circumstances considered, it is clear that events could not have taken place otherwise than as they are recorded. Is it objected, that it claims support from miracles? It will follow from our representations, if they are made with the strength and clearness which we desire, that such a book, so written, and so supported, could it be proved to be false, would be of itself a greater miracle than any which appears upon its pages. The facts which it records, are the immediate subjects of examination in the present course of lectures; and these will be considered in connection with their history, and confirmed by foreign and antient testimony, under the following arrangement:

1. The present lecture, which is merely introductory, will be an attempt to prove the necessity of a divine revelation.

2. The creation; that the Mosaic account of it is the only rational one which we have received:

3. The Deluge:

4. The destruction of Babel, the confusion of language, the dispersion of the people, and the origin of nations:

5. The destruction of Sodom and Gomorrah:

6. The history of Joseph; which will bring us to the close of Genesis:

7. Intermediate lecture; a scriptural representation of the nature and destination of man:

8. The slavery and deliverance of Israel in Egypt:

9. The journey of the Israelites in the wilderness; their establishment in Canaan; and the circumstances attending these events:

10. The government of the Jews; including the theocracy and monarchy, to the building of Solomon's Temple; with a confirmation of some subordinate facts recorded in the Scriptures;

11. The

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11. The captivities of Israel and Judah:
12. The life, death, resurrection, and ascension of Jesus Christ, proved as matters of fact:
13. The character of the writers of the Old and New Testament:
14. Concluding lecture—the unsearchable God; or, an attempt to prove an analogy between the religion of nature and that of the Bible, by shewing that the same obscurity which overshadows revelation, equally overspreads nature and providence.'

Each of these lectures must have occupied much more time in the delivery than an ordinary sermon; and we should imagine that, from the preacher's digressive, declamatory, and we may add *poetic* style, he would be a favourite with the admirers of pulpit oratory. We frequently meet with flourishes which are calculated not so much to strengthen the argument, as to make an impression on the audience in favour of the preacher's nice feelings and correct taste. Thus, having mentioned the beauty of the visible creation, he exclaims to his hearers:

'Let the friend of *my* choice be one who can relish the majesty of nature; who, on the close of the day, from the summit of some lofty mountain, will watch the rising cloud, and observe the evening spread her grey and dusky mantle over the features of the landscape, till they are lost and extinguished; whose eye is fixed with delight on the stars as they break one by one through the increasing obscurity; and who, withdrawing from the world, and penetrating the forest, can rejoice with the laughing scenes around him, and can relish retirement, nor envy the dissipation of life, as he hears its noise swelling on the gale of the evening. The friend of God, and the admirer of nature, is the man whom I would choose as my companion, and love as my own soul.'

This apostrophe, in the theatre, would be called a *Clap-trap*; we know not what to term it in a sermon: but such pathetic touches are calculated to procure for the preacher the reputation of being "*a very fine man.*"

In the first discourse, Dr. C. deduces the necessity of divine revelation, from a view of the superstitions and rites of worship among barbarous and among enlightened heathens, from their civil institutions and defective morals, and from their uncertain conjectures in relation to futurity. These subjects are strikingly discussed: but we were surprized that he should have omitted, in his picture of the immorality of paganism, the horrors and cruelties of the Amphitheatre.

Some observations on the capacity and extent of Reason introduce the second lecture. It is admitted that reason is able, by her genuine efforts, to deduce from the works of nature

ture 'the immensity, the wisdom, and the liberality of God:' but then, says the preacher, 'What is he to *me?*' The weakest of his audience might have replied, "a wise and liberal creator and parent;" an answer which would have gone a great way towards the solution of the subsequent questions: but we shall not meddle with points which are out of the record. The direct thesis to be argued is, *The Mosaic account of the Creation*; *which*, it is here contended, *is the only rational one which we have received.* Here much learning and philosophy come into play; and we should be happy if we could add that, by their combined aid, every difficulty had been removed. As far as the superiority of the Mosaic account over other antient systems of cosmogony is concerned, Dr. C.'s quotations establish his proposition: but the rational divine will prefer the prophet Isaiah's representation of the Almighty, —that "*he fainteth not, neither is weary*,"—to the anthropomorphic notion of the repose of the Deity after six days' labour, mentioned in the book of Genesis. The excellence of the Mosaic cosmogony consists in its laying the basis of religion by the acknowlegement of a Creator: but it must be conceded that the details are embarrassing. This lecturer objects to the removal of one difficulty by substituting the new translation of "*a vehement wind* overspread the surface of the waters," for the old version, "*the Spirit of God moved*," &c.; observing that, by parting with the literal reading, Milton's poetical idea ("*Dove-like sat brooding*," &c.) is lost: but we should have imagined that an orthodox divine would have disrelished the gross idea of the incubation of the material abyss by the second person of the Trinity, and would even have preferred the Hindoo fancy of churning the ocean, to the impregnation of it by the Holy Spirit.

Dr. Collyer admits that, on the subject of the Deluge, it is impossible to form any hypothesis that shall be free from difficulty: but he endeavours to ascertain the fact by natural phænomena and by historical testimonies; and he is very angry with Dr. Geddes, on account of the unreserved manner in which that theologian offered his heterodox opinion. The lecturer endeavours to fix the attention of his audience and readers, by stating the dimensions of the Ark, which he calculates to have been 547 English feet long, 91 broad, and 54 high: but, when we consider that His Britannic Majesty's ship *Hibernia*, of 120 guns, measures from figure-head to tasferel only 241 feet, 53 in extreme breadth, and 60 in depth, it is not easy to conceive (without supposing a miracle) how the first floating machine that was ever constructed should have been more than twice the extent of one of our first-rate

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men of war, and that naval architecture should have *gone to much greater lengths* before the flood than at the present day.

We find, in the next lecture, *On the destruction of Babel*, &c. a great miscalculation respecting the duration of the deluge. Dr. C. says 'that 365 days Noah *floated on the surface of the waters.*' Moses informs us that the flood began on the 17th day of the second month, in the six hundredth year of Noah, and that on the 17th day of the seventh month, the ark rested on the mountains of Ararat. (see Gen vii. 11. and viii. 4.) Before the waters were quite drained off, several months elapsed: but it is added, (Gen. viii. 13.) that in the six hundred and first year of Noah, in the first month and the first day of the month, the waters were dried up. It will not be easy to make 365 days from the 17th day of the second month of one year, to the first day of the following year.

The dispersion of nations naturally generates new languages. As, after the fall of the Roman empire, the Italian, French, Spanish, and Portuguese tongues sprang out of the Latin; can there be any good reason for imagining, with this writer, 'that at the destruction of Babel new languages were framed by the miraculous and immediate interposition of divine power?'

To ascertain the fact of *the destruction of Sodom and Gomorrah*, the lecturer adduces the testimony of heathen writers, and offers some judicious remarks on the necessity of distinguishing truth from fable when they are blended together in antient narratives:

'It is asserted by Tacitus, that the traces of the fire which consumed these cities were visible in his days. "At no great distance are those fields, which, as it is said, were formerly fruitful, and covered with great cities, till they were consumed by lightning; the vestiges of which remain in the parched appearance of the country, which has lost its fertility."

'The testimony of Philo and of Pliny accords with that of the Roman historian.

'Diodorus Siculus describes the lake Asphaltites at large, in two different parts of his work, and concludes his account by saying, "The region round about burning with fire, exhales a stench so intolerable, that the bodies of the inhabitants are diseased, and their lives contracted."

'Strabo, in writing on the same subject, thus concludes: "There are many indications that fire has been over this country; for about Masada they shew rough and scorched rocks, and caverns in many places eaten in, and the earth reduced to ashes, and drops of pitch distilling from the rocks, and hot streams, offensive afar off, and habitations overthrown; which renders credible some reports among the inhabitants, that there were formerly thirteen cities on that spot, the principal of which was Sodom, so extensive as to be sixty furlongs in circumference; but that by earthquakes, and by an eruption of

fire, and by hot and bituminous waters, it became a lake as it now is; the rocks were consumed, some of the cities were swallowed up, and others abandoned by those of the inhabitants who were able to escape."

'Similar to this is the language of Solinus. "At a considerable distance from Jerusalem, a frightful lake extends itself, which has been struck by lightning, as is evident from the ground, black, and reduced to ashes." He goes on to relate the fable of the apples growing near it, which were said to appear fair to the eye, but to contain only sooty ashes, and upon being touched, to exhale into smoke, or to vanish into dust. The same fiction is mentioned also by Tacitus: but we must learn, in receiving the testimony of ancient historians, to distinguish between truth and fable, to separate the former from the latter, with which it is often found overwhelmed, to discriminate between the fact and the legend, to divide that which they saw, from that which they admitted only from tradition, to make allowance for their credulity, and impartially to weigh the evidence which they produce. Moses is not answerable for the fondness which they discovered for the marvellous, nor for the fables which tradition blended with his history. Neither is their account of that which they saw, to be rejected for the easy credit which they gave to that which they only heard, and heard from disputable authority. While the facts of the Mosaic history are confirmed, his superior purity, and consequently credibility, is established.'

When we come to *the history of Joseph*, (the subject of the sixth lecture,)—a history surpassing in beauty and genuine pathos every antient and modern tale, true or fictitious,—and (passing over the 7th) to *the slavery and deliverance of Israel in Egypt*, (the subject of the eighth lecture,) we cannot help lamenting the silence of Herodotus, who was a contemporary with Ezra, respecting the history of the Jews; and who was not unacquainted with Palestine, had visited Egypt, and seems to have studied Egyptian history and antiquities. The only way to account for his having taken no notice of the most remarkable events of the Jewish people is by supposing that, as these events were disgraceful to the Egyptians, their priests studiously concealed these portions of their annals from the prying eyes of strangers. The reader will suppose, however, by one assertion made at p. 423. of Dr. C.'s volume, that 'Herodotus records the taking of Jerusalem by the King of Egypt;' and by the reference at the bottom of the next page, to lib. ii. cap. 141, that this Greek writer had copied some fragments of Jewish history; but though *Senacherib* is named, and it is true that in this place we may trace the tradition of the destruction of his army, yet the city of *Jerusalem* is not once mentioned. Indeed, the Greeks and Romans seem to have held the Jews in so much contempt, that it is no matter of astonishment that the former slightly adverted to the affairs

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of the latter, and that their historical notices of them are concise and erroneous*. Manetho, as he is quoted by Josephus, Justin the epitomizer of Trogus Pompeius, Pliny, and Tacitus, may assign a reason for the departure of the Jews out of Egypt which is not creditable to that people: but, as the fact itself, which is a very singular one, is admitted, we may without fear leave it to the decision of sensible men, whether it be not more probable that the Jews effected their deliverance in the manner recorded in the Bible, than that a whole people were expelled from a country in which they were kept in bondage, on account of their being afflicted with *Elephantiasis*, or leprosy. We are sorry to find Dr. Collyer asserting that 'both the miracles performed by Moses and those wrought by the magicians were real;' since it is a doctrine admitted by all theologians, that miracles are unquestionable testimonies of a divine mission; and this position must fall to the ground, if the Deity, for any purpose, patronized deceivers, or if Demons and their agents were permitted to work real miracles. Besides, why recur to so dangerous a principle, when the historian expressly declares that the magicians imitated, to a certain extent, the messenger of God "by their enchantments?" Instead of combating the lecturer, we shall refer him to Mr. Farmer's ingenious Essay on Miracles.—In connection with this subject, we must also enter our protest against the preacher's comment on the visit of Saul to the Witch of Endor, in a subsequent lecture. He tells us that he believes that it was the spirit of Samuel that appeared: but we think that, if he will peruse Dr. Chandler's solution of this difficulty in his history of David, and will consider all the circumstances with attention, he will find reason to change his opinion.

We are presented with one of Dr. C.'s *forced* remarks in his commentary on '*the Journey of the Israelites*, &c.:

'Before they removed from this station [Rephidim], they were compelled to fight with the Amalekites. Joshua went out to battle at the head of the army: Moses ascended the top of the hill, with the rod of God in his hand, probably to intercede for the interposition of heaven.—Israel prevailed so long as his hands were elevated: but when through weariness he suffered them to drop, victory leaned to the side of Amalek. Aaron and Hur supported his arms till the sun went down, and Amalek was subdued. How lovely

* We know that Major Rennel, in his Geographical System of Herodotus, remarks that the great city of *Cadytis* mentioned by the Greek historian is *Jerusalem*: but we have no absolute proof of this conjecture: nor is it probable that the fall of Jerusalem should be the consequence of a victory gained in the plains of Magdolus, which was near the Pelusiac branch of the Nile.

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is fraternal unity! Even Moses needed assistance; and who can pass through life without it? Let us learn, that our burdens are lightened, our peace promoted, and our success ensured, by mutual kindness, and by mutual attention. And who can read this singularly beautiful narration, without being reminded of Jesus our Mediator, through whose intercession, and the lifting up of his hands, we have freedom of access to God now, and shall finally be made more than conquerors, over all our enemies?'

The subjoined passage is more judicious, and adapted more immediately to the purpose of this course of lectures:

'The testimonies which we have adduced, confirm the Mosaic history *as a whole*, rather than *detached parts* of it; and surely when it is considered, as it has been clearly proved by Josephus on the testimony of MANETHO, that the settlement of the Jews in Canaan, was three hundred and ninety-three years before Danaus came to Argos, whom the Grecians acknowledge their most ancient prince, and from whom they are frequently named; and that it preceded the transactions of Troy, celebrated by their most ancient poet, a thousand years; particular confirmations of such striking events as the deluge, and a general acquiescence with the scripture record, is all that ought to be, and all that can be expected from heathen writers. They could not know any thing of these circumstances but by tradition. ORPHEUS himself lived but one thousand years before Christ; HESIOD nine hundred; HOMER eight hundred and fifty. Orpheus himself, therefore, was only contemporary with Rehoboam, the son of Solomon. The settlement in Canaan took place one thousand four hundred and twenty-seven years before the birth of our Lord; that is, four hundred and twenty-seven years before Hesiod; and five hundred and seventy-seven years before the celebrated Homer. Is it a subject for wonder that obscurity should rest upon facts so ancient? We appeal to the unprejudiced—is it not rather extraordinary, that facts so remote should have evidences so strong and decisive?'

Passing over the discourse on 'the *Government of the Jews*,' &c. we shall proceed to the 11th (the last which refers to the Old Testament), intitled, *the Captivities of Israel and Judah*. Dr. C. ascertains the former to have taken place 721 years before Christ, and the latter in the year 588, or 133 (not 134, see p. 455,) years from each other. On the disappearance of the ten tribes of Israel, after this latter event, he offers some sensible remarks; and we are of opinion, with him, that they are irrecoverably swallowed up or amalgamated with the nations to which they were sent. 'There is no record (says the preacher) of their return, there are no traces of their tribes, there is no evidence of their existence. Those who maintain that they are yet in being, advance only an hypothesis incapable of demonstration; and the most general

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conclusion upon the subject is, we believe, that they are wholly lost.'

A reason is thus assigned for their sharing a different fate from the tribes of Judah:

'Till the days of David the promises respecting the Messiah were of general import, that he should descend from Abraham. But then they became more explicit, and it was declared that Christ should be of the house of David. To the family of David, therefore, the promise was restricted. So long as they adhered to, and were connected with, the house of David, which was also the house of Jesus, they were separated with their brethren from the rest of mankind, and their existence was secured: but when they voluntarily resigned their interest in that house, and were severed from the two tribes, they were dispersed and absorbed among the nations, and the few who returned from captivity lost their distinction: they returned with Judah and Benjamin, and were swallowed up of their brethren.'

The vast extent and grandeur of Babylon make a figure in this lecture: but this picture of antient magnificence would be no novelty to our readers.

Respecting the lectures which treat on the facts mentioned in the gospel-history, we must be concise, because we have already exceeded the limits which we purposed to assign to this article: but we cannot pass over two circumstances which occur among the extraneous testimonies to the life of our Saviour; the first of which concerns a quotation from the Elder Pliny, and the second relates to the interpolated passage in Josephus. Dr. Collyer does not, as usual, refer us to the place in Pliny's Natural History: but, taking the evidence at second-hand, he states that this author makes a report on the appearance of the luminous body, which shone in the heavens at the birth of Christ, and by which the Magi were conducted to him. Had the Dr. actually turned to Pliny, lib. ii. cap. 25, he would have been convinced that the remark of this Natural Historian, concerning the nature of comets, is general, and has no reference to any particular event.—In the next place, we think that the lecturer has been indiscreet in pressing into his service the supposed testimony of Josephus to the divine mission and character of Christ; because on the very face of it we recognize the marks of a most clumsy forgery. It proves too much; since the historian, after having given such evidence, must have professed himself a christian. Lardner's reasons for rejecting the paragraph are sufficient: viz. "that it is not quoted, nor referred to, by any christian writers before Eusebius; that it is wanting in the copies of Josephus which were seen by Photius in the

ninth century; that it is unsuitable to the character of Josephus, and interrupts the course of the narration." (Works, vol. vii. p. 120, et seq.) These arguments are stronger than those which are adduced by Dr. C. at p. 520. in order to satisfy the reader that this is a genuine part of Josephus's text.

For a specimen of the practical parts of these discourses, we quote the sensible and animated conclusion of the 13th lecture, on the character of the writers of the N. T.

'We detain you only to offer two concluding remarks respecting the best mode of reading the Bible to advantage. The *first* shall regard the ALLOWANCES which should be made in consulting this sacred volume. Whoever has paid any, the least, attention to it, must recollect that there are allusions to customs which exist no longer; and that its sublime and poetic parts are filled with figures of speech not altogether familiar to us. We are surrounded by imagery, and reading a language perfectly new—more bold and striking than these colder climes and tongues usually exhibit. When you take up the scriptures make these several allowances. Remember that you are reading the records of ages which have rolled away, and of nations, which have either long since perished, or which exist no longer in the same form. You should allow for the swelling, metaphoric *style of the East*. Their mode of expression is always bold and magnificent beyond the imagination of an European; and the face of their country is also widely different. You must remember the *customs then prevalent*: these change perpetually with the lapse of time; and the manners of antiquity were altogether distinct from those sanctioned by the fashion of the present day. Consider the *countries in which they lived*. Every country has a mode of operation, and habits peculiar to itself. Recollect the *persons to whom they wrote*: persons who were conversant with the metaphors employed, and with the facts recorded: persons who were contemporary with them, and who had the advantage of making appeals to things and to evidences which exist no longer. And while you call these things to your memory, do not forget *the changes* which have taken place in all these particulars.

'Our *second* remark shall relate to the SPIRIT in which the Bible should be read. Consult it divested so far as possible of prejudice, and with a sincere desire both to attain improvement, and to search out the truth. The investigation which we recommend lies equally between that inactivity which slumbers for ever over things acknowledged, and that impetuous temerity which relying upon its own powers disdains assistance, attempts a flight beyond the precincts of lawful subjects, and with licentious boldness pries into those "secret things which belong to God." Some float for ever on the surface of admitted truths, fearful to rise above the level over which they have hovered from the first moment of consciousness. These resemble those birds which feed upon the insects dancing on the water, who never rise into the air, but always skim the surface of the lake, on the borders of which they received

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received life. Others, on bold, adventurous wing, rise into the trackless regions of mystery, till they sink from the pride of their elevation, perplexed and exhausted. These, by aiming at too much, lose every thing. Because they have attempted unsuccessfully to investigate that, which God has been pleased to put out of the reach of human comprehension, they will not believe any thing—they embrace a system of universal scepticism. So Noah's dove beheld on every side a boundless expansion of waters; and whether she rose or sunk, was equally bewildered, and found no rest for the sole of her foot. There is one point of difference, and that is, that she returned to the ark; but those whom we have described, too often are found to turn despisers, who wonder and perish. But the Christian is bold in investigating *all* that God has submitted to his researches, attempts every thing leaning on Almighty energy, and relies with implicit confidence upon the written word. So the eagle rises boldly into the air, keeping the sun in view, and builds her nest upon a rock.

'We would not have you, with the inactive and supine, always coast the shore: nor with the infidel venture into the boundless ocean without pilot, or compass, or ballast, or anchor: exposed equally to the quicksands, to the rocks, to the whirlpool, and to the tempest: but we are desirous that, like the christian, you should boldly face and patiently endure the storm, with the Bible as your compass, Hope as your anchor, God as your pilot, and Heaven as your country.'

Dr. Collyer having modestly expressed a wish to benefit by public criticism, we have endeavoured to render him some assistance in the notice which we have taken of his volume. Our object has been fairly to appreciate the value of his work; which, though defective in some parts, possesses no inconsiderable merit. To avoid the dryness of mere historical detail and comparison, he has been too liberal of declamation, and in some places exposes himself to the charge of egotism, bordering on a vain display of oratorical talents: on the whole, however, his course of lectures is well calculated for general perusal, and will serve to familiarize English readers with the historical evidences of revealed religion.

Art. VI. *The Works, Literary, Moral, and Philosophical, of Thomas Percival, M.D. F.R.S., &c. &c.* To which are prefixed Memoirs of his Life and Writings, and a Selection from his Literary Correspondence. 8vo. 2 Vols. 1l. 1s. Boards. Johnson.

We are informed, in a prefixed advertisement, that the only writings of Dr. Percival, which are now for the first time given to the public, are his inaugural dissertation, some additions to his medical ethics, a tribute to the memory of Mr. Bayley of Hope, and a selection from his correspondence.

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Nearly one half of the first volume is occupied by an account of the life of the author, written by his son Dr. Edward Percival; and probably, by many readers, it will not be deemed the least interesting part. Being also the principal new matter, it will be to this portion that we shall chiefly confine our remarks.

The life of a man whose time was fully occupied by professional engagement does not admit of much variety of incident: but the present memoir is on several accounts deserving of our attention, as displaying an example of great mental excellence, and shewing how far a private individual, who is desirous of rendering himself useful to the community, has it in his power to accomplish his object. Dr. Percival was indebted for the first part of his education to the care of an elder sister, his parents having died while he was still in early childhood. After having gone through the regular routine of the grammar-school of his native town, Warrington, he entered as a student at the Academy which was established at that place under the patronage of the Dissenters. It appears that his family were originally members of the church of England; and it is probable that it was owing to the sentiments which he embraced during this part of his education that he became a Dissenter, and during the remainder of his life continued attached to sectarian principles. On leaving Warrington, he went to study medicine at Edinburgh; and, having attended the usual course of this university, he completed his education at Leyden. He married early, and settled in Manchester, where he continued to practise, on a very extensive scale, until the age of 64, when he died, after a short illness.

Of the few events which occurred to diversify the uniform tenor of professional duties, the principal are the occasions on which Dr. Percival interested himself respecting the literary and charitable institutions of his town and neighbourhood, or in promoting the more extensive schemes of philanthropy which concerned the public welfare. The management of the Warrington academy, and, after its decline, of a similar institution at Manchester, the philosophical society of that place, a college of arts which was attempted to be established, the erection of fever-wards and of a new jail, the abolition of the African trade, and the application which was made by the Dissenters for the repeal of the test-laws, are objects in which Dr. Percival engaged with a degree of ardour; and which evinced that he had a mind alive to every impression of benevolence, and disposed to embrace every opportunity of active exertion, in behalf of the cause of truth, justice, and liberality.

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As a practitioner of medicine, the subject of this memoir holds a high rank; higher, indeed, than it would be estimated from the perusal of his printed works. His merit consisted principally in those individual and personal qualities, which enabled him to excel in investigating the causes of disease, and in applying the appropriate means of cure. He did not profess to make discoveries in medicine, and his mind was of too correct a turn to be employed in forming hypotheses. Nearly the same remarks may be made on his medical as on his experimental writings; were we to read them without any reference to the period at which they were written, we should undervalue the merit of the author: but we must remember that they were composed in the infancy of the modern chemistry, that Dr. Percival had the sagacity to discern the importance of the new doctrines, and that he was one of the first who patronized the rising genius of Priestley. The parts of the volumes before us which will now be considered as the most valuable, and those which will always remain so, are the "Father's Instruction to his Children," and "the Medical Ethics;" which works possess intrinsic excellence, unconnected with times or circumstances. They reflect equal honour on the head and the heart of the author.

We have been considerably gratified by the composition of this biographical sketch, independently of the merits of its subject. It is well written, and affords a just picture of the character of the deceased; and without fulsome declamation, it exhibits that degree of partiality, for which every reader naturally makes an allowance when he is perusing the life of such a man as Dr. Percival, written by one of his children. We regret that the memoir is not published separately; it would meet with many purchasers who are already in possession of the Doctor's works; and we should wish the record of so much excellence to have the widest possible circulation.

Art. VII. *Essay on the Morbid Anatomy of the Human Eye.* By James Wardrop, Fellow of the Royal College of Surgeons, &c. Edinburgh. 8vo. pp. 159. and 7 plates. 1l. 4s. Boards. Murray. 1808.

Although so many treatises respecting the eye have been written, we have been unprovided with a work that afforded a full account of the morbid changes which this organ experiences in its different diseased conditions. To supply this deficiency is the object of Mr. Wardrop, and at the same time he has undertaken to illustrate his ideas by the assistance of engravings. The present volume contains only a small portion

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portion of the whole system, and may be regarded as merely a specimen offered to the public; if it meet with their approbation, the author will be induced to prosecute his plan, and will describe the remaining diseases of the eyes, together with the appropriate treatment of them.

Mr. Wardrop begins by some judicious preliminary observations, in which he explains his ideas respecting the object which ought to be pursued by the anatomist, in his exposition of the different morbid changes which the body experiences. He grounds his remarks on the system of M. Bichat, who has so ingeniously arranged under different heads the elementary parts of which the body is composed. These parts present not only different textures, but possess different functions; and this difference is preserved as well in disease as in the state of health. 'Thus the serous membranes, which invest the lungs, the brain, the heart, the abdominal viscera, have one common character, when affected with any specific disease; so also have the mucous membranes, whether we trace them in the mouth, the nose, the vagina, urethra, or covering the eye-ball; and the same is observable of every individual texture which enters into the composition of our bodies.'

This similarity of physical structure, and of functions, gives rise to one principle which may be employed in the classification of diseases; they may be arranged according to the particular structure which they occupy, whether mucous, serous, cellular, &c., and according to the functions which the organ performs: — but, besides the diseases that derive their character from the nature of the parts which they attack, there are others, such as cancer and scrofula, which are possessed of specific symptoms, and which affect indiscriminately all the different kinds of texture. From these considerations, Mr. Wardrop arranges the diseases of the eyes under two general heads; first, those which belong to parts of a particular structure, and 2dly, those which possess a specific character:

'Under the first class will be comprehended, the diseases of the Cornea, Iris, Aqueous, Vitreous, and Crystalline humours, Optic Nerve and Retina, Choroid coat, Sclerotic coat, Conjunctiva and Cellular membrane, Tarsi and Palpebræ, Lacrymal gland and Caruncle.

'Under the second class will be included, Rheumatism, Cancer, Scrofula, Lues Venerea, Exanthematous Ophthalmia, &c.'

The diseases of the cornea are all that are comprehended in this volume.

After a description of the cornea, the author proceeds to treat separately on each of the diseases to which it is subject, begin-

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beginning with inflammation. In consequence of the complicated structure of the cornea, it being covered externally by a mucous, and lined internally by a serous membrane, the inflammation of it is capable of assuming three distinct modifications, according as it derives its origin from one or the other of these parts or from the substance of the cornea itself. Perhaps Mr. W. may be thought to attempt a division more minute than the facts will warrant, when he undertakes to form a diagnosis between the inflammation of the different parts of the cornea. He has, however, stated some circumstances that appear to sanction his opinion; and although in many, perhaps in all, cases of inflamed cornea, its different parts must be subject to disease, yet we think that his distinctions are not without foundation.

The remaining diseases of the cornea then pass under review: but we shall merely give a list of their names, since it would lead us too much into minute detail to attempt to follow the author through all his descriptions. Besides inflammation of the cornea, its diseases are pterygium, fleshy excrescences, pustules, abcesses, ulcers, wounds, foreign bodies adhering to it, ossification, specks, staphyloma, alterations in its shape, and effusions of blood between its lamellæ. Our professional readers will perceive that, although the list may appear long, it is not unnecessarily extended, since each of the diseases enumerated is acknowleged to exist, and to be sufficiently distinct to require a separate description.

As to the general merits of this work, they are certainly such as intitle it to commendation; and since they induce us to form a favourable opinion of the knowlege and abilities of the author, we feel anxious that he should complete his plan. The engravings are extremely beautiful, and appear highly characteristic. We must, however, disapprove the unnecessarily expensive form in which the volume is printed. The rage for fine books we always deprecate; and when works of science, particularly in the medical branch, are given in a tawdry dress, it becomes a cause of very serious concern, that the grand object of utility should be sacrificed to feelings of fashion or vanity.

ART. VIII. *A Treatise on Hernia*; being the Essay which gained the prize offered by the Royal College of Surgeons in the Year 1806. Illustrated with plates. By W. Lawrence, Member of that College, &c. 8vo. 9s. Boards. Callow.

THIS is a subject which, during the last few years, has very particularly engaged the attention of professional men; several valuable treatises on the different kinds of hernia have been published; and considerable improvements have been made both in the anatomy and the pathology of the disease. The object of Mr. Lawrence in this work is, however, somewhat different from that of any of his predecessors. They have, for the most part, written with the view of announcing some new ideas respecting the nature of the disease, or some anatomical discovery in the structure of the parts; or they have given the result of their own experience concerning the operation of particular remedies. The plan which the present author adopts is rather to illustrate the opinions of others, than to bring forwards any which are original; and, in the practical part of his treatise, he aims more at drawing a comparison between the authorities which have preceded him, and at endeavouring to reconcile their differences, than at laying down a line of conduct solely deduced from his own practice.

The design of Mr. L. will, we apprehend, be generally approved, and the execution of it is such as merits considerable commendation. The style is easy and perspicuous, the anatomical descriptions are particularly clear, and the histories of the complaint are comprehensive and characteristic. In confirmation of our favourable judgment, we shall quote the account which Mr. Lawrence gives of the disease when it arrives at the state of strangulation:

'In an incarcerated intestinal rupture, the tumour, which was before indolent, becomes painful; the pain is most acute at the strictured portion, and extends from that situation over the rest of the swelling and abdomen; these parts becoming at the same time swoln and tense. The evacuations per anum are entirely suppressed, and nausea and vomiting ensue: all the contents of the stomach, and afterwards those of the intestines, down to the stricture, being rejected. These symptoms, which often remit for a considerable period, are accompanied by a proportionate derangement of the whole system. There is great anxiety and restlessness, with a small and hard pulse, and coldness of the extremities: after a time hiccough supervenes, the pulse becomes so small as to be hardly sensible, the respiration is weak, and the whole body is covered by a cold and clammy sweat. Mortification now takes place; it begins in the contents of the rupture and extends to the containing

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ing and neighbouring parts. The degree and intensity of the symptoms are modified by various circumstances, as the age and strength of the patient, the nature of the strangulation, &c. The duration of the complaint, from its first commencement, to the termination in mortification or death, is also extremely various.'

Mr. L. properly remarks that the same train of symptoms will occasionally exist, when the omentum only is included in the stricture, and when no part of the intestine is protruded. Hence it follows that the disease originates rather from an inflammatory affection of the parts, than from a mechanical obstruction of the canal; a circumstance which, we think, has not always received sufficient attention, and which must in some measure influence our practice.

The chapter on the treatment of strangulated hernia is well composed, and contains much useful information. It consists principally in appreciating the value of the different remedies which have been suggested, all of which rest on the authority of great names, and which are yet, in some respects, inconsistent with each other. The operation of taxis, (as it is called,) blood-letting, purgatives, the tobacco-glister, anti-spasmodics, and cold and warm applications, are each separately considered; and the general conclusions are, that too much time must not be spent over the attempts at manual reduction; that bleeding is proper, or not, according to the peculiar nature of the case and constitution of the patient; that cold applications are sometimes serviceable, but that the tobacco-glister is the remedy most worthy of dependence; and that, should this fail, the operation must be performed without delay.

Mr. L.'s anatomical description of the different species of herniæ is clearly laid down; all the observations that have been successively made on the parts are brought into one view; and the merit of the different discoveries is fairly attributed to their respective authors. This is a very interesting portion of the work, and displays to advantage both the anatomical skill of Mr. Lawrence and his acquaintance with the writings of those who have preceded him in this department of his profession. His observations are confessedly taken, for the most part, from the works of others, but some of them are original, and we find enough of this description to prove that he is master of his subject. Of this kind are his remarks on the epigastric artery, its direction, the relation which it bears to the opening, and the probable effects of dividing it. A case is mentioned of an inguinal hernia in a female, on the inside of the epigastric artery, the only one on record.

We were much gratified by the perusal of the chapter on 'the treatment of hernia when the intestine has mortified.' Under these critical and alarming circumstances, the operator finds himself placed in a situation in which he feels doubtful how to act, and yet has no time for deliberation. When only a small spot has become affected, the advice of Mr. Lawrence is to return it untouched into the abdomen; since the part will remain in contact with the external opening, and will adhere to it: so that, if the natural passage be not restored, still we need not fear that the intestine will slip into any other situation. We think that the author argues very sensibly against the probability of the contents of the canal being discharged into the abdomen.—In the still more deplorable state of the patient, when a complete cylinder of the intestine has become gangrenous, Mr. L. advises the same method of treatment, although in opposition to the opinion of many of the most eminent surgeons. In our judgment he displays his good sense in so doing; the mechanical expedients that have been devised have always appeared to us highly exceptionable; and probably the greatest part of them are merely inventions of the imagination, which have never been put into practice.

'After thus objecting (says Mr. L.) to the various modes of treatment, which have been proposed for a mortified intestine, it remains for me to mention the conduct which a surgeon should pursue in such a case. This is to dilate the stricture, and to leave the subsequent progress of the cure entirely to nature. The sloughs will be cast off; the ends of the gut are retained by the adhesive process in a state of apposition to each other, the most favourable for their union; the wound contracts, and often completely closes, so that the continuity of the alimentary canal is perfectly re-established. The interference of art can only be prejudical in this process. It is difficult for us to conceive, how the intestinal canal can become restored, after considerable portions of it have perished: yet indubitable proofs of this fact exist, and induce us to place confidence in the resources of nature. Almost all the numerous instances of recovery from mortified hernia, which are recorded in the annals of surgery, took place where the surgeon was contented to remain a quiet spectator of the process, without interfering with any artificial means of uniting the divided intestine. Perhaps, the only step, which would be justifiable, is that of making an incision in the sphacelated part; this will promote the evacuation of the alimentary canal, and afford considerable relief.'

We have only farther to remark that Mr. Lawrence's work is rendered more valuable by the numerous and accurate references with which it is furnished.

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ART. IX. *Memoirs of Captain George Carleton*, an English officer, including Anecdotes of the War in Spain under the Earl of Peterborough, and many interesting Particulars relating to the Manners of the Spaniards in the Beginning of the last Century. Written by himself. 8vo. pp. 463. 12s. Boards. Printed at Edinburgh, for Constable and Co., and Murray, London. 1808.

FEW memoirs more interesting or more instructive to military men have appeared in this or any other country, than these details of the respectable Captain Carleton. They refer principally to transactions in which the author, who was unquestionably a person of accurate observation and sound reflection, had participated, and of which he was an eye-witness, a circumstance that greatly enhances their value; — and they particularly relate to the exploits of the celebrated Earl of Peterborough in Spain, during the war for the Spanish succession, a correct and simple narrative of which is sufficient to inspire young minds with the most heroic sentiments. To those who have made choice of the profession of arms, this narrative points out the true road to martial fame; and it furnishes the most profitable and instructive lessons, by means both of similitude and contrast, to such of them as may be disposed to study the sublimer parts of military science; instead of wasting their time on an unprofitable application to those trifling minutiæ, which cannot be practised in the field or in the face of an enemy, but to which the attention of officers of the present day is so much directed.

It must be allowed that seldom has any man ever surpassed the noble and generous Lord Peterborough in variety of contrivance and stratagem, in fertility of resources both military and political, in celerity of movement, in presence of mind, in boldness of enterprise, in promptitude and correctness of decision, in prudence of arrangement, and in judgment in executing measures when once they had been adopted. His successes in Spain, when the circumstances in which he acted are fairly taken into consideration, appear not only wonderful but such as even exceed belief; and they must with justice make him be regarded as one of those rare and extraordinary characters, which very seldom appear in the world, and are scarcely to be found even among the heroes of Plutarch. Though the service on which he was employed, namely that of placing Charles of Austria on the throne of Spain, was even more romantic than it was splendid, he would have infallibly succeeded in the attempt, had he not been arrested in the career of his atchievements by the influence of envy, false and malevolent insinuations, and detestable court-intrigue: which caused him to be superseded in his command by a General,

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who, like some of those with whom we have lately been blessed, was a steady thorough-bred parade officer; who paid a decorous and formal attention to the customary rules of discipline, but who understood his profession merely as a trade, not as a science. Such a man was peculiarly improper to be employed in the field against the Duke of Berwick; who was distinguished by humanity, contrivance, magnanimity, and genius; and who was above being a slave to the common-place maxims of warfare. Of this truth, the battle of Almanza in 1707 was a melancholy proof.

The feats of Charles Earl of Peterborough, the principal character in these memoirs, were indeed of a nature nearly unaccountable, and might have been regarded by people even less superstitious than the Spaniards as almost miraculous. With a handful of men, he not only took the Fort of Monjouick, which had uniformly been regarded by the natives as impregnable, but also the strong and extensive city of Barcelona, which in the ordinary course of warfare could not have been effectually invested by fewer than thirty thousand men. He afterward relieved this very city with a small force, in the face of a powerful and numerous army; whom he obliged to decamp precipitately, leaving their battering train of artillery, and their ammunition, stores, and provisions, as well as their sick and wounded. With less than half the number of troops, he compelled the Duke of Anjou to retire before him, and finally drove him out of Spain, at the head of a French army twenty-five thousand strong. He distinguished himself both as an Admiral and as a General. He took walled towns with dragoons; and he procured money for the Commander of the Portuguese troops from the bankers of Genoa, without having it in his power to offer them security. He succeeded, by his wonderful dexterity and skill, in gaining possession of Catalonia, and of the kingdoms of Valencia, Arragon, and Majorca, together with part of Murcia and Castile; and he thus opened the way for the march of the Earl of Galway, (a blundering French refugee, who supplanted him in the command,) from Portugal to Madrid, without the least resistance or molestation. Such indeed was the universality of his genius, that he was not less successful in conciliating the natives, than in carrying his daring and adventurous enterprises into execution. Like a truly wise and virtuous man, he on every occasion restrained the excesses of his troops; respected the religion, the laws, and even the prejudices of the Spaniards; and thus, though in their eyes he was a heretic, he became much more popular among them, than even the catholic prince whom he was endeavouring to place on their throne.

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throne. Swift, in his *Conduct of the Allies*, speaks of him in these words: "The only General, who by a series of conduct and fortune almost miraculous, had nearly put us into possession of Spain, was left wholly unsupported, exposed to the envy of his rivals, disappointed by the caprices of a young unexperienced prince under the guidance of a rapacious German ministry, and at last called home in discontent."

When the thanks of the House of Peers were returned to him in June 1710—11, for his services in Spain, the Lord Chancellor addressed him in the following words: "Had your Lordship's wise counsels, particularly your advice at the council of war in Valencia, been pursued in the following campaign, the fatal battle of Almanza and our great misfortunes, which have since happened in Spain, had been prevented, and the design upon Toulon might have happily succeeded." Besides his transcendent talents as a warrior and negotiator, this truly extraordinary man, to whom nature had been prodigal, possessed literary acquirements greatly surpassing those that could reasonably have been expected in a person of so much activity of life. His characteristic celerity in travelling is finely and emphatically described by Swift, in his Journal to Stella, 24th June, 1711.

As to Captain Carleton himself, he observes in his dedication that it was his fortune in his juvenile years *Musas cum Marte commutare*; and that to prevent the small advantage which he had reaped from the change, after a series of long, severe, and dangerous services, from being imputed to a want of merit on his part, he had written these memoirs, and left the world to judge of his deserts. He very truly affirms that they are neither set forth by any fictitious stories, nor embellished with rhetorical flourishes, since plain truth is most becoming the character of an old soldier. The simplicity and modesty, indeed, which reign throughout them, sufficiently evince the truth of this declaration, and even give occasional dignity to his narratives of important events. He saw a variety of actions both by sea and land. After the Dutch war, which was proclaimed in 1672, he not only served under the command of the Prince of Orange while he was Generalissimo of the Dutch forces, but also during the whole of his reign as King of Great Britain.—He was born at Ewelme in Oxfordshire, and descended from an antient and honourable family; Lord Dudley Carleton, who died secretary of state to Charles I. being his great uncle; and in the same reign his father being employed as envoy at the court of Madrid, while his uncle Sir Dudley Carleton was ambassador to the States of Holland.

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England was by treaty obliged to assist France against the Dutch with 6000 troops; and as soon as the Duke of York (afterward James II.) was declared Admiral of the English fleet, it was reckoned a mark of spirit in the young nobility and gentry to attend him. The author of these memoirs, therefore, then about twenty years of age, in imitation of others entered himself as a volunteer on board the *London*, commanded by Sir Edward Spragge, Vice-Admiral of the Red. He was soon afterward present at the naval engagement between the combined fleets of England and France and the Dutch in Solebay, which took place on the 28th of May, and was obstinately contested from nine in the morning till ten at night. Of the combat he gives a very clear and distinct account; observing, however, 'that the French acted more as spectators than as parties, and seemed unwilling to be too much upon the offensive for fear of offending themselves." The Duke, having had two ships disabled under him, went on board the *London* about four in the afternoon; remaining in her during the rest of the action, and till next morning, though De Ruyter directed his fire particularly at her, as if determined to blow her out of the water. Here Mr. Carleton had an opportunity of observing accurately and minutely his Royal Highness's conduct; and he makes the most unequivocal and honourable mention of his courage and intrepidity He states also two circumstances which are deserving of notice. He says that our fleet, in sailing from the Nore to join that of the French, who were anchored at St. Helens under the command of Count d'Estrée, had nearly been intercepted at the mouth of the River by De Ruyter, who had notice of our intentions; and that they had a narrow escape by means of a thick fog, which enabled them to pass Dover before he was aware of it. He likewise observes that the Duke of York was in some measure and would have been completely surprised by the Dutch Admiral, had there been only a moderate breeze; adding that, although there was so little air stirring that our Admirals could see the enemy's fleet making towards them long before it got near to them, they found great difficulty in forming their ships into a line of battle, so as to be in readiness to receive it.

The few observations, which the author makes respecting the battle of Seneff, between the confederate army under the Prince of Orange and that of the French commanded by the Prince of Condé, are not only sensible and instructive, but shew that a General, after having obtained an important advantage, may suffer it to be snatched out of his hands by too much eagerness and heat of temper. Mr. Carleton was in the

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rear-guard, which had been cut off by the French, who fell to plundering the baggage; and having made his escape to an eminence,

'It was (he says) from that advantageous situation, that I presently discovered that the Imperialists, who led the van, had now joined the main body. And, I confess, it was with an almost inexpressible pleasure, that I beheld, about three o'clock, with what intrepid fury they fell upon the enemy. In short, both armies were universally engaged, and with great obstinacy disputed the victory till eleven at night. At which time the French, being pretty well surfeited, made their retreat. Nevertheless, to secure it by a stratagem, they left their lighted matches hanging in the hedges, and waving with the air, to conceal it from the confederate army.

'About two hours after, the confederate forces followed the example of their enemies, and drew off. And though neither army had much reason to boast, yet, as the Prince of Orange remained last in the field, and the French had lost what they before had gained, the glory of the day fell to the Prince of Orange; who, although but twenty-four years of age, had the suffrage of friend and foe, of having played the part of an old and experienced officer.

'There were left that day on the field of battle, by a general computation, not less than eighteen thousand men on both sides, over and above those who died of their wounds: the loss being pretty equal, only the French carried off most prisoners. Prince Waldeck was shot through the arm, which I was near enough to be an eye-witness of; and my much lamented friend, Sir Walter Vane, was carried off dead. A wound in the arm was all the mark of honour, that I as yet could boast of, though our cannon in the defiles had slain many near me.

'The Prince of Condé (as we were next day informed) lay all that night under a hedge, wrapped in his cloak; and, either from the mortification of being disappointed in his hopes of victory, or from a reflection of the disservice, which his own natural over-heat of temper had drawn upon him, was almost inconsolable many days after. And thus ended the famous battle of Seneff.

'But though common vogue has given it the name of a battle, in my weak opinion, it might rather deserve that of a confused skirmish; all things having been forcibly carried on without regularity, or even design enough to allow it any higher denomination: for, as I have said before, notwithstanding I was advantageously stationed for observation, I found it very often impossible to distinguish one party from another. And this was more remarkably evident on the part of the Prince of Orange, whose valour and vigour having led him into the middle of the enemy, and being then sensible of his error, by a peculiar presence of mind, gave the word of command in French, which he spoke perfectly well. But the French soldiers, who took him for one of their own generals, making answer, that their powder was all spent, it afforded matter of instruction to him to persist in his attack; at the same time, that it gave him a lesson of caution, to withdraw himself as soon as he could, to his own troops.'

After

After the peace of Nimeguen, which was concluded in 1678, the regiment in which the author served was stationed on garrison-duty at the Grave for nearly four years, the soldiers being mostly employed in working on the fortifications. It was there, he informs us, and on that occasion, that he imbibed the first rudiments of fortification, and the practical part of the engineer-profession, which in his more advanced years were of great service to him.

On the breaking out of Monmouth's rebellion after the death of Charles II., the English and Scotch regiments in the Dutch service were ordered over to England, and encamped on Hounslow Heath. Mr. Carleton had not thus been long returned to his native land, when he received a commission from King James as a Lieutenant in a newly raised regiment, under the command of Colonel Tufton, brother to the Earl of Thanet. After James had abdicated the throne, and the Prince of Orange had accepted the administration of affairs in this country, the author was employed with his regiment in Scotland, chiefly in the Highlands; during which service having distinguished himself, he was, in consequence of a recommendation mentioning some particulars of his conduct from Sir Thomas Levingston, (afterward Earl of Tiviot,) promoted to a company in Brigadier Tiffin's regiment lying in garrison at Portsmouth, to which place he immediately repaired.—About two months afterward, this regiment, among many others, was shipped off under the Duke of Leinster on a secret expedition; the object of which, though unknown to the General himself till he opened his commission at sea, having been intrusted to *a female politician on land*, was soon made known to the enemy; a circumstance which rendered it necessary to countermand their orders, before they reached the place of their destination. They were accordingly directed to land at Ostend; and not long after their landing, the famous battle of Steenkirk was fought: of which, and of some remarkable circumstances attending it, Captain Carleton gives the following short and interesting account:

'Soon after this, happened that memorable battle at Steenkirk, which, as very few at that time could dive into the reason of, and mistaken accounts of it have passed for authentic, I will mention somewhat more particularly: the undertaking was bold, and, as many thought, bolder than was consistent with the character of the wise undertaker. Nevertheless, the French having taken Namur, and, as the malecontents alleged, in the very sight of a superior army, and nothing having been done by land of any moment, things were blown into such a dangerous fermentation, by a malicious and lying spirit, that King William found himself under a necessity of attempting something that might appease the murmurs of the people. He knew

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knew very well, though spoke in the senate, that it was not true, that his forces at the siege of Namur exceeded those of the enemy; no man could be more afflicted than he at the overflowing of the Mehaigne, from the continual rains, which obstructed the relief he had designed for that important place; yet, since his maligners made an ill use of these false topics, to insinuate that he had no mind to put an end to the war, he was resolved to evince the contrary, by shewing them that he was not afraid to venture his life for the better obtaining what was so much desired

'To that purpose, receiving intelligence that the Duke of Luxemburg lay strongly encompassed at Steenkirk, near Enghien, (though he was sensible he must pass through many defiles to engage him; and that the many thickets between the two armies would frequently afford him new difficulties,) he resolved there to attack him Our troops at first were forced to hew out their passage for the horse; and there was no one difficulty that his imagination had drawn, that was lessened by experience; and yet so prosperous were his arms at the beginning, that our troops had made themselves masters of several pieces of the enemy's cannon But the farther he advanced, the ground growing straiter, so strait as not to admit his armies being drawn up in battalia, the troops behind could not give timely succour to those engaged, and the cannon we had taken was forcibly left behind, in order to make a good retreat. The French had lost all their courage in the onset; for though they had too fair an opportunity, they did not think fit to pursue it; or, at least, did it very languidly. However, the malecontents at home, I remember, grew very well pleased after this; for, so long as they had but a battle for their money, like true Englishmen, lost or won, they were contented.

'Several causes, I remember, were assigned for this miscarriage, as they called it: some there were who were willing to lay it upon the Dutch; and allege a saying of one of their generals, who, receiving orders to relieve some English and Scotch that were overpowered, was heard to say, "Damn them, since they love fighting, let them have their bellies full." But I should rather impute the disappointment to the great loss of so many of our bravest officers at the very first onset. General Mackay, Colonel Lanier, the Earl of Angus, with both his field-officers, Sir Robert Douglas, Colonel Hodges, and many others, falling, it was enough to put a very considerable army into confusion. I remember one particular action of Sir Robert Douglas, that I should think myself to blame should I omit: seeing his colours on the other side the hedge, in the hands of the enemy, he leaped over, slew the officer that had them, and then threw them over the hedge to his company; redeeming his colours at the expence of his life. Thus, the Scotch commander improved upon the Roman General; for the brave Posthumius cast his standard in the middle of the enemy, for his soldiers to retrieve; but Douglas retrieved his from the middle of the enemy, without any assistance, and cast it back to his soldiers to retain, after he had so bravely rescued it out of the hands of the enemy.'

Captain C. next went with his corps to Dixmuyd, where he was for some time employed in fortifying that place; and after

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after he had brought the intended works into a tolerably respectable state, the troops were ordered to re-imbark for England. On landing, they marched to Ipswich, had their winter-quarters in that town, and in the Spring went to London to do duty in the Tower. Hence the regiment was removed to Flanders; and Captain C.'s description of and remarks on the Prince of Vaudemont's retreat from Watergaem are well calculated for conveying useful military instruction:

'While King William was engaged in the glorious and important siege of Namur, Prince Vaudemont being posted at Watergaem, with about fifty battalions, and as many squadrons, the Mareschal Villeroy laid a design to attack him with the whole French army. The Prince imagined no less, therefore he prepared accordingly, giving us orders to fortify our camp, as well as the little time we had for it would permit. Those orders were pursued; nevertheless, I must confess, it was beyond the reach of my little reason to account for our so long stay in the sight of an army so much superior to ours. The Prince, in the whole, could hardly muster thirty thousand; and Villeroy was known to value himself upon having one hundred thousand effective men. However, the Prince provisionally sent away all our baggage that very morning to Ghent, and still made shew as if he resolved to defend himself to the last extremity, in our little entrenchments. The enemy on their side began to surround us; and in their motions for that purpose, blew up little bags of gun-powder, to give the readier notice how far they had accomplished it. Another captain, with myself, being placed on the right with one hundred men, (where I found Monsieur Montal endeavouring, if possible, to get behind us,) I could easily observe, they had so far attained their aim of encompassing us, as to the very fashion of a horse's shoe. This made me fix my eyes so intently upon the advancing enemy, that I never minded what my friends were doing behind me; though I afterwards found that they had been filing off so very artfully and privately, by that narrow opening of the horse shoe, that when the enemy imagined us past a possibility of escape, our little army at once, and of a sudden, was ready to disappear. There was a large wood on the right of our army, through which lay the road to Ghent, not broader than to admit of more than four to march a-breast. Down this the Prince had slid his forces, except to that very small party which the captain and myself commanded, and which was designedly left to bring up the rear. Nor did we stir till Captain Collier, then aid de camp to his brother, now Earl of Portmore, came with the word of command for us to draw off.

'When Villeroy was told of our retreat, he was much surprised, as thinking it a thing utterly impossible. However, at last, being sensible of the truth of it, he gave orders for our rear to be attacked; but we kept firing from ditch to ditch, and hedge to hedge, till night came upon us; and so our little army got clear of its gigantic enemy with very inconsiderable loss. However, the French failed not, in their customary way, to express the sense of their vexation at this

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this disappointment, with fire and sword in the neighbourhood round. Thus Prince Vaudemont acquired more glory by that retreat than an entire victory could have given him; and it was not I confess, the least part of satisfaction in my life, that myself had a share of honour under him, to bring off the rear at that his glorious retreat at Arscel.'

The author's account of the courteous, facetious, and officious stranger who joined their train of artillery, on their march to Anderlech, shews how extremely jealous all people ought to be of such persons in time of war; and it is perhaps sufficient to make it appear that our government, at the present moment, is not acting the wisest part in suffering this country, under existing circumstances, to abound so much as it does with foreigners.

After the death of King William, his successor and consort Queen Anne adhered to his counsels and pursued his measures. On the recommendation of Lord Cutts, who had distinguished himself at Venlo, Ruremond, and Hochstet, and who on his arrival from Germany was appointed General of all Her Majesty's forces in Ireland, the Earl of Peterborough carried Captain Carleton with him on his expedition to Spain. They first went to Lisbon; and the Earl, after having exchanged two regiments of foot there, with the consent of Lord Galoway, received the Archduke of Austria and all who chose to follow him on board the fleet, and transported them at his own expence to Barcelona, for which he never received any reimbursement or remuneration. On leaving Lisbon, he sailed to join the squadron under Sir Cloudsley Shovel, which he met at the appointed station off Tangier. Having formed this junction, he made the best of his way towards Gibraltar, where he staid no longer than to take two regiments on board out of that garrison, in lieu of two which were sent on shore out of the fleet; and here he found the Prince of Hesse, who immediately took the resolution of accompanying the Archduke on that expedition.

It was an unfortunate circumstance for both of these Princes, as well as for the service, that they accompanied the Earl of Peterborough; who, had it not been for the counteraction which he experienced from them, and by orders from home in consequence of senseless representations by Mr. Crow, (the Queen's agent in those parts,) in the prosecution of his own wise measures, and for the necessity under which he felt himself of most reluctantly carrying other plans into execution which he entirely disapproved, would have infallibly completed the business on which he was sent, and have placed the Archduke on the throne of Spain. Knowing that King Philip and the Royal Family at Madrid had with them only a few horse,

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horse, barely sufficient for serving as guards, and those in a bad condition, it was his intention, after having secured Valencia and the towns adjacent, (which were all ready to submit to and declare for King Charles,) to commence his march immediately for the metropolis; on which march he could have been supplied not only with horses and mules in abundance, but also with the necessary carriages for his artillery, baggage, and ammunition. Sensible of there being no forces in the middle parts of Spain to oppose his progress, and that the principal part of their regular troops were in the city of Barcelona and the remainder on the frontiers of Portugal, he perceived that he could immediately drive Philip out of his capital, and reduce him to the necessity of quitting Spain altogether, or of retiring either towards Portugal or Catalonia; in either of which last cases, Lord P. would have the open country at his command, and be enabled to prevent any communication between bodies so far separated from each other as the frontiers of Portugal and Barcelona. The Earl was obliged, however, to abandon this judicious plan of operations; and, in compliance with the repeated desires of the Archduke, the importunities of the Prince of Hesse, and his instructions from England, to proceed to the bay of Barcelona: though he knew that this city was not only fortified with bastions, but also secured on the eastern side by a horn-work, and on the western by a very strong fortress called Monjouick; that it was a place of such extent that thirty thousand men would scarcely suffice for forming the lines of circumvallation; and that it had actually resisted for many months an army of that force. On arriving there, he found that the boasted promises of assistance made by the Prince of Hesse, and the representations by Mr. Crow of co-operation on the part of the Catalans, were fallacious and delusive. Independently of the strength of the place, its garrison was much more numerous than the little army with which he was required to attack it. Under these circumstances, six several councils of war rejected the siege as impracticable, and a species of madness; the Dutch General in particular declaring, "that he would not obey even the commands of the Earl of Peterborough, if he should order the sacrifice of the troops under him in so unjustifiable a manner without the consent of a council of war."

Such was the perplexing situation of this nobleman before Barcelona: impossibilities proposed; no expedients to be accepted; the Archduke and the Prince of Hesse reproaching; councils of war rejecting; and the Dutch General declaring that he would withhold the assistance of his troops. It was too late for him to say that he never would have taken

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the Archduke on board, or given him the least hope of ascending the Spanish throne, if he could have supposed it possible that he should not have been left at liberty to pursue his own designs according to his own judgment; and, far from being of that stubborn and unmanageable turn of mind which generally indicates ignorance, he was ever solicitous about the honour of his country. These difficulties, then, great as they were, instead of discouraging him, set every faculty of his mind at work; and his natural sagacity suggested to him the only probable or even possible means of success. His intentions, however, he kept entirely unknown to his friends as well as his enemies; for he was as remarkable for secrecy, when necessary, as for other eminent qualities.

If all circumstances, indeed, be taken into consideration, the attack and capture of Monjouick and Barcelona may justly be regarded as among the most singular atchievements recorded in history; and if any officer or other person, at all acquainted with the nature of military operations and the difficulties attending them, will look at a plan of those places while he is reading the following truly interesting account of the taking of the former of them, which was soon followed by the surrender of the latter, he will be at a loss whether to admire most the boldness of the enterprize, or the judgment and ability with which it was conducted:

'The Earl having made his proper dispositions, and delivered out his orders, began his march in the evening, with twelve hundred foot and two hundred horse, which, of necessity, were to pass by the quarters of the Prince of Hesse. That Prince, on their appearance, was told, that the General was come to speak with him; and, being brought into his apartment, the Earl acquainted him, that he had at last resolved upon an attempt against the enemy; adding, that now, if he pleased, he might be a judge of their behaviour, and see whether his officers and soldiers had deserved that character which he had so liberally given them. The Prince made answer, that he had always been ready to take his share; but could hardly believe that troops marching that way could make any attempt against the enemy to satisfaction. However, without further discourse, he called for his horse.

'Brigadier Stanhope and Mr. Methuen, (now Sir Paul,) were the General's particular friends, and those he most consulted, and most confided in; yet he never imparted this resolution of his to either of them; for he was not willing to engage them in a design so dangerous, and where there was so little hope of success; rather choosing to reserve them as persons most capable of giving advice and assistance in the confusion, great enough already, which yet must have been greater, if any accident had happened to himself. And I have very good reason to believe, that the motive, which mainly engaged the Earl of Peterborow in this enterprise, was to satisfy

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satisfy the Prince of Hesse and the world, that his diffidence proceeded from his concern for the troops committed to his charge, and not for his own person. On the other hand, the great characters of the two gentlemen just mentioned are so well known, that it will easily gain credit, that the only way the General could take to prevent their being of the party, was to conceal it from them, as he did from all mankind, even from the Archduke himself. And certainly there never was a more universal surprise, than when the firing was heard next morning from Monjouick.

'But I now proceed to give an exact account of this great action; of which no person, that I have heard of, ever yet took upon him to deliver to posterity the glorious particulars; and yet the consequences and events, by what follows, will appear so great, and so very extraordinary, that few, if any, had they had it in their power, would have denied themselves the pleasure, or the world the satisfaction, of knowing it.

'The troops, which marched all night along the foot of the mountains, arrived two hours before day under the hill of Monjouick, not a quarter of a mile from the outward works: for this reason, it was taken for granted, whatever the design was which the General had proposed to himself, that it would be put in execution before day-light; but the Earl of Peterborow was now pleased to inform the officers of the reasons why he chose to stay till the light appeared. He was of opinion that any success would be impossible, unless the enemy came into the outward ditch under the bastions of the second inclosure; but that if they had time allowed them to come thither, there being no palisadoes, our men, by leaping in upon them, after receipt of their first fire, might drive them into the upper works; and following them close, with some probability, might force them, under that confusion, into the inward fortifications.

'Such were the General's reasons then and there given; after which, having promised ample rewards to such as discharged their duty well, a lieutenant, with thirty men, was ordered to advance towards the bastion nearest the town; and a captain, with fifty men, to support him. After the enemy's fire, they were to leap into the ditch; and their orders were to follow them close, if they retired into the upper works: nevertheless, not pursue them farther, if they made into the inner fort; but to endeavour to cover themselves within the gorge of the bastion.

'A lieutenant and a captain, with the like number of men, and the same orders, were commanded to a demi-bastion, at the extremity of the fort towards the west, which was above musket-shot from the inward fortification. Towards this place the wall, which was cut into the rock, was not faced for about twenty yards; and here our own men got up, where they found three pieces of cannon upon a platform, without any men to defend them.

'Those appointed to the bastion towards the town, were sustained by two hundred men; with which the General and Prince went in person. The like number, under the directions of Colonel Southwell, were to sustain the attack towards the west: and about five hundred men were left under the command of a Dutch colonel, whose

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whose orders were to assist, where, in his own judgment, he should think most proper; and these were drawn up between the two parties appointed to begin the assault. My lot was on the side where the Prince and Earl were in person; and where we sustained the only loss from the first fire of the enemy.

'Our men, though quite exposed, and though the glacis was all escarped upon the live rock, went on with an undaunted courage; and, immediately after the first fire of the enemy, all, that were not killed or wounded, leaped in, *pel-mel*, amongst the enemy; who, being thus boldly attacked, and seeing others pouring in upon them, retired in great confusion; and some one way, some another, ran into the inward works.

'There was a large port in the flank of the principal bastion, towards the north east, and a covered way, through which the General and the Prince of Hesse followed the flying forces; and by that means became possessed of it. Luckily enough, here lay a number of great stones in the gorge of the bastion, for the use of the fortification; with which we made a sort of breast-work, before the enemy recovered of their amaze, or made any considerable fire upon us from their inward fort which commanded the upper part of that bastion.

'We were afterwards informed, that the commander of the citadel, expecting but one attack, had called off the men from the most distant and western part of the fort, to that side which was next the town; upon which our men got into a demi-bastion in the most extreme part of the fortification. Here they got possession of three pieces of cannon, with hardly any opposition; and had leisure to cast up a little entrenchment, and to make use of the guns they had taken to defend it. Under this situation, the enemy, when drove into the inward fort, were exposed to our fire from those places we were possessed of, in case they offered to make any sally, or other attempt against us. Thus, we every moment became better and better prepared against any effort of the garrison. And as they could not pretend to assail us without evident hazard, so nothing remained for us to do till we could bring up our artillery and mortars. Now it was that the General sent for the thousand men under Brigadier Stanhope's command, which he had posted at a convent, half way between the town and Monjouick.

'There was almost a total cessation of fire, the men on both sides being under cover. The General was in the upper part of the bastion; the Prince of Hesse below, behind a little work at the point of the bastion, whence he could only see the heads of the enemy over the parapet of the inward fort. Soon after an accident happened which cost that gallant Prince his life.

'The enemy had lines of communication between Barcelona and Monjouick. The governor of the former, upon hearing the firing from the latter, immediately sent four hundred dragoons on horseback, under orders, that two hundred dismounting should reinforce the garrison, and the other two hundred should return with their horses back to the town.

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'When those two hundred dragoons were accordingly got into the inward fort, unseen by any of our men, the Spaniards, waving their hats over their heads, repeated over and over, *Viva el Rey, Viva.* This the Prince of Hesse unfortunately took for a signal of their desire to surrender. Upon which, with too much warmth and precipitancy, calling to the soldiers following, "They surrender, they surrender!" he advanced with near three hundred men, (who followed him without any orders from their General,) along the curtain which led to the ditch of the inward fort. The enemy suffered them to come into the ditch, and there surrounding them, took two hundred of them prisoners, at the same time making a discharge upon the rest, who were running back the way they came. This firing brought the Earl of Peterborow down from the upper part of the bastion, to see what was doing below. When he had just turned the point of the bastion, he saw the Prince of Hesse retiring, with the men that had so rashly advanced. The Earl had exchanged a very few words with him, when, from a second fire, that Prince received a shot in the great artery of the thigh, of which he died immediately, falling down at the General's feet, who instantly gave orders to carry off the body to the next convent.

'Almost the same moment, an officer came to acquaint the Earl of Peterborow, that a great body of horse and foot, at least three thousand, were on their march from Barcelona towards the fort. The distance is near a mile, all uneven ground; so that the enemy was either discoverable, or not to be seen, just as they were marching on the hills, or in the vallies. However, the General directly got on horseback, to take a view of those forces from the rising ground without the fort, having left all the posts, which were already taken, well secured with the allotted numbers of officers and soldiers.

'But the event will demonstrate of what consequence the absence or presence of one man may prove on great occasions. No sooner was the Earl out of the fort, the care of which he had left under the command of the Lord Charlemont, (a person of known merit and undoubted courage, but somewhat too flexible in his temper,) when a panic fear (though the Earl, as I have said, was only gone to take a view of the enemy) seized upon the soldiery, which was a little too easily complied with by the Lord Charlemont, then commanding officer. True it is; for I heard an officer, ready enough to take such advantages, urge to him, that none of all those posts we were become masters of, were tenable; that to offer at it would be no better than wilfully sacrificing human lives to caprice and humour; and just like a man's knocking his head against stone walls, to try which was hardest. Having overheard this piece of lip-oratory, and finding by the answer that it was too likely to prevail, and that all I was likely to say would avail nothing, I slipped away as fast as I could, to acquaint the General with the danger impending.

'As I passed along, I took notice, that the panic was upon the increase; the general rumour affirming, that we should be all cut off

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off by the troops that were come out of Barcelona, if we did not immediately gain the hills, or the houses possessed by the Miquelets. Officers and soldiers, under this prevailing terror, quitted their posts; and in one united body (the Lord Charlemont at the head of them) marched, or rather hurried out of the fort; and were come half-way down the hill before the Earl of Peterborow came up to them; though, on my acquainting him with the shameful and surprising accident, he made no stay; but answering, with a good deal of vehemence, "Good God, is it possible!" hastened back as fast he could.

'I never thought myself happier than in this piece of service to my country. I confess I could not but value it, as having been therein more than a little instrumental in the glorious successes which succeeded; since immediately upon this notice from me, the Earl galloped up the hill, and lighting when he came to Lord Charlemont, he took his half pike out of his hand; and turning to the officers and soldiers, told them, if they would not face about and follow him, they should have the scandal and eternal infamy upon them, of having deserted their posts, and abandoned their General.

'It was surprising to see with what alacrity and new courage they faced about, and followed the Earl of Peterborow. In a moment they had forgot their apprehensions; and, without doubt, had they met with any opposition, they would have behaved themselves with the greatest bravery. But as these motions were unperceived by the enemy, all the posts were regained, and anew possessed in less than half an hour, without any loss; though, had our forces marched half musket-shot further, their retreat would have been perceived, and all the success attendant on this glorious attempt must have been entirely blasted.

'Another incident which attended this happy enterprise was this: the two hundred men which fell into the hands of the enemy, by the unhappy mistake of the Prince of Hesse, were carried directly into the town. The Marquis of Risburg, a lieutenant-general, who commanded the three thousand men which were marching from the town to the relief of the fort, examined the prisoners as they passed by; and they all agreeing that the General and the Prince of Hesse were in person with the troops that made the attack on Monjouick, the Marquis gave immediate orders to retire to the town; taking it for granted, that the main body of the troops attended the Prince and General; and that some design therefore was on foot to intercept his return, in case he should venture too far. Thus, the unfortunate loss of our two hundred men turned to our advantage, in preventing the advance of the enemy, which must have put the Earl of Peterborow to inconceivable difficulties.

'The body of one thousand, under Brigadier Stanhope, being come up to Monjouick, and no interruption given us by the enemy, our affairs were put into very good order on this side; while the camp on the other side was so fortified, that the enemy, during the siege, never made one effort against it. In the mean time, the communication between the two camps was secure enough; although our troops were obliged to a tedious march along the [illegible] of the hills, when-

whenever the General thought fit to relieve those on duty on the side of the attack, from those regiments encamped on the west side of Barcelona.

'The next day, after the Earl of Peterborow had taken care to secure the first camp to the eastward of the town, he gave orders to the officers of the fleet to land the artillery and ammunition behind the fortress to the westward. Immediately upon the landing whereof, two mortars were fixed; from both which we plied the fort of Monjouick furiously with our bombs. But the third or fourth day, one of our shells fortunately lighting on their magazine of powder, blew it up; and with it the governor, and many principal officers who were at dinner with him. The blast, at the same instant, threw down a face of one of the smaller bastions; which the vigilant Miquelets, ready enough to take all advantages, no sooner saw, (for they were under the hill, very near the place,) but they readily entered, while the enemy were under the utmost confusion. If the Earl, no less watchful than they, had not at the same moment thrown himself in with some regular troops, and appeased the general disorder, in all probability the garrison had been put to the sword. However, the General's presence not only allayed the fury of the Miquelets, but kept his own troops under strictest discipline: so that, in a happy hour for the frighted garrison, the General gave officers and soldiers quarter, making them prisoners of war.'

Our limits, which we have already exceeded, will not permit us to detail the other various exploits of Lord Peterborough in Spain; particularly his compelling King Philip to quit his dominions, by relieving Barcelona with a handful of men, comparatively speaking, when it was besieged by the King and Mareshal de Tess with an army of upwards of twenty-five thousand men; and after they had, with a loss of more than three thousand men, retaken Monjouick in twenty-three days, which Lord P. took (as we may say) in one hour.

Captain Carleton mentions an almost unparalleled instance of public spirit in the Earl of Peterborough, as well as of generosity towards the very man who, unfortunately for the cause in which they were embarked, had succeeded in undermining the Earl's authority and supplanting him in his command. The clergy and magistrates of Huette, hearing that Lord P. suspected the inhabitants of having given intelligence to the enemy respecting his baggage, which had been plundered within a league of that place, and taken from the small guard which General Windham had appointed to escort it to the camp at Guadalaxara,—and fearing that out of resentment he might lay their town in ashes,—offered his Lordship full satisfaction, and to pay in money or *decontado* the amount of what he had lost: but he told them that "he had just come from my Lord Galway's camp at Chincon, where he found that they

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were in a likelihood of wanting bread; and as he imagined it might be easier to them to raise the value in corn than in ready money, if they would send to that value in corn to Lord Galway's camp, he would be satisfied."

The author's relation (p. 226.) of the cruel and barbarous treatment, which a captain of the English Guards and his party of convalescents, going to join their battalion, experienced from the Spaniards in a villa not far from Campilio, is sufficient to fill every one who reads it with horror.—In his account of the fatal battle of Almanza, he gives with much candour and simplicity a beautiful and interesting picture of the Duke of Berwick, both as a man and as a commander. By the representations of two Irish officers, who pretended to be deserters, and were properly instructed for the purpose, the Duke made the credulous Galway believe that the Duke of Orleans was in full march to join him (Berwick) with twelve thousand men: Galway therefore became eager to attack before the junction should take place; and the Duke of Berwick was overjoyed to see him appear, a little after noon, with forces fatigued by a hard march of three long Spanish leagues in the heat of the day. Finding Galway ready to run headlong into the snare prepared for him, the Duke drew up his army in the form of a half moon, with three regiments advanced to a convenient distance, in order to make up the centre, and conceal his disposition from the enemy; which regiments were expressly ordered to retreat at the very first charge. This stratagem had nearly the same effect on the English, who attacked them, which Annibal's contrivance produced on the Romans at the battle of Cannæ: for our troops, seeing the others retire suddenly before them, pursued them after their then customary manner with shouts and hallooings, till the Duke, observing that they had advanced far enough, ordered his right and left wings to close, and thus cut off from the rest of our army all those who had so eagerly followed the imaginary runaways. His native sympathy, however, and goodness of disposition, would not suffer him to allow his troops to attack those who had retreated to the top of the hills under Major-General Shrimpton, and whom it was in his power to have destroyed; and thus he exhibited, in his own person, a striking verification of the noble maxim, "that victory to generous minds is only an inducement to moderation."

The few very concise observations, which the author makes respecting the recall of the Earl of Peterborough, are calculated to create indignation in every honest and generous breast; and an universal sentiment of regret will also be ex-

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cited, by the reflection that the zealous, faithful, and intelligent writer himself was so unworthily passed by without reward for all his services.

These Memoirs were first published in the year 1743, a few years before the commencement of our labours; and having become scarce and little known, they have been properly reprinted by an anonymous editor, who has duly executed his office by prefixing some introductory observations, and a few biographical particulars of the eminent hero who is the principal subject of them. Besides the useful military instruction which they afford, they contain much topographical and characteristic description; together with clear and distinct accounts of the manners, customs, and amusements of the Spaniards: for all which particulars we must refer to the volume, persuaded that a perusal of it will gratify the historian, the professional man, and the general reader.

Art. X. *The Orders in Council, and the American Embargo, beneficial to the political and commercial Interests of Great Britain.* By Lord Sheffield. 8vo. pp. 51. 2s. G. and W. Nicol. 1809.

POLITICAL economists have long complained of the inaptitude of merchants to form general views of trade, and of the ignorance evinced by public men in commercial regulations. We acknowlege the truth of these accusations: but, in scrutinizing the sources of these deficiencies, we shall find reason to qualify the severity of censure. In regard to merchants, it is important to observe, that the habits required for the practical detail of business are altogether different from those which are exercised in the analysis of general principles; and the consequence is, that this class of our countrymen fall perpetually into mistakes whenever they attempt to tread on speculative ground. Such errors, however, being committed out of their province, ought to form no deduction from their reputation in their proper sphere. A smaller measure of indulgence is perhaps due to those Statesmen who permit themselves to be governed by similar prejudices. The mistakes which they commit, in consequence of mercantile advice, arise chiefly from their own incapacity to distinguish the various qualifications which different pursuits have a tendency to form. It is the duty of the minister, when meditating commercial regulations, to apply to the practical man for information on local and particular questions connected with mere routine: but it is a gross misapprehension to resort to him for advice on measures of general policy. For these and

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other false steps, which we see daily committed by our governors, we may account by adverting to the imperfect nature of their education, and the still more imperfect distribution of their official labours: but the apology is considerably weaker in their case than in that of the merchants, whose employment necessarily creates a train of ideas unfavorable to general reflection.

If censure, then, be due to the mistakes of men who are involved in a labyrinth of public business, how much more is it applicable to the ignorance of those whose duty it is to become masters of the science of political economy, and who cannot plead in extenuation the pressure of ministerial drudgery? In the members of our Board of Trade, we are intitled to expect an intimate acquaintance with the principles of commerce, and a promptitude in making them available on all occasions to the public interest. The noble author of the present pamphlet, we are concerned to say, is very far from possessing these requisites. Five-and-twenty years, he tells us, (p. 45.) have elapsed since he began to publish on matters of mercantile policy; and yet we discover no proof of his having even at present arrived at sound notions in regard to them. All his views are superficial; all his counsels are erroneous; and when we consider the respectability of his rank, and the slender knowlege of our ministers in regard to commercial questions, it becomes a public duty to expose the mistakes into which his Lordship has fallen, and to warn our rulers from being misled by them.

Lord Sheffield is no admirer of the present state of eloquence in our national councils. He complains (p. 2.) that

> 'The prevailing taste for diffusive declamation, which is now so frequently displayed in speeches of three hours and upwards, (the whole matter of which might be much better stated in half an hour,) renders attendance on parliament a most severe duty; and essentially interferes with the dispatch of public business.'

To the truth of this observation we cordially subscribe: but has his Lordship no sympathy with the unfortunate critic, who is forced to scrutinize the meaning of unconnected and indefinite phraseology, and to wade through pamphlets devoid of arrangement, and of the land-marks of general principles?

Lord S. admits (p. 10.) that our commerce has fallen off considerably in the year during which the Orders in Council have operated: but he ascribes that diminution not to these Orders, but to an unfortunate combination of political circumstances, which enabled Bonaparte to complete the exclusi

of our commerce from the Continent. In the same paragraph, however, he enlarges on the quantity of exports which unexpectedly took place to Spain, Portugal, Brazil, and Spanish America. The natural inference from these opposite statements would be, that the rapid political changes of the year in question had produced a mixed effect on our commerce, tending in several respects to diminish and in others to increase it:—but the reader, who looks to find this result distinctly presented to him by the noble author, will look in vain. The difference of effect is not pointed out; and the chain of reasoning is so aukwardly linked, that his Lordship appears to draw conclusions directly contrary to the nature of the facts.

The statement contained in the next page will be decisive of the measure of his Lordship's attainments in the opinion of all political economists. We find him adopting the exploded doctrines of the mercantile theory, in regard to the balance of trade, and pronouncing with all imaginable gravity that it is 'the difference between import and export which furnishes the only basis on which an estimate of the profit or loss to the country can be founded.' Is, then, the internal wealth, created by the operation of industry on the imported articles, no addition to the national profit? Or does the immense interchange by bills of exchange, which can never be noticed in the Custom-House reports, (and these reports form his Lordship's basis,) constitute no part of the balance of trade? Is it not apparent that both these considerations are of the first magnitude?—of such magnitude, indeed, as to overthrow all calculations of profit presented to us by the balance of our Custom-House transactions. Accordingly, for above thirty years, all intelligent reasoners have forborne to lay stress on this imaginary balance; and it was with no small surprize that we observed Lord Sheffield renew the delusion in an age in which better doctrines ought to be familiar to us. The Custom-House returns are useful in giving an idea (although by no means an exact one,) of the nature and value of our lawful exports and imports; since they thus afford a basis for calculating the extent of capital employed in foreign trade; and, by taking on that capital the ordinary rate of profit, we may compute (or rather guess) the amount of probable gain on our foreign commerce, in the same way as we would compute it on any branch of internal traffic. Such are the conclusions to which we may arrive by a consideration, not of the difference between our exports and imports, but of the amounts on both sides. This difference, on which Lord S. so much relies, is no clue whatever to the computation of our annual profits, because

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because it will be greater or less according to the extent of our transactions with foreign countries through the invisible medium of bills of exchange;—and it will be greater or less also according to our revenue laws, it being the custom of merchants to declare at the lowest the value of goods which pay *ad valorem* duty, and to magnify the worth of those which pay no duty.

It is a rule with us to endeavour to avoid, as much as may be possible, severity of animadversion towards a well-meaning writer, however injudicious. Most willingly would we observe this maxim in the case of Lord Sheffield, to whom we give credit for the best intentions; but, as we advance in the perusal of his tract, we find the tendency of his doctrines so prejudicial to the fundamental interests of his country, and his statements of facts so extremely erroneous, that we feel ourselves required to enter our protest against them in the most decisive tone. Let those who deem our censure too severe compare the following reference to authorities, and say what judgment they would themselves award.

In treating of our colonial interests, his Lordship says (p. 32.): 'In fact the West India Islands have never been better supplied than they were during the last year, under the operation of the American Embargo. The prices current evince that little or no inconvenience was experienced by them in consequence of that measure.' Here are two positive assertions; the one regarding quantity,—the other, price. First as to quantity:—had Lord Sheffield looked into the official returns, he would have seen cause for a very different declaration. These returns enable us to make a comparison of actual quantities between the last and preceding years. If we take for example the article of flour, we find imported into Jamaica in the year before the Embargo, (namely, from 30th September 1806, to 30th September 1807,) not fewer than 106,000 barrels; and in the succeeding year, under the operation of the Embargo, only 49,000. Again, if we take the important article of staves, we find that in the year before the Embargo, Jamaica received nine millions of staves, and in the year during which it operated, little more than three millions. A similar disproportion has taken place in regard to other articles, with the exception of fish, the quantity of which is kept up by a bounty.—So much for his Lordship's accuracy in the statement of quantities. Next, as to prices. The Jamaica lists for January last shew that red oak staves had been raised from 30l. currency, per thousand, (the ordinary rate before the Embargo,) to 45 and 50l.; flour from 4 or 5l. per barrel, to 9l.; and white oak staves from 35 to 80l. Such

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is the condition of a market, in which the author states with perfect confidence that little or no inconvenience was experienced; and such are the losses to which the sugar planters will be exposed, if government adopt the narrow policy of discouraging the admission of staves from the United States!

Lord Sheffield seems to have been as imperfectly informed in regard to the views of his ministerial friends as in other respects. His pamphlet had scarcely issued from the press when the Orders in Council were rescinded; yet an evident conviction prevailed in his Lordship's mind at the time of writing it, that these orders were intended as a permanent measure during the war. Observe from the following sentence (p. 2.) the self-complacency with which he views the opinion of himself and his friends, and the mixture of pity and surprize which he feels towards those who still called in question the wisdom of these Orders:

'That men should differ in probable results is not extraordinary; but that they should persist in endeavours to uphold doctrines, with whatever views they were first embraced—that they should continue to hazard their credit as statesmen and politicians, after it has been *ascertained by experience and incontestible proof, that those doctrines are erroneous*, appears utterly incomprehensible.'

The noble author exerts himself strenuously to depreciate our commerce with the United States. He says, (p. 13.)

'The apparent balance in our favour becomes nearly a non-entity. A trade with every country is certainly desirable; inasmuch as an extensively general commerce with the world secures us from a state of dependance on any one individual nation. But what advantages do we derive from an exportation, if we are not paid for it? Which, most assuredly, is much more frequently the case, in the course of our trade with the citizens of the American States, than with any other country.'

We agree that much greater uncertainty prevails in regard to payments from America, or from any under-stocked country, than from a country like Holland, in which the interest of money is low, and the debtor has no temptation to retain the funds of his creditor:—but the consequence is that, to cover this risk, the profits both of our manufacturers and our exporters are much larger. The London merchant, who will execute an order for the continent of Europe at a commission of two per cent. will not ship to America for less than five. His Lordship may be perfectly satisfied that, were the American business so losing a concern as he describes it, our exporters, for their own sake, would speedily discontinue it. No doubt,

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doubt, indeed, more money is made by small profits and prompt payments, than by large profits with long credits; and, had his Lordship confined himself to this comparative estimate, he should have been welcome to our assent:—but he is not in the habit of qualifying his censures; and he despises the modifications by which a more cautious reasoner would temper his conclusions.

One of the principal objects of this pamphlet, as our readers may have already observed, is to recommend that our West India Colonies should be forced to take all their supplies of stores from this country, or British North America, to the exclusion of the United States. Accordingly, the author descants largely (p. 36.) on the resources and capabilities of our North American provinces; and, like other politicians of similar proficiency, he thinks that to confine our purchases within ourselves is the quickest way of amassing riches. Were they, however, to study the operation of capital, and the genuine sources of the increase of wealth, they would discover that it is injurious to ourselves to give a forced acceleration to the progress of any particular branch of trade; that the only sound policy for a country, which desires to trade with the rest of the world, is to buy wherever she can buy cheapest; and that this unrestrained freedom will be found the most powerful of agents in promoting the rapid increase of her wealth. It is evidently detrimental to our sugar-colonies to be compelled to buy those stores from Canada, which they can obtain cheaper from the United States. It is detrimental also to ourselves; because, by retarding the augmentation of West India capital, it lessens their capacity of adding to the general wealth of the empire, and of bearing a part of our common burdens. In the long run, also, it would be detrimental to our North American colonies themselves, because it would give them a false and premature growth; which, however flattering in appearance, will infallibly make the ultimate power and riches of a country less than they would have been if things were left to their natural course. A gradual and steady progress is to individuals the surest source of comfort and fortune, and to nations the broadest foundation of political strength.

Lord S. concludes (p. 45.) by saying that, in regard to Great Britain and the United States, a treaty of commerce is mutually unnecessary. In the particular application which he wishes to make of the want of a treaty, namely the prevention of intercourse between our West India colonies and the United States, we have already said that we can by no means concur: but to the expression, in a general sense, we have no objection.

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tion. By a general sense, we mean that either Britain and America, or any other countries, may trade perfectly well together without any treaty of commerce. These treaties are often framed for the purpose of giving effect to speculative notions of benefit arising from the encouragement of one branch of trade in preference to another; and taxes have been often imposed more with a view to such regulations, than to their productive power in the way of revenue. The effect of such interferences is to give an involuntary direction to individual industry, or, in other words, to controul and thwart it; as well as to lessen the progressive accumulation of capital, by with-holding it from several of the channels in which private ingenuity and enterprize would have embarked it. It follows, therefore, that the exchange of commodities, as well as the whole course of traffic, should be left to the choice of individuals, and that government-regulations should be imposed only with a view to revenue.

In taking leave of Lord Sheffield, we repeat with pleasure our conviction that his motives are not only pure but patriotic; his style also is good; and his acquaintance with local and particular circumstances is very considerable: but he is extremely deficient in accuracy of statement, and in knowlege of general principles.

With respect to the Orders in Council, we regard it as unnecessary now to enter into any discussion of their expediency as a measure of policy. We early expressed our regret at their enactment, and their abrogation is the best proof that our dissent was not unfounded: but we have no desire to take credit for foresight on our own part, or to tax those who differed from us with inconsistency. Ministers have done right at last in rescinding them; and those, whose principal object is the public good, will rejoice at the benefit likely to result from cancelling these extraordinary decrees, without expatiating on the bad judgment which suggested them. Endeavouring therefore to forget the past, let us be contented with deprecating any recurrence to similar measures; and with explaining the hazard of placing any dependence, in questions of commerce, on the advice of such erring counsellors as the noble author of the present tract.

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ART. XI. *An Attempt to elucidate the pernicious Consequences of a Deviation from the Principles of the Orders in Council.* 8vo. pp. 76. 2s. 6d. Tipper. 1809.

THE revocation of the Orders in Council renders it unnecessary now to enter into any inquiry in regard to their political operation, and we find nothing in this pamphlet that merits notice at length. Indeed, the only striking circumstance suggested to us by a perusal of it is the contradiction in the views of the advocates of these Orders. The United States are the great object of Lord Sheffield's dislike, while the present author argues for giving free scope to American traffic, but maintains vehemently the impolicy of continuing to import the commodities of our continental opponents.

Were this writer to publish a tract on any mercantile subject with which he is conversant, and to confine himself to a plain statement of circumstances within his knowlege, his production might be serviceable, since he is by no means deficient in an acquaintance with facts: but his mind is in a most unfit state for a train of reasoning. It is a mere *tabula rasa* in regard to political economy; and in respect to taxation, he falls (page 34.) into the common error of supposing that the duty, paid on any particular commodity, is yielded by that commodity, and dependent for its duration on the continued use of the article in question: without perceiving that it is taken out of the pocket of the consumer, and that, were the article disused, it would be no difficult matter to levy a correspondent duty from the same persons in a different shape. In regard to politics, we can scarcely judge more favourably of the author's penetration, when he tells us (page 51.) that to prevent the Dutch from shipping goods to this country would be an effectual way to stimulate them to resist the French. Bonaparte does not hold his dependent states by such silken cords.

We present our readers with two extracts, both of which are calculated to shew the unfavourable admissions which the advocates of these orders are compelled to make. Much has been said of the amount of our goods which continue to find their way to the Continent, notwithstanding Bonaparte's regulations: but the present writer acknowleges (page 9.) that

'From the total amount of these exports must be deducted the freights out, which go into the pockets of the continental shipowners, a share for captures at sea, seizures in port, confiscation at landing, and all the risks attending the goods every mile they proceed into the interior; what remains is barely sufficient to cover the first cost in the British market. Some persons are misled by the high prices of British goods on the Continent: they [illegible] that those

those prices do not come into our pockets, that the goods must be smuggled in, that all the items stated are so many deductions from the said high prices, and that the residue is totally inadequate to the payment of the many demands upon us from the Continent.

'Besides, the exportations from hence must be expected to diminish every year as long as affairs continue in their present state; and at present we have no reason to hope for any relaxation in the measures of our foe. The consumption of every British article diminishes perceptibly, and their high prices put them beyond the reach of the middling and lower classes, who substitute other things; but where that is impossible, do without them altogether. In Holland, for instance, native tobacco, which two years ago was detested even by the lowest rabble, is now generally used. For coffee, necessity has substituted roasted rye, horse-beans, and several sorts of dried and prepared roots. Indigo is almost entirely in disuse; in Saxony and other parts of Germany, where blue cloth was formerly much worn, they have laid the practice of dying this colour totally aside.'

In the next passage, (page 70.) the author, treating of the American trade with the continent, expresses an opinion very different from those of other apologists for the Orders in Council:

'A somewhat intimate acquaintance with several foreign nations and their habits emboldens me to hazard an opinion that to force the Continent by preventing imports, is as *chimerical* as for Bonaparte to attempt to overcome us by preventing exports. The distresses occasioned by the deprivation of so many articles of luxury and necessity, are undoubtedly great; but then the continental nations also keep their money in their pockets, which they otherwise would have had to pay for them, and this considerably softens the evil. We do not perceive that any good can result from preventing the introduction of tobacco, rice, staves, wheat, flour, &c. into continental Europe; on the contrary, the remittances for these articles would be essentially beneficial to the exchange, and would reduce the prices of the raw materials which we procure from the Continent. This is so interesting a consideration, that we anxiously hope to see another essay from the able pen of Mr. A. Baring or of some other writer, master of the subject, elucidating minutely the effects of the measures of 11th November. We cannot help thinking that a truly conciliating tone would be met by America with gratitude, and would not lessen our dignity and consequence, either with them or with the world: the Americans have doubtless been much misrepresented in this country.'

In any future publications, this author will do well to avoid such vulgar illustrations as occur in page 69.; and to superintend the printing, which in the present case is the most inaccurate that we have seen for a considerable time.

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ART XII. *A Treatise on Telegraphic Communication by Day and Night*, for naval, military, and commercial Purposes On new Principles:) Illustrated with Engravings and coloured Flags; by which are exemplified the different Methods of working by regular and compound Numbers. Also is added a numerical inflected Dictionary of the English Language, calculated for Communication on any Subject, and adapted to any numerical Code. By Joseph Conolly. Crown 8vo. 15 s. Boards. Winchester and Son. 1808.

MR. Conolly informs us that his principal object, in offering this treatise to the public, is to comprise in one the different naval codes of signals that are now in use; to disencumber the quarter-deck or poop of colour-chests; and to introduce into telegraphing and signalling more economy, simplicity, scope, and certainty than are to be found in the plans hitherto proposed. He allows that his language has less erudition than that of others, but asserts that it is better calculated for conveying instruction to the generality of such men as have chosen the honourable profession of a soldier or a sailor, and are desirous of qualifying themselves in every requisite for serving their country either at home or abroad. He then proceeds directly to his subject, without attempting to describe the different degrees of improvement in which the art of making communications by means of signals existed at different times, to ascertain their origin, or to trace the use of them, as some writers have endeavoured to do, even back to Noah's dove.

We cannot, however, help observing that neither the methods proposed by him and by other writers of the present day, nor that which is practised by the Admiralty, are nearly so simple and so little liable to error as that which Polybius describes as existing among the antients. That system attempted no union or combination of the numerical with the alphabetical method; whereas in that which is used by the Admiralty, these two methods are blended together: a circumstance that destroys the simplicity of telegraphing, and must infallibly on some occasions give rise to confusion and mistakes. At the same time, we must, in justice to Mr. Conolly, allow that his plans appear to us to be more simple, and more distinct, than those which we have seen proposed by modern writers.

Mr. C. first gives what he calls a *Naval Code* with a numerical flag-table, consisting of six flags and two pendants; then a portable military and commercial telegraph, with a description of it and of the mode of placing it, together with an alphabetical table, and a table for numerical signals [illegible] angular telegraph-

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telegraph-house for night and day, with a description; then numerical and alphabetical house-signals; then telegraph house-pendants; next a night telegraph with a night telegraph-table; then a numerical and alphabetical fixed telegraph, with an alphabetical table; then a portable night-telegraph with a portable night-alphabet; next a few observations on ships' night-signals; and lastly a numerical inflected dictionary.

For his naval code, the author makes use of six flags, and two pendants, one red and the other white. The two sides of the first flag represent 1 and 2; those of the second, 3 and 4; those of the third, 5 and 6; those of the fourth, 7 and 8; those of the fifth, 9 and 0; and those of the sixth, when combined with others, the substitute and extra-substitute. When the sides of this last flag are used by themselves, without any other flag or flags, they denote *Interrogative* and *Affirmative*; and the side of the fifth flag, which represents 0, or the cypher, when used by itself denotes *Negative*. This, with the substitute and extra-substitute, he calls the three auxiliary flags in their combinations with others.

The following are his directions relative to the flags and pendants:

'Contrast six flags and two pendants according to fancy, in such manner, that one flag or pendant cannot be mistaken for another, and be careful that such flags are so contrasted that they may be as readily distinguished in black and white, as if they were contrasted for near inspection, by red, blue, green, or yellow.

'The above recommendation is given from experimental proof, that colour cannot be distinguished at a distance of four leagues.

'The flags should be six feet by nine, and the pendants three feet by eighteen, verging from the base of three feet to a point.

'It will be necessary to place eight sheaves in each top-gallant or flagstaff truck, that the halyard of each flag and pendant may be separately rove and bent to the toggles of each flag and pendant.

'The halyards will not reach below the Tops, where the signals may be at all times ready bent, for hoisting to that mast head, which can be best seen.

'The signals are contained in a painted canvas bag, which may be readily closed or opened, to hoist out a signal from the other flags.

'The topmen will take care to hoist the flags at proper distances from each other, which may be averaged at half a fathom.

'In blowing weather, when the voice cannot be heard from deck in the top, the signal officer will be furnished with seven square boards or pieces of canvas, with the numbers from 1 to 9 painted white on a black ground: if No. 1, its opposite side will exhibit No. 2, and so on to S, or substitute; Ex, or extra substitute; R, or red pendant; W, or white pendant.'

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For this code, Mr. C. makes a division of numbers which we cannot but totally disapprove; since he divides them into regular and compound numbers, departing entirely from the just, correct, and generally received notion of compound or composite number. A deviation from approved and legitimate definitions ought never to be lightly attempted, since it must always tend to create confusion and error; and the present case offers no necessity for it. He calls those *regular numbers*, that 'require no assistance in their composition from the auxiliary flags;' and those *compound numbers*, 'which are formed by the three auxiliary flags, viz. the cipher, substitute, and extra-substitute.' He had much better have made his division in numbers that can be expressed according to this code without the auxiliary flags, and into those which cannot, than have endeavoured to give a notion of compound numbers totally different from the true and universally received idea.

A number consisting of two or three digits, or of two digits and the cipher, is expressed by placing the flags denoting those digits, or those digits and the cipher, in order under one another.

The substitute flag, placed under that which represents any one of the nine digits, repeats that digit, or gives it in the place of tens as well as units. Thus the substitute flag placed under those representing 1, 2, 3, 4, &c. denotes 11, 22, 33, 44, &c. respectively.

As Mr. C. supposes each numeral flag to express by means of its two sides two digits or numbers, he makes the substitute flag, placed over the side representing the first of these, repeat it with one added in the place of units; and, over the side representing the second of these numbers, repeat it with one less in the place of units. Thus the substitute placed over the flag No. 1. with its side presented which means 1, denotes 12, or $11 + 1$; and, over it with the side presented which expresses 2, it denotes 21, or $22 - 1$; and so on.

The flag representing the cipher, or 0, placed over or above that which represents any digit, denotes a number composed of that digit both in the place of units and in that of hundreds, with 0 in the place of tens; as for instance 101, 202, 303, &c. respectively, if the cipher-flag be placed over the numeral flags representing 1, 2, 3, &c.

The extra-substitute flag placed above the cipher, and both above a numeral flag, denote a number with 0 in the place of tens; the digit represented by the side of the numeral flag which is exhibited, in the place of hundreds, and the digit represented by its other side in the place of units. Thus if

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they be placed over flag No. 2. with the side presented that means 3, (and the other side denoting 4 of course out of view,) they denote 304 : but if over that flag with the side exhibited that represents 4, they denote 403.

The extra-substitute placed under any numeral flag repeats the digit represented by that flag twice, or gives a number consisting of that digit in the three places of units, tens, and hundreds.

The extra-substitute placed over a numeral flag denotes a number which has the digit represented by the side of that flag which is exhibited to view, in the places of tens and hundreds ; with the digit represented by its other side, that is out of view, in the place of units. Thus, placed over flag No. 2. with the side exhibited that represents 3, it denotes 334 : but, placed over it with the side exhibited which represents 4, it denotes 443.

Any number consisting of three figures, with the digit represented by one side of a numeral flag in the place both of units and hundreds, and the digit represented by its other side in the place of tens, is denoted by placing the substitute over the cipher, and both over the numeral flag.

The cipher placed above the substitute, and both over a numeral flag, denote a number consisting of three figures, that has the digit represented by the side exhibited in the place of hundreds, and the digit represented by its other side in the place both of tens and units.

The cipher placed over two numeral flags indicates that the digit, represented by the uppermost of these flags, is to be both in the place of hundreds and in that of units, with the digit represented by the lowermost, in the place of tens.

The extra-substitute placed *over* two numeral flags denotes a number, which has the digit represented by the side of the uppermost flag that is exhibited, in the place of hundreds ; and the digit represented by its other side in the place of units, with that which is expressed by the lowermost flag in the place of tens.

The extra-substitute placed *under* two numeral flags denotes a number, which has the digit represented by the uppermost of these flags in the place of hundreds ; that which is expressed by the exhibited side of the lowermost of these two numeral flags, in the place of tens ; and that which is represented by its other side, in the place of units.

We have been the more particular in our elucidation of these combinations, because much obscurity and an inaccuracy of diction prevail in Mr. Conolly's exemplifications and illustrations

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lustrations of them. We observe also some mistakes in what he calls his table of compound numbers; and he improperly gives to o the appellation of *the tenth cipher.*—We shall quote his own description of the use of pendants, of alphabetical signals, of the manner of hoisting and lowering signals, and of auxiliary signals:

'OF THE USE OF PENDANTS.

'On the Six flag principle two pendants are sufficient to add 10,000 to the flag numbers, which reach numerically to 999: it is the highest number that can be exhibited by three flags: and for this plain reason, we know no figure of more numerical value than the cipher 9.

'The first pendant is Red.

'The second pendant is White.

'The Red pendant placed above any number, or numbers, adds 1000 to such number or numbers; as, over No. 1, 1001;—9, 1009;—33, 1033.

'The Red pendant placed below any number or numbers adds 2000 to such number or numbers.

'The White pendant placed above any number or numbers, adds 3000 to such number or numbers.

'The White pendant placed below any number or numbers, adds 4000 to such number or numbers.

'The Red pendant placed immediately above the White pendant, and both above any number or numbers, adds 5000 to such number or numbers.

'The Red pendant placed below any number or numbers, the White pendant being under the Red, adds 6000 to such number or numbers.

'The White pendant placed above the Red pendant, and both over any number or numbers, adds 7000 to such number or numbers.

'The White pendant next to, and below any number or numbers, the Red pendant being under, adds 8000 to such number or numbers.

'The Red pendant placed above any number or numbers, and the White pendant below the same number or numbers, at the same time, adds 9000 to such number or numbers.

'The White pendant above any number or numbers, and the Red below the same number or numbers, adds 10,000 to such number or numbers; consequently the flag number 999 added to 10,000, amount to 10,999.

'ON ALPHABETICAL SIGNALS.

'Take the numbers from 10 to 34, and place the Red pendant, between the two flags, which denote any of those numbers. The numbers will then signify in rotation the letters of the Alphabet, as follows:

10	A	23	O
11	B	24	P
12	C	25	Q
13	D	26	R
14	E	27	S
15	F	28	T
16	G	29	U
17	H	30	V
18	I	31	W
19	K	32	X
20	L	33	Y
21	M	34	Z
22	N		

'On hoisting and lowering Signals.

'When both ends of the halyard are bent to the toggles of a flag, it furnishes in itself, both halyard and downhaul to the flag. If you hoist on one part of the halyard, and exhibit No 1, by hauling down, and hoisting on the opposite part, you will exhibit No. 2; in like manner the other flags are reversed or capsised.

'If any one flag is to be capsised for a following number, haul down of all, and hoist it, in the proper position with the other flags.

'If the flags which are up, will answer for the following signal, without any flag being capsised, the transposition is performed according to the second rule of regular numbers.

'The signals are hoisted by one or five halyards in the hand at one time, which require less force than three flags on one halyard.

'When your signal is answered, haul down the signal to acknowledge the same, or dip the signals in the act of transposition, which will answer the same purpose.

'On auxiliary Signals.

'The indefinite article A, is signified by the Red pendant singly.

'The definite article The, is signified by the White pendant singly.

'The pronoun I, is signified by the Red pendant over the White.

'The first person plural, or We, is denoted by the White pendant over the Red.

'The singular pronouns of the third person are denoted as follows:

'He—The Red pendant over the cipher.

'She—The Red pendant under the cipher.

'It—The White pendant over the cipher.

'The conjunction And is signified by placing the White pendant under the cipher,

'Your—The Red pendant over the substitute.

'His—The Red pendant below the substitute.

'Him—The White pendant above the substitute.

'Her—The White pendant below the substitute.

'That—The Red pendant over the ex-substitute.

'My—The Red pendant under the ex-substitute.

'Their

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'THEIR—The White pendant over the ex-substitute.

'OUR—The White pendant under the ex-substitute.

'The pronominal adjectives, One, None, Some, This, That, Any, Other, may be denoted by the remaining changes of the auxiliaries, viz.

'1st. The Red pendant over the White pendant, and both over the cipher, is an additional change or signal.

'2d. When placed under the cipher.

'3d. When the White pendant is over the Red pendant, and both over the cipher.

'4th. The White pendant over the Red, and both below the cipher.

'5th. The Red pendant above, and the White pendant below the cipher.

'6th. The White pendant above, and the Red pendant below the cipher.

'The same addition can be made, with the substitute 6, and with the ex-substitute 6. Total, 34 changes.

'The two flags, cipher and substitute together, with the pendants, add 40 changes on the same principle.

'The auxiliary numbers are left open for concerted words, which will be arranged according to circumstances.

'The Dictionary will furnish any current word; therefore the examples of matter may be expunged, and the numbers applied in a different manner, by taking the first ten changes for a Numerical table, to denote the ship numbers, and the remaining twenty-four numbers, for alphabetical signals. This plan, in my opinion, is preferable to the former; but choice is left open.'

We are sorry to be under the necessity of remarking that this code, though ingenious, appears to us to want simplicity; and that, therefore those who use it may not always steer clear of error and confusion. Mr. C.'s portable military and commercial telegraph is the part of his performance which we prefer. It appears to have been tried from Shooter's hill to New Cross telegraph, before a committee of General and Field Officers, who allowed that it possessed the great advantages of portability and simplicity in its operations. For a description of it, of the portable signals employed in working it, and the placing of it, &c. we must refer to the volume, and content ourselves with inserting a few general remarks of the author respecting it:

'The signals may be worked without being perceived by an enemy, as they are equally distinguished against a hill; the officer may look out above, and give directions to the telegraphic party below him on the hither side of the hill.

'In case of invasion, the volunteer associations may communicate in any direction through the United Kingdom, where the present fixed telegraph cannot operate.

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'A single telegraph is sufficient, but it is recommended, that three are placed in line; the syllable will then be given at once.

'At fixed stations a sufficient number of these telegraphs may be placed that the word may be given at once, which no other telegraphs will admit of.

'Through single intervals, one telegraph can communicate with great celerity, by hooking on the three flags, or a syllable at a time.

'Suppose the word ARM.—M is placed under R, and A over R. When hoisted together, the letter A will be acknowledged first. When answered, dip the signals, to acknowledge the same, and unhook the two upper rings of A; then hoist the other flags which remain in the hooks, and follow the same rule, hoisting the pendant with the last letter of the word.

'The flags are taken off as they are answered, and arranged for the next syllable of the word, or following word.

'As an alphabetical flag differs on its sides, the opposite of the symbol A, being in the same position, black on a white ground, denoting E, it will be a satisfactory answer, when you desire the letter A to be passed along the line, to see the letter E exhibited to you: the back of your signal will convince you in an instant, that it is the same figure before and behind with the opposite signal.

'At single intervals, such as across lakes and rivers, from house to house: or from the Platform at Portsmouth to the Depôt in the Isle of Wight, direct, without an intervening ship to repeat the signals, this telegraph may be used to great civil and military advantage.

'In an enemy's country, the signals can be made from military cloathing, and the machine furnished by serjeant's pikes, or poles, with two small blocks seized on the arms.

'When the complete apparatus is made by military artificers, it will cost the public about two pounds. If made in India, five shillings.

'In a commercial point of view, this telegraph can be used to immediate advantage over the river Mersey, and at particular points, from the mouth of the Thames to London (or by permission) from London to Birmingham.

'When a number is exhibited by any telegraph herein described, it will signify a reference to the word, exactly opposite the same number, in the inflected dictionary.

'Should the word be a verb, that inflexion will be selected from the line, to agree in number, person, tense, and mood, with the former part of the sentence.

'Any other flexible part of speech, the inflection will be selected to accord grammatically with the sentence.

'It is believed that the following dictionary will furnish a pleasing and profitable amusement to the young officer, when at anchor, or in taking surveys of the coast; while he is exercising himself in making and answering signals, he will be acquiring a grammatical knowledge of his own language.

'Generals or Admirals who command expeditions, can use the portable telegraph to great advantage by communicating in the most comprehensive

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comprehensive manner, direct to the shore, or from the shore to the shipping, without the assistance of boats.

'The apparatus can be erected in two minutes, and struck in half a minute.

'In an engagement on shore, orders can be issued to any extent of the line, without delay, or fatigue of horses.

'A flag seven feet square, is sufficient to communicate through an interval of twelve miles.

'The stated distance, and size of the flag, have been determined through the six guinea contract telescopes.

'When the interval is greater, the flag can be enlarged to answer the distance. It is now proving from Guernsey to Jersey, by the officer who wrote the official report to his His Royal Highness the Commander in Chief, on the proof given at Plymouth before the Admirals and Committee.

'The signals will not clash with any other established signals.

'They are equally distinguished on the level; on the side of a hill; or on its summit; and more discernable in any situation than flying signals, as they are fully displayed in any wind to the intended point, and parallel to the opposite station.

'When flying signals are blown in the line of communication (or edge on) the flags are nearly invisible, and verge to proportionate obscurity, as they are blown from a parallel direction.

'The principle has been repeatedly proved at home, and has answered every statement in this treatise: nothing but its great simplicity, and economy, can consign it over to contempt and oblivion.'

Mr. Conolly's inflected dictionary is tolerably copious, containing words expressed numerically as far as the number 10935, and one number frequently expresses not only the inflections of a verb, but also other words connected with it. For instance, opposite to the number 1273 stands '*Charm-s-ed-ing-er-ingly*,' to shew that *charm*, *charms*, *charmed*, *charming*, *charmer*, *charmingly*, are all denoted by the same letter; and scarcely any confusion or ambiguity can be thus occasioned, because the context readily proves what inflection or word is intended. We cannot but think, however, that a numerical dictionary composed of entire sentences would be greatly preferable, and would render telegraphing much more expeditious than it is at present.

ART. XIII. *An Inquiry into certain vulgar Opinions concerning the Catholic Inhabitants and the Antiquities of Ireland.* In a Series of Letters from thence addressed to a Protestant Gentleman in England. By the Reverend J. Milner, D. D. F.S.A. &c. 8vo. pp. 277. 5s. Boards. Booker. 1808.

THE respectable size of this volume, the variety of its contents, and its confident tone, would have [illegible] us to

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regard it as the result of at least six months' peregrination, had not the author chronologically marked the steps of his flying visit. This ill judged ingenuousness, however, (perhaps the only instance of it with which the work is chargeable,) prevented that illusion without which no reflecting person would place any reliance on these lucubrations. The writer's letter, on his landing in Ireland, bears date the twenty-seventh of June 1807; and his farewell epistle, which he dispatches at the moment of his embarkation for England, is dated on the twelfth of August of the same year: so that the volume is an account of a six *weeks'* tour, while it affects to impart a mass of information which a person who was jealous of his credit and fame would scarcely undertake to accumulate in as many months. A reader can hardly refrain from suspecting that the materials of these letters had been determined, and, in a degree, digested before the Vicar Apostolic's departure; and that the visit to Ireland was only made in order to warrant an imposing title page. The order to which, we have been informed, the right reverend Letter-writer belongs, has allowed of freedoms being taken with facts; and that the author does not regard this indulgence of his order as useless, the letters before us, as well as his conduct to some of our eminent statesmen, and his subsequent explanation of that conduct, leave us not much room to entertain a doubt.—We hope that the *Protestant Gentleman*, to whom these epistles are addressed, is abundantly distinguished by liberality and forbearance; since the catholic prelate has put these qualities fully to the trial, by unsparingly dealing out reflections which must offend and disgust the most candid persons who value protestantism.

If perfect confidence can be placed in the right reverend tourist, the Irish poor are more moral and religious than our own; the catholic priests have the advantage in professional qualifications over our parochial clergy; and the prelates of the same communion shame the protestant bishops, and emulate the antient fathers of the church. We should feel truly happy if the dignified author had better vouchers for these bold assertions, than he was able to furnish, and could prove the readiness of the Irish catholic prelates to submit the appointment of their successors to a royal veto. As to his intercourse with the peasants, it appears to have been limited to casual conversations which he held with them, while humanely walking up the hills which intervened in the course of his tour, in order to ease the horses by which his chaise was drawn. We also fear that the attention which he paid to the dignities of his communion allowed him little time for appreciating the merits of

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of the parish priests. In the midst of this account of living manners, he plunges all at once into the darkness of remote antiquity, carrying us back to the days of good old St. Patrick; and we are required to believe in his mission, and to admit that he taught the tenets and usages of the present Roman church, on pain of being declared to be incorrigible blockheads and heretics. In the observations which the tourist is pleased to make on the lights and ornaments of the Reformation, he always speaks as if *ex cathedra*, and shews as little regard to accuracy as deference to public opinion. In the same style he vindicates all the tenets and usages of his church; and an Italian ecclesiastic, subject to the tribunal of the Inquisition, or under the immediate eye of the Pope, could not write with more dictatorial and arrogant bigotry. His volume may gratify the Romish zealot, but it will disgust men of enlarged views and liberal notions, whatever may be their religious persuasions; and it will not advance that harmony and good-will among christians of all denominations, to which the catholics must stand indebted for their restoration to civil rights;—a restoration for which, we scarcely need declare, while animadverting on a publication which has a strong tendency to retard that paramount object, we have long been zealous and steady advocates.

The following passage, however, deserves public attention, and does not fall within the description of those of which we complain;

'The Irish Catholics are, and always have been, remarkable for love and respect, towards their clergy. I have observed it, with pleasure, in the opulent and noble as well as in the lowly and the indigent. But then, to speak the truth, the clergy, in general, support the credit of their station, and perform their duty, which, in fact, is to render themselves worthy of such treatment. It is impossible, Sir, for you to form a judgment of the labours of a vigilant priest in Ireland, who has to attend, perhaps, five thousand parishioners, spread over a district of probably nine or ten miles in circumference, unless you were acquainted with all the several duties of our ministry: still you may easily conceive that the whole life of such a pastor must be devoted to them. The first of these is to wait on the sick. Every priest then must be at all times ready to attend to each sick person in his parish, however poor and abject, and however loathsome and infectious the disorder may be under which the patient labours He must be ready to set off in all weathers, and at all hours of the night as well as of the day, to administer the comforts and benefits of our religion in question: and it is a fact that very few Catholics die without such consolation and assistance. In a word, the people who are accustomed to call their priest by the endearing name of *father*, know and feel that they have a true father in him, one who is ready to render them every service

in his power, temporal as well as eternal, and to face death itself in the discharge of his spiritual duties towards them. No wonder then they should experience the reverence and affection of children towards him. — It appears that certain members of the legislature are determined upon obliging the established clergy of Ireland to reside on their benefices, and to read prayers in their empty churches, with the view of bringing over the people to their religion. Depend upon it, Sir, the *catholic clergy laugh at this proposal.* They say: "We shall be glad if the dignitaries were to come amongst us, because then our poor people would get rid of the tithe-proctors. On the other hand, unless these gentlemen should take more pains and shew more disinterestedness than we do; unless they should be willing to meet us in the smoaky and poisonous cabin, no less than in controversial debate, our congregations will never be the thinner for their presence."

Surely an expression might have been found more becoming the subject, than the one which we have put in italics. It would have better suited a Voltaire or a Gibbon than a catholic prelate.

We are enemies to the bigotry of both parties, and consequently do not very seriously resent this author's treatment of a virulent adversary of his cause, who lately filled a high station in the sister-island:

'The good understanding and natural union between the catholic clergy and laity of Ireland, has happily been such as to baffle those attempts of a learned Lord, the old and unrelenting enemy of the catholic name, which heretofore had too much success amongst us Catholics of England. Accordingly he reproaches, in severe terms, the catholic nobility and gentry of Ireland with being less enlightened, less liberal, and less I know not what, than Catholics of the same rank in England*. Happily the Irish are not disposed to be guided by this nobleman in any matter whatever regarding their religion. And, thank God! the English likewise have lately so behaved themselves, as to merit his equal censure, if, what we are told is true, that he has pronounced "the English Catholics (all, except a few) to be as bad as the Irish†." You will be surprised, Sir, that I should describe a personage who is supposed to have procured for us the important advantages of the law of 1791, as "the old and unrelenting enemy of the catholic name." To this I answer, first, that the *Act of Parliament made Mr. M., not Mr. M. the Act of Parliament.* The important change which had just taken place in France, where Catholics, and Catholics alone, were slaughtered in thousands by the implacable enemies of England, the increasing liberality and political wisdom of the nation, joined to its

'* See the printed Correspondence between Lord Redesdale and the Earl of Fingal.

'† See the Report of the late Speeches in the House of Lords on the affairs of Ireland.'

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experience of the spirit of their enemies in the riots of 1780, imperiously called for the relaxation of the penal laws, and things were already in such a train for the success of the bill, previously to its being put into the hands of Mr. M. that any *Yea and Nay man* in either house could have carried it with as much ease as he did. Secondly, I say, that however most Catholics, on both sides of the channel, have changed their opinion concerning this nobleman, I never have had occasion to change mine. I heard his speech in March 1791, and I heard that which he delivered in May 1805 (to say nothing of his speeches, publications, and conduct at other times), and I assure you, Sir, I relished the latter speech better than I did the former, on the principle which makes every sensible man prefer an open enemy to a false friend. His object was the same on both occasions, to divide the Catholics into two parties, and particularly to set the laity against the clergy, for their mutual destruction. He was far, however, from having the same means of success, after he had thrown aside the visor as when he wore it. The advice which Lord R. gives the Catholics to join with him in pulling down their clergy, reminds us of the proposed treaty between the wolves and the sheep. "Nothing would be more easy," said the wolves, "than to keep peace with you, good sheep, if you would but turn out of your service those ill-bred barking dogs of yours."

Justice and toleration are beholden to the author for his few spirited, manly, and efficient sentences which repell the charge brought against the catholics of disregarding oaths;

'I know a respectable person who has repeatedly and publicly declared, that "the Irish are taught to believe there is no guilt in perjury, and that priests attend at the doors of the courts in Ireland to absolve perjured witnesses as they return from them." Good God! when will these anti-catholic calumniators become so far rational, as to see that this particular accusation stands refuted and scouted by the actual visible situation of the party accused! When will they acquire sense enough to see that Catholics have no occasion to petition parliament for a redress of their grievances, but that they have at all times a remedy for them in their own hands, if they could but reconcile it to their consciences to take a false oath. Surely these Papists could procure some priest, either for love or money, to absolve them! or, what would be better, they might procure a general dispensation from the Pope for a little occasional perjury, which other people commit without any dispensation whatsoever! They would thus obtain a great deal of wealth, influence, and power, which they might afterwards employ for the benefit of the Church, as well as for their own; and what would be more valuable to them than all this, by swearing contrary to their own conviction, they would vindicate their characters from the foul charge of perjury, and pass for honest men!——But, Sir, to be serious, I beg you will observe that the test oaths against Catholics have completely answered their purposes in keeping them out of parliament, benefices, and places, and in subjecting them to a thousand

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sand inconvenient and grinding laws. This incontestible and shining fact will for ever demonstrate the religion which Catholics attach to the obligation of oaths, and that their Church does not furnish them with any remedy for escaping from it. This incontestible shining fact will for ever confute and put to shame the calumnies of their enemies, many of whom are well known to have never refused an advantage which could be gotten by swearing. I have mentioned to you, Sir, that the test oaths, invented to keep Popery out of the state, have completely answered their purpose: but have those other oaths been equally effectual, which have been devised by the legislature to exclude heterodoxy from the established Church? or corruption from parliament? or smuggling from commerce? You are aware, Sir, what details I could furnish upon each of these heads: but I spare you the relation, on the condition that you never join the daring calumniators who have the front to reproach Catholics with the practice of perjury!'

We are wholly ignorant of the author's allusion in the following passage; we hope that his fears are without foundation; and we trust that our *active* and *vigorous* ministry will be able to maintain their popularity by the display of bustle less fatal and pernicious:

'This, however, my dear Friend, and all your other grievances put together, are a mere trifle, compared with the wide wasting, exterminating persecution, with which you are threatened by a man who, from his connections, is supposed to be one of the most powerful men in the empire, and who lately filled one of the first situations in your island. Yes, if the legislature could be persuaded to follow up, and the public to approve of the plans of the nobleman I allude to, Ireland would become, in the reign of George III. a scene of more horrible carnage than it was in those of Elizabeth and Oliver Cromwell. What he professedly aims at, is the new-modelling of your unchangeable form of ecclesiastical government. He is bent upon the annihilation of all Catholic Metropolitans, Bishops, and even Parish Priests; for no other reason, than because the state has chosen to adopt this same apostolical form of government for the Established Church. Following up this rule, he will equally forbid the use of our Missal and Breviary, because the Common Prayer Book is almost entirely taken out of them. Again, he is resolved upon depriving the Catholic Church of the essential and inalienable right of every society, that of excluding atrocious and refractory offenders from its communion. But to make an end of this matter; it is impossible the learned author of the present system should be ignorant, that the innovations which he here proposes go to far greater lengths of schism than those contained in the famous CIVIL CONSTITUTION OF THE CLERGY enacted by the French national assembly; the enforcing of which constitution caused the murder of 24,000 clergymen, and the banishment of 64,000 others, independently of lay sufferers, without accomplishing its object: nor has this personage any reason to suppose that the Catholic

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Catholic Bishops and Priests, and Laity of Ireland, if called upon to suffer the extremity of the law in defence of their religion, would shew less firmness than their brethren in France have done.'

Though we are aware of the arts of the school to which the author belongs, we do not believe that he is practising *finesse* in thus addressing a Catholic correspondent at Waterford:

'Whilst I exhort you to be faithful to your sovereign, let me not forget to admonish you of the fidelity you owe to your God. You will gather from what I have already said, that I consider your approaching emancipation as an event which is likely to be trying to your religious constancy and piety. To speak the truth, I think, I see that the very prospect of this change makes a few individuals affect an air of latitudinarianism totally inconsistent with the tenets of catholicity, and disposes them, in particular, to barter away the inalienable spiritual rights of the Church for their own temporal advantage. This system of indemnification, at the expense of the Church, has been acted upon to a great extent of late upon the continent of Europe. But then they were only temporal possessions which were thus disposed of: whereas, in the instance to which I allude, the vital interests of Christ's spiritual kingdom have been held up to sale by those who never had or can have a right to dispose of them.'

The emancipation of the catholics would doubtless very much reduce the power and consideration of their clergy, as well as diminish the numbers of the laity.

Art. XIV. *The History of Devonshire*, Chapter II. by the Rev. Richard Polwhele. Folio. Sewed. Cadell and Davies.

If this author subjects himself to censure for his piece-meal and dilatory publications, we may not perhaps hold ourselves entirely excuseable in having delayed to notice the addition to his History of Devonshire, which has now been longer before the public than we were altogether aware: but we have been expecting to receive some farther portion of the work. The 177 pages, which were originally sent forth, are here extended to 329; of which the Roman British period and that of the Saxons and Normans constitute a considerable part: the chapters that follow proceeding from Edward the First to Charles the First, and thence to the Revolution. Each period contains eleven sections, under the heads of, Civil and Military Transactions: Civil and Military Constitution: Religion: Architecture: Agriculture: Mining: Manufactures: Commerce: Inhabitants: Population; and Manners. These sections, as may be easily conjectured, are of very unequal lengths; some of them are indeed extremely short; as

as a proof of which, and at the same time as a specimen of the writer's manner, let the reader take the last:

'The delineation of provincial characters is commonly fanciful; where an attempt is made to discriminate the *manners* of one county from another. In the present race of gentlemen in the obscure parts of Devon (particularly the N. W.), we see what our forefathers were, throughout the county, at the commencement of this period (Charles I. &c.)—We see hospitality, with no great degree of politeness, a tenaciousness of real or imaginary rights, an intemperate ardour in the pursuits of the field, and a disposition to tyrannize over "the caitiffs who kill game." It is far otherwise in the county in general, where the polished gentleman more frequently occurs than any *where else throughout the island.*—"To catch the manners living as they rise" in the different towns of Devonshire, would be a pursuit more invidious than useful.'

In discussing the period of the rebellion, the author properly expresses himself as 'ever an enemy to usurpation;' yet true friends to the peace, liberty, and comfort of human society may have some doubt, whether he maintains all that respect which is due to blessings so important and essential, and which truth and rectitude seem to require.

Concerning Agriculture, we find it observed:—'At the commencement of the present period, the western counties were very deficient in the art of husbandry; they seem to have withdrawn their care from the vegetable to the mineral productions of nature. But, within the last fifty years, the spirit of agricultural improvement hath stimulated the gentlemen of the west to the most laudable exertions, and I have little doubt but the Bath-society will be imitated by Devon and Cornwall, not only in zeal and perseverance, but in sound judgment and inventive sagacity.' Beneficial improvements, national or personal, are truly valuable: but a watchful eye is requisite, lest individuals should be injured and oppressed by that which in some respects may carry the aspect of amelioration.—Relative to Literature, we read:

'The tradesmen of the towns, however low their occupation, and even our honest yeomen in the country, think it necessary to send their boys and girls to grammar and boarding schools,—all aspiring beyond their proper sphere. Though such a number of grammar schools are instituted in our petty towns, though almost half our village curates are announcing, in pompous advertisements, their systems of private education, and though our public nurseries for forwarding the growth of females are every day increasing around us; yet the principal seminaries (particularly the two rival schools of Exeter and Tiverton, that used to rise or fall alternately) are at the present moment unusually full,—a sufficient proof of the above observation. The old established boarding-schools continue to flourish

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flourish, notwithstanding the various improvements on education that seize the attention of superficial people. This is not to be attributed so much to our increasing population, as to the ill judged ambition of parents, whose situation in life will not authorize their views. The mechanic, who is taught the elements of the Latin tongue, often acquires a taste that ill accords with his future destination, and forms wishes that are subversive of his happiness; whilst the yeoman's daughter, who might have been useful to her parents at home, or a valuable servant abroad, imbibes with her French the seeds of vanity, and treasures up, with increasing avidity, the lessons of prostitution.'

Several remarks and relations that would be acceptable might be drawn from these pages, which in their unconnected state seem to have rather an aukward appearance. We hope that Mr. Polwhele will continue his History with more punctuality and dispatch than it has hitherto evinced.

MONTHLY CATALOGUE,

For MAY, 1809.

RELIGIOUS.

Art. 15. *An Address to the Archbishop of Canterbury, on the Propriety and Usefulness of Sunday Evening Lectures.* By the Rev. George Henderick. 4to. 1s. Rivingtons. 1808.

WELL may the Clergy of the Established Church avow their alarm at the rapid progress of Methodism; but it is *not* well nor decorous in them to express the faintest desire of abridging the liberty afforded by the Toleration act; or even to hint, in a distant way, as does Mr. H., that 'any *new* measures adopted by the Legislature would be *deemed* intolerant and persecuting.' It is a hard case, indeed, if the great body of the English clergy, well educated, affluent, and patronized, cannot be a match for a number of poor, illiterate, and obscure itinerants, without calling in the arm of the civil magistrate. Against such an interference, we hold up our hundred hands; and we intreat the Clergy, whose cause we espouse, to depend in this warfare on their own talents, zeal, and assiduity. We could wish that the whole body, like their respectable brother Dr. Ingram, saw the matter in its *true* light; and were prepared to own that the *fomes mali*, as the physicians would say, exists in some injudicious expressions in certain books which are cited as authorities, and which, as long as these phrases are sanctioned, will give the Calvinistic orator an advantage over the rational Divine. The enlightened preacher in the Establishment should not wait for these changes before he takes the field, but should bear his protest against tenets which are clearly unscriptural, and endeavour to counteract the arts of proselytism by such measures as the state of society and the times require.

Mr. Henderick is of opinion, and not without reason, that Sunday Evening Lectures have greatly contributed to the cause of Methodism; and he proposes that similar Lectures should be established by the Church, in all large towns and populous villages. We are not partial to any *candle-light assembling* of this kind; yet we are ready to admit, with Mr. H., that multitudes of the lower classes know not how to fill up their time on the Sunday evening, and find more satisfaction at the Lecture than in their own uncomfortable habitations; while it affords to others the only opportunity which they possess for hearing a sermon. Late dinners, it may also be urged, prevent attendance on the Afternoon Service. If Evening Lectures, however, are appointed, in order to check the growth of Sectaries, popular preaching must be introduced, and not the '*reading** of a sermon from some approved author.' In some places, Chapels should be built for the purpose; since large Gothic churches are not fit to be opened to the populace by candle light.

Art. 16. *A new Argument for the Existence of God.* Crown 8vo. pp. 68. Boards. Longman and Co. 1808.

Is this author a *quizzing* philosopher or an atheist in disguise? His doctrines are that the non-existence of matter is an irresistible proof of the existence of God; that the universe is an universe of effects; that the cause is out of sight; that the Deity produces all those effects immediately by himself, which excite in us the idea of an external world; and that no one would have doubted the existence of God, if he had not believed in the existence of an external world. After such dogmata, it is ridiculous to talk of the operations of Nature: but, as the author means to be ludicrous, why should we be serious, and to his shadows oppose solid argument?

Art. 17. *A View of the Origin, Progress and Diversity of Heathen Worship,* antecedently to the Christian Revelation. By T. Thomas, of Wareham. 8vo. pp. 126. 4s. Boards. Bickerstaff. 1808.

What commendable motive could have induced the publication of this essay, we are at a loss to conjecture. Mr. Thomas, in our opinion, has given no new views of ethnic idolatry, nor has proposed any satisfactory explanation of the most difficult circumstance in antient worship, viz. the offering of victims by fire to the Deity, either as eucharistic or piacular sacrifices. The different objects of idolatry have been often pointed out, such as the heavenly bodies, the parts and powers of nature, demons, and deified men; and we acquire little knowlege from such imperfect and declamatory discussions as these pages contain. It is not of much importance whether idolatry was first systematized in Egypt or in Chaldea; nor are we greatly interested now in tracing its absurd and disgusting rites.

* Reading is never felt to be eloquence. The Clergy should learn to preach without notes; and why cannot they adopt this species of oratory as well as the Members of the Legislature, or the Gentlemen of the Bar? Let them not yield to illiterate teachers in this respect.

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We agree, however, with this writer in his praise of the books of the Old Testament; which elevate themselves above all the literary and philosophical productions of the Greeks and Romans, by their sublime and uniform inculcation of the spirituality and unity of God, and by their pointed condemnation of all worship directed to inferior objects: but, while we cordially subscribe to this prominent characteristic of the Jewish writings, we cannot allow that Homer had any knowlege of them, since his Pantheon and rabble of deities are incompatible with the doctrine and worship of Jehovah on Mount Zion. 'Moses, indeed, stands alone, (as Mr. T. remarks,) among the most eminent men in the most celebrated empires,' and we were surprized to find it conjectured that Parnassus was borrowed from Mount Zion;—that the dialogue between Achilles and his horse originated in the history of Balaam and his ass;—that Jove's chain of gold is only Jacob's ladder a little metamorphosed;—that Jupiter's presidency over the element of light, as described in Homer, arose from the command in Genesis, "Let there be light and there was light;"—and that the "wind-footed" Iris is represented as the bearer of Jove's orders in allusion to the fact recorded by Moses, that "God made a wind to pass over the earth, and the waters were assuaged." On such evidence, we cannot believe that Homer was acquainted with the Jewish lawgiver.

Art. 18. *Popular Objections to the Established Church*, stated in a Letter to our Neighbours. 12mo. 6d. Burditt.

Complaining that Dissenters from the Established Church are treated illiberally and contemptuously, the author of this little pamphlet stands forwards to redeem the characters and understandings of his brethren, and adverts to the most disputable parts of the Established System in justification of a separation from it. Nothing new is advanced, but the objections are urged in a popular way.

Art. 19. *Reflections of a Layman on the Divinity of Christ, the Unity of the Deity, and the Doctrine of the Trinity.* 12mo. 1s. Payne. 1808.

Can it be supposed that these very difficult points can be treated to the satisfaction of any serious inquirer, in the narrow compass of 27 duodecimo pages, loosely printed? How vain must this Layman be!

Art. 20. *The Sunday Scholar's First Book.* Being all that is judged necessary as a Preparative for beginning the Testament in Sunday Schools. 16mo. pp. 56. Eddowes, Shrewsbury. 1808.

This little work is properly adapted for those useful institutions, for which it is designed; and, although short, it is very comprehensive. The author professes to teach in a small compass the elements of reading; to impress strongly on youthful minds the sentiments of piety towards God and love to their fellow creatures; and to enforce the necessity of performing their duty in this world, and looking for a recompense in the world to come. For all these important purposes, it is, considering its extent, well calculated, and deserves to be put into the hands of young persons

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Art. 21. *A Dissertation on the Pelagian Heresy,* in two Parts; the first, containing an Historical Sketch of its Rise and Progress to the Synod of Brevi; and the second, its pernicious Doctrines, and their Confutation. By the Rev. John Williams, Rector of Nantmel, Radnorshire, and Master of Ystradmeirig School. 8vo. pp. 111. 3s. Boards. Rivingtons. 1808.

The subject of this tract embraces a remote and obscure period of history. Pelagius, who has been so often mentioned by ecclesiastical writers on account of his heretical opinions, is supposed to have been born about the middle of the fourth century. He was a native of Britain, and, it is conjectured, of that part which is now called Wales: but he resided a considerable time at Rome, whence he removed to Africa, and there it is imagined he died. His opinions, however, did not die with him, but continued to gain ground in Britain, to the vexation of the Clergy, who exerted every effort to suppress them; this, however, they were not able to effect; and at length, in the year 519, it was judged necessary to summon a synod of the bishops, presbyters, and principal laity for that purpose. The meeting was holden near the banks of the river Teivy in Cardiganshire, at a place called Llandewi Brevi; and at this synod Pelagianism was unanimously condemned, and several canons were drawn up against it. To this censure, the eloquence and the weight of character of David, who was afterward canonized, essentially contributed. The arguments employed at the synod, as the present author says, have been lost, owing to the destructiveness of time, or the negligence of our ancestors; and therefore the second part of the present pamphlet, is occupied in supplying the deficiency, and combating the doctrines.

In the appendix, is a curious History of the Church at Llandewi Brevi; and also a poem of some length in praise of St. David, in the original Welsh, with an English translation.

As an inquiry into Welsh ecclesiastical history, the work before us contains many curious particulars, which will be found peculiarly interesting to such as wish to be acquainted with the antient ecclesiastical records of the country. Considerable pains seem to have been taken in collecting the materials, accompanied also by an appearance of haste in the composition. A premium was awarded for this dissertation by the society for promoting Christian Knowlege and Church Union in the Diocese of St. Davids, and it was printed at their expence.

Art. 22. *An Address to the Clergy of the United Church in Ireland, on the present Crisis.* By an aged Minister of the Gospel. 8vo. Pamphlet, Dublin. 1809.

With the flattering persuasion that he is "such a one as Paul the aged," this clergyman assumes the office of apostolically addressing his brethren; and as far as the recommendation to preachers of enforcing good doctrine by suitable examples is concerned, his exhortation is not unworthy of an aged minister of the Gospel: but, when he adverts to the circumstances of the present crisis, he rather betrays his fears than exerts his reasoning powers; and he vents his dislike of Romanists and of Protestant Sectaries, instead of endeavouring

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ing to neutralize that effervescence of religious parties which prevails in Ireland. This clergyman would remove none of *the old landmarks*, would yield to no *novelties*, would come to no terms with "*seducing spirits*," and with "*reprobates concerning the faith*."

Can such an address be politic? What good can it effect?

POETRY.

Art. 23. *Little Odes to Great Folks*; with a dedicatory Dythyrambic to Sir R-ch-rd Ph-ll-ps, Knight. By Pindar Minimus. With Notes critical and explanatory, by Sextus Scriblerus. 8vo. 4s. Boards. Oddy.

We should be sorry to discourage the use of playful satire in politics: let writers of all parties exhaust the quivers of pleasantry on their opponents: but let them not at random load each other with indiscriminate and unappropriate ridicule. It were easy to produce a couplet describing Aristotle as an ideot, and Newton as a driveller: but what should we think of such rhimes? Draw caricatures, and welcome, but preserve some faint likeness; deal in the ludicrous, but do not outrage all probability. Neither should all decorum be violated by indulging in personal abuse and ribaldry. Instigated by party rage, which scorns to be controlled by good manners or good humour, Pindar Minimus throws about his dirt with a vengeance, and from his scavenger's cart bespatters all the Great Folks who are not of his party. The genius which he displays, therefore, and the portion is not inconsiderable, is so alloyed by scurrility and coarse wit, that before the smile can be formed it is suppressed by disgust.

Art. 24. *A Selection of Psalms*, adapted to the Service of a parochial Church. From various Authors. 12mo. 1s. Crosby and Co.

Sternhold and Hopkins ought no doubt to be laid on the shelf; and it is not a little surprising, after so many episcopal hints, delivered in charges, for the improvement of psalmody, that these very unpoetical gentlemen (or we might have said, these *hum-drum* rhimers) should retain their station in any one parochial church. In the fashionable chapels, at the west-end of the town, Selections of Psalms and Hyms are used with universal approbation; and no solid objection can exist, to prevent country churches from profiting by this example. The little manual of metrical psalmody before us is well suited to the purpose for which it was intended, and may moreover be introduced as a school book; a purpose to which the version of Sternhold and Hopkins could never be applied, since we could not think of teaching children the bald rhimes of those writers. Some judicious observations occur in the preface to this little volume, which is offered at a low price, and may be enlarged; though it is not necessary that Collections of Psalms should be very copious, especially as no opportunity is offered in the established church for adapting psalms and hymns to the subjects of discourses.

The selections are made from Merrick, Tate and Brady, Watts, Hawkesworth, Addison, Bishop Kenn, Pope, Browne, Cottle, &c.

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Art. 25. *Choix de Psaumes, des meilleures Traductions Françaises, à l'Usage de l'Eglise Conformiste de St. Martin Orgars.* 12mo. 1s. Boosey.

St. Martin Orgars, in St. Martin's Lane, Cannon Street, is the only protestant church in the Metropolis in which the service of the Establishment is performed in the French language; and the minister of this church, in conformity to the recommendation of the Bishop of London to his clergy, to attend to the improvement of psalm-singing, has here furnished a collection of psalms, for the most part translations of those which have been transmitted to us by David and other "sweet singers of Israel," together with tunes adapted to the different metres. The author flatters himself that, by this compilation, he has contributed to the improvement as well as increased the attractions of public worship; that young persons belonging to his church will commit some of them to memory; and that the instructors of English youth in the French tongue will be induced to bring their pupils occasionally to St. Martin Orgars, in order to familiarize them with the English ritual in the French language. What kind of French devotional poetry this collection is intended to supplant we know not, and therefore we cannot decide on its comparative merit: we can only say that it seems not ill adapted to the purpose for which it is intended.

Art. 26. *English Musical Repository*; a choice Collection of esteemed English Songs, adapted for the Voice, Violin, and German Flute. 12mo. 3s. 6d. Boards. Crosby and Co. 1808.

A hundred songs are here selected, on the subjects of love and war, the dangers of the sea, the joys of the bottle and the chase, &c. &c. many of which are old standards in the vocal miscellany, and some are of modern birth. The collection is not on the whole badly formed; and those compositions are properly excluded which trench on the boundaries of decorum. The addition of the music in score will be very acceptable to persons who practise on the violin or the flute.

Art. 27. *The Times*: an Ode at the Commencement of the Year 1809. By Joseph Blacket. 8vo. 1s. Goddard.

As the effort of 'an unlettered and self-tutored youth,' this ode claims from us praise of no frigid cast. The kindred spirits of Liberty and Poetry are here combined; and we need only copy the last stanza, to prove that Mr. B.'s genius blossoms with some promise:

'Burn on, fair Sun, in splendor bright,
And on HISPANIA's rocky shore,
Attend the Patriots to the fight,
Nor set, till VENGEANCE cries aloud,
"Ambition festers in his gory shroud,
"To tyrannize and subjugate no more."
Yes, yes, blaze on—and through the gallant bands
Diffuse heroic heav'n-directed fire;
Inspire the bosoms of the just and brave
With love of liberty and hallow'd ire,

That

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That with united hearts and hands
They may, from GALLIA's frontless brow,
The laurels tear—lay her proud eagle low,
Then, till the FABRIC OF THE WORLD
Be all in CONFLAGRATION HURL'D,
Alike subdue the TYRANT and abhor the SLAVE.'

In the preceding strophes, the poet endeavours to animate his countrymen warmly to espouse the cause of the Spaniards against their cruel invaders.—An additional specimen of the powers of this young Bard has just reached us, which is printed only for private circulation. We shall be glad to find that talents, like those which are here opened to view, are warmly encouraged to emerge from their present lowly retreat.

Art. 28. *The Church-Yard*; and other Poems. By George Woodley. Crown 8vo. pp. 155. 6s. Boards. Tipper. 1808.

From Gray's elegy, Hamlet's conversation with the grave-diggers, and some of Addison's more serious essays in the Spectator, Mr. Woodley has compiled his poem on a church yard, which deservedly occupies the front of his collection, and proves him to be blessed with a pious and humane mind. In his nocturnal walk, he stumble on a skull, and, like the Danish prince, is naturally led to specula., "what shoulders bore this ghastly emblem of mortality:" like him, too, he dwells on the probability of its having belonged to a beauty or a barrister; and we discern some ingenuity in his mode of stating the latter conjecture:

'Haply some cunning counsellor once bore
This empty shell. One, skilful to arrest
Impending judgment; and, with subtle quirk
Of legal nicety, to draw the line
Of right and wrong; or, with judicial skill,
To trace distinction where no diff'rence lay.
But say, O pleader! when the writ of death
'Gainst thee went forth, did all thy art avail?
Alas! unlike the tedious course of law,
His process took a summary effect!
No bail for thee might stand; no plea be urged;
Nor order of imparlance be allowed!
All, all were vain! Mute is the rattling tongue,
Which once could agitate the awful bench,
And set the drowsy pannel in a roar!'

The following description is natural. The poet has just turned from contemplating the burying place allotted to a suicide:

'Whilst, pensive, on the horrid act I muse,
Methinks each object that surrounds me, wears
A deeper vesture of solemnity.
A darker tint has overspread the sky,
And sheds reflected horror on the earth!
'Tis midnight. Universal silence reigns!
All nature in such heavy slumber lies
As tho' 'twould 'wake no more. No sound is heard

Thro' all the ample landscape. Not a leaf,
Descending slowly on the drowsy air,
Attracts th' attention of the eye or ear.
The nightingale hath ceased her mellow note,
And sinks into the general repose.
So great the stillness, that, against my side,
Plainly I hear my bosom's tenant beat,
In due and measured pace, the march of time!—
Whilst all creation else is wrapt in sleep,
I only, at this dread, this solemn hour,
Remain awake, and fondly linger here;
And greater pleasure, more refined delight,
More chastened joy, regales my happy soul,
As greater horror wraps the dreary scene!'

Mr. Woodley's smaller poems do not demand particular notice. The composition of them is generally correct, though we encounter one verse in which a common word receives a most extraordinary accent:

'Recoiling Nature shudders to survey *thee*
(a redundancy against which we must protest, *en passant*,)
And shakes, *involuntarily*, the hand." P. 40.

At such poetry, we will add in prose that we shake, *involuntarily*, *the head*.

Art. 29. *Greenwich*, a Poem descriptive and historical. By James Sansom. 8vo. pp. 95. Printed by Subscription for the Author. 1808.

Mr. Sansom's poem may be properly regarded as a *guide* to the scenes described in it, and in that point of view would be of considerable service to a *Stranger in Greenwich*. Sublime poetry would have been here misplaced; and it would perhaps be unreasonable to expect very harmonious numbers, or a style highly polished: but the writer's execution is fully equal to his modest pretensions. We will give our readers some notion of the versification by two short extracts,—one relating to the boisterous festivities of Easter-fair, the other describing the statue of George the Second at the Hospital:

'Now festive Easter wakes the vernal dawn,
And noisy Revelry invades each lawn,
With Frolic hand in hand, when all around,
Unseemly Gambol shakes th' affrighted ground.
Vulgar Intrusion taints the breath of Spring,
To distant shades the feather'd songsters wing,
The sober Virtues shun the alter'd place,
Where giggling Sport displays his ale-flush'd face.'

The second passage is inferior to the general style, but it is quaint, characteristic, and amusing:

'His form in the great square majestic rose,
Sculptur'd in marble, won from *Albion's* foes.
O glorious trophy! noblest work of Art!—
Which strikes with conscious pride each Briton's heart;
On which the vet'rans oft with rapture look,
And tell their friends, "the prize was won by Rooke,"

While

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While they recount the battle's varied rage,
And of their youthful deeds exult in age.'

A very affectionate address, apparently to the author's wife, introduces the volume.

POLITICS.

Art. 30. *Letters from a Member of Parliament to his Friend in the Country.* Letter I. 8vo. 2s. 6d. Ridgway. 1809.

The object of this letter-writer is to repress our rage for continental expeditions, and to condemn the system which Ministers have adopted, of acting by a British army in Spain, directed by the wishes of the Spanish Juntas. By such a plan, it is contended, neither the British arms could acquire any glory nor Spain reap any benefit. The Government is charged with having kept back from us the knowlege of facts, and of having lavished the resources of the country in conflicts with the enemy on the peninsula, without having weighed and provided for all the circumstances of this warfare. They are also accused of having taken false views of the whole subject: but, as only part of the inquiry is before us, we can do no more at present than hint at the prominent ideas of this pamphlet.

NATURAL HISTORY.

Art. 31. *Observations on the Brumal Retreat of the Swallow;* to which is annexed a copious Index to many passages relating to this Bird, in ancient and modern Authors. By Philochelidon. 8vo. 1s. 6d. W. Phillips.

It is not a little astonishing that the question should still be undecided by Naturalists, whether the Swallow be or be not a bird of passage. Authorities are strong in favour of its migration; and authorities equally weighty pronounce its winter state to be that of torpor. The present writer, though a decided advocate for the former opinion, fails not to give evidence on both sides; and his index of reference is so truly copious, that no one can doubt of his having allotted great attention to the subject. The few instances of flight, which he notices, are not enough to prove the migration of all the swallows of Great Britain to a warmer climate; nor have the birds been found in a torpid state in sufficient numbers to establish the contrary principle. If, however, they made their Brumal retreat to warmer climates, it seems strange that they should return to us in the Spring even before all the effects of winter have ceased, and when our atmosphere cannot furnish so many insects as that which they have left.

MISCELLANEOUS.

Art. 32. *A Monument of parental Affection to a dear and only Son.* (By the Rev. Joshua Gilpin, of Wrockwardine, Salop.) 12mo. 3s. 6d. Boards. Hatchard, &c. 1808.

Indulgence must be readily conceded to an author who writes under the affecting circumstance of the loss of a most promising and only child, at the early age of 18; and therefore we feel

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extreme reluctance to touch this monument with the rough finger of criticism. Yet we cannot refrain from observing that christian faith, and the soothing hand of time, might have been expected so far to have abated the violence of grief, as to have restored Mr. Gilpin, after the lapse of two years, to that state of mind which expresses its sensations with calmness and discretion. We are sorry that, while in this volume he endeavours to display the singular talents and attainments of his departed son, he has not been sufficiently guarded in his method of exhibiting them. To that "sorrow which wantons in fullness" we do not object: but it should have bounds in the display of it. Joshua Rowley Gilpin, the object of this memoir, was no doubt a very promising youth: but, by the partial father's account, at a very early age his attainments, both in science and literature, were almost unprecedented; and his knowlege of religion was so matured that he 'frequently found himself associated with angelic spirits.' The very passages of scripture which refer to our Saviour are applied to this young man. He is not only represented as "increasing in wisdom and stature, and in favour with God and man," but in composure under his sufferings to be "as a sheep before her shearers, dumb and not opening his mouth." We are told by the mournful parent that his son was fond of reading *Alleine's Alarm to the Unconverted*, though, it is added, 'it is not to be supposed that Alleine could communicate to my son any thing absolutely new on the grand subject of conversion.' As dates are wanting, we cannot minutely trace his literary progress, and compare him with other instances of premature genius (See Mr. Maltby's Memoir, M. R. vol. li. N. S. p. 216.): but he may be quoted as another example which proves how little such phænomena are to be desired. When the mind grows faster than the body, the latter soon feels the effect; and this circumstance should operate as a lesson to parents, to be more solicitous in strengthening the constitutions of their children, than in exhibiting them as prodigies of genius. Mr. G. draws no inference of this sort; though he has protracted his narrative to a great length.

Possessing a mind imbued with piety, the author is yet too fond of displaying it. Speaking of the visitation (a complaint in the lungs, terminating in consumption,) by which he was deprived of his son, he says: 'No terrific messenger was sent to force away our darling child; but angels came on that commission:—no poisoned shafts were permitted to fly abroad; but a golden arrow dipped in love insensibly performed its work: neither *wind*, nor *earthquake*, nor *fire*, were allowed to disturb us with their tremendous exhibitions;—but, through all the mitigated visitation, *a still small voice* was heard, proclaiming peace before us.' His last visit is thus described: 'I hastened to embrace my Joshua before he should go forth to meet his Lord.' Mr. G. depicts his wife with equal enthusiasm: 'Every object around us was now pleasantly noticed, and happily improved—she pointed out the peculiarities of some curious plant; she exhibited the minute form of some shining insect; she commended the song of some feathered warbler; or she admired the grandeur of some flying cloud:—still inviting

us

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us upward, till she had fixed our thoughts, where she delighted to occupy her own, among the unfading flowers and immortal fruits of the garden of God.'

Art. 33. *The Cutter*, in five Lectures, upon the Art and Practice of cutting Friends, Acquaintances, and Relations. 12mo. pp. 104. and six Plates. 5s. Boards. Carpenter. 1808.

Upstarts in fashionable life weigh the *pulchrum* and the *turpe* in scales of their own; in scales with which persons in the lower classes are not supposed to be acquainted. In the estimation of these gentry, poverty is more hideous than vice, and wealth and rank are more beauteous than virtue. Hence the recommendations to acquaintance derive their influence from fashion, not from morality; and if such an antiquated principle as the latter is likely, at any time, to be troublesome, they soon learn to subdue it. What lady or gentleman, who has obtained the felicity of keeping *fine company*, would recognize an old friend who is no longer rich nor useful, an intimate acquaintance in low life, or a relation who has the unpardonable fault of being poor? Such reptiles must be kept at a distance; and if they presume on claiming the privileges of friendship, they must be *cut*. How this operation is to be performed, the lecturer before us has explained with as much humour as the subject will admit; and he has illustrated his rules with designs which have great character in them. His *Cutter* is meant to be *cutting*: but those whom he intends to *cut* know better than to *cut* such a man as the *Cutter* himself.

Art. 34. *The Adventures of Ulysses.* By Charles Lamb. 12mo. pp. 201. 4s. Godwin. 1808.

The adventures of Ulysses, related in prose, without the circumlocutions, repetitions, and unnecessary episodes which occur in the Odyssey, cannot fail to make a very entertaining and marvellous story. They are capable, however, of doing much more; since the circumstances immediately preceding the catastrophe are of the most affecting nature, and abound with those delicate traits which are not more powerful in surprising the feelings, than in improving the virtuous propensities of the youthful mind. Mr. Lamb has been much too sparing of these particulars; and his omission of his hero's interview with the old Laertes, and more especially of his recognition by Eurycleа, appears to us highly injudicious.—The language here employed is also liable to censure; and, perhaps on account of the author's having borrowed too largely from Chapman's obsolete translation, he is occasionally harsh and obscure, and sometimes borders on vulgarity. 'A man, whose return the gods have set *their faces against*'—'*In God's name, old father, if you have got a tale, make the most on't*' (p. 143.)—'*They you speak of are sound gods indeed, as* powers that not only exceed human, but bear the chiefest sway among the gods themselves' (p. 161.).—This is a style of phraseology which we are not anxious to hear in the mouths of the rising generation. To '*bear one in expectation*' more properly signifies *to expect* him than to produce expectation in him, as it is here used (p. 159.); and Ulysses is mentioned as intending to *taste* the

the cup of vengeance himself, when he was preparing it to be tasted by the suitors. (p. 161.) &c &c.

Art. 35. *Prison Lucubrations*; or, Letters from that well-known Citadel, Ellenborough Castle, St. George's Fields, to a Friend in the Country; succinctly describing the interior of that Fortress, its Rules, Usages, and Comforts. Interspersed with Anecdotes and Characters of its Inhabitants, and serious Reflections on Bankrupt Laws and Insolvent Acts, and on the Humanity, sound Policy, and moral Justice of indiscriminate and unlimited Imprisonment for Debt, under the Law of England, contrasted with the Usage of other Nations. By a Veteran. Dedicated to the Earl of Moira. 12mo. pp. 144. 3s. 6d. sewed. Cradock and Joy. 1808.

This long title-page is a sufficiently correct syllabus of the contents of the work; which, it will at once be perceived, is not devoid of either curiosity or importance. The author's picture of the inside of the King's Bench prison,—which 'has been generally termed by the merry paupers, its inhabitants, the *court*, *castle*, *lodge*, or *college*, of the presiding chief justice,'—is sketched with spirit and humour; and many of his reflections on the existing laws of debtor and creditor certainly deserve serious consideration. We are disposed to hope that the extreme difficulty of distinguishing, in many cases, the fraudulent from the unfortunate debtor, and a natural unwillingness to interfere for the purpose of depriving creditors of their only remaining chance of compensation for a civil loss, have alone deterred the legislature from a permanent and effectual reform of that oppressive code: but these obstacles surely are not insurmountable.—To the present state of things, the following remarks are, we fear, but too justly applicable:

'I know not, correctly, whether imprisonment for debt was originally intended by the legislature for the same avowed purpose as imprisonment for other crimes; namely, to correct the morals and reform the manners of those consigned to incarceration; certain, I believe it is, that both have pretty much the same effect; namely, to confirm the vicious habits; to explode the remaining morals; to ruin the characters, and preclude the future livelihood of nineteen prisoners in every twenty, and to change habits of industry, sobriety, decency, and decorum, into idleness, drunkenness, filth, and a desponding indifference to all character.'

Art. 36. *British Chronology*: or a Catalogue of Monarchs, from the Invasion of Julius Cæsar to the Conquest of William, Duke of Normandy: to which are added Chronological Tables of English History, from the Conquest to the present Reign; calculated to afford Assistance to young Students of either Sex, who are desirous of attaining a Knowlege of the Annals of their Country. By the Rev. George Whittaker, A. M. Master of the Grammar School in Southampton. 12mo. pp. 79. 1s. 6d. Law. 1808.

All attempts similar to the present claim encouragement. In the substance

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substance of a work of this kind it is not easy to err: but to convey it in proper language and apposite terms is no ordinary task. We cannot compliment Mr. Whittaker on his success in this respect; whose failure affords an additional instance of the difficulty of succeeding in the composition of elementary tracts, even of the most unpretending kind.

Art. 37. *Christ's Hospital and the Parish of Edmonton. A Letter to William Mellish, Esq. M. P.* on a late Dispute in the Parish of Edmonton, and on the alleged Abuses in Christ's Hospital. By the Rev. Dawson Warren, A. M. Vicar of Edmonton. 8vo. pp. 48. 1s. 6d. Richardson.

Art. 38. *Letter to the Governors of Christ's Hospital*, being a Refutation of the Invectives and Misrepresentations contained in a Letter from the Rev. Dawson Warren, Vicar of Edmonton, to William Mellish, Esq. M P. By Robert Waithman. 8vo. pp. 54. 1s. 6d. Sherwood and Co.

The parochial altercation has so little connection with the subject in dispute, respecting the propriety of Mr. Warren's child being admitted into Christ's Hospital, i. e. to the Blue-Coat School, that it seems to be introduced only for the purpose of gratifying feelings which should in prudence be suppressed when appeals are made to the public. The layman, however, has a most decided advantage over the clergyman in this argument; since it is evident that the son of a man possessing an income of 1200l. or even of 800l. per annum, cannot be intitled to the benefits of a charity, which is appropriated to the education and maintenance of the children of "distressed men and of poor widows." Mr. Warren, in consequence of his very comfortable circumstances, makes out a very weak case in his letter to Mr. Mellish; and Mr. Waithman repays him in kind for all the improper acrimony which he suffered to flow from his pen. This last-mentioned gentleman has not only succeeded in carrying his point against the Vicar of Edmonton, (whose son is, we understand, withdrawn from the Charity,) but he has effected much public good, by calling the attention of the Governors of Christ's Hospital (a most noble institution) to a consideration of their duty, in selecting proper objects, and in preventing this provision for the poor from being perverted, through interest or abuse, to the service of those who do not want it.

Art. 39. *An analytical Abridgment of Locke's Essay concerning Human Understanding*. 12mo. pp. 307. 5s. 6d. Boards. Lunn. 1808.

This appears to be a judicious and very creditable performance; well calculated to execute the true office of an abridgment, in recommending, not superseding, the study of the larger work. It will probably be found useful in assisting the memory of students in our Universities.

Art. 40. *The Intrigues of the Queen of Spain with the Prince of Peace and others*. Written by a Spanish Nobleman and Patriot. 8vo. 6s. Boards. Bell and Decamp.

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The lovers of private scandal will be disappointed in this production; which relates, or rather attempts to relate, a series of political manœuvres: but which is a most tedious uninteresting fabrication, ushered into the world under a catchpenny title, and without a single authority for its allegations.

Art. 41. *An Essay on the Life and Writings of Mr. Abraham Booth,* late Pastor of the Baptist Church in Little Prescott-Street, Goodman's Fields, London. By William Jones. 8vo. pp. 143. 4s. Button. 1808.

Within a limited circle, this memoir may be found "comfortable and edifying:" but to the public at large it will appear a heavy and dilated performance. According to this report, Mr. Booth was a star of the first magnitude both in the literary and the theological world: but the biographer will probably not be able to excite that general admiration of his hero which he himself has conceived. We think no more highly of Mr. Booth than of other men, on being informed that 'he had a solemn and abiding concern for his soul at eleven years of age,' nor can we applaud Mr. Jones's judgment when he asserts that 'this youth soon became a *solid* and *good* preacher,' when it is manifest that at this time he had received scarcely any education, and that his sentiments were not then established. By dint of application, however, at a subsequent period, Mr. B. cultivated his mind; and, though not intitled to that conspicuous niche in the Temple of Fame which his biographer would assign to him, he certainly had merit as a theological controversialist: but his sentiments were not of the most expanded description. As a strenuous antipædobaptist, he will be chiefly remembered. On his piety, Mr. Jones passes the highest eulogy; telling us that, towards the conclusion of life, 'they found him in sweet enjoyment of the Lord's presence, and Satan kept at a distance from him.' Should some persons be disposed to smile at such expressions, others will perceive in them "a savour of grace;" and for the latter the writings of Mr. Booth are mostly calculated. Mr. B. died January 27th 1806, aged 72.

A portrait is prefixed, which is by no means prepossessing.

Art. 42. *A Chronological Register of both Houses of the British Parliament,* from the Union in 1708 to the third Parliament of the United Kingdom of Great Britain and Ireland, in 1807. By Robert Beatson, LL.D. 3 Vols. 8vo. 1l. 11s. 6d. Boards Longman and Co.

The contents of these volumes are thus set forth by the author:

'I. A List of all the Parliaments, with the several Alterations which have happened by Deaths, Preferments, and undue Elections, from the Union in 1708, to the First Session of the Third Parliament of the United Kingdom of Great Britain and Ireland in 1807.

'II. An Alphabetical List of all the Counties, Cities, and Boroughs, shewing the Time they first began to send Members, and their Rights of Election, as decided by the House.

'III. An Account of all the controverted Elections, with the

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several Determinations concerning them, from the 29th of Elizabeth, to the present Time.

'IV. An Alphabetical List of all the Members, and their Country Seats, shewing the several Counties, Cities, or Boroughs, which they have represented.

'V. An Alphabetical List of Petitioners.

'VI. The Heads of the Statutes now in Force, concerning Elections.

'VII. A List of the Peers of England, who have sat in Parliament, from the Union with Scotland in 1708, to 1807.

'VIII. A List of Scots Peers, who have been returned to all the Parliaments since the Union.

'IX. A List of the Irish Peers who have been returned to the United Parliament of Great Britain and Ireland, since the Union in 1800.'

This laborious performance displays the characteristic diligence and fidelity of Dr. Beatson. In a detail so extensive and complicated, however, it was impossible wholly to avoid mistakes, and we have accordingly detected several: but they are such as admit of easy correction; and the volumes, on the whole, will form a valuable addition to the politician's library. The account of the various rights of election, and the heads of the statutes by which they are governed, very properly find room in these volumes, and are drawn up with laudable conciseness.

SINGLE SERMONS.

Art. 43. *The Importance of educating the Poor:* preached July the 17th, 1808, at the Black Friars, Canterbury, in Behalf of the Royal Free-school, recently established in that City. By John Evans, A.M. 8vo. 1s. Sherwood and Co.

We have here a rational and impressive defence of well intended and well-regulated labours for the instruction of the lower classes of mankind. This Royal Free-school, we are informed, contains about three hundred boys, and nearly one hundred girls; and the author says 'that it was with no small pleasure he witnessed the great good order and attention which prevailed among them.' The subject of the discourse is also recommended to attention, by a letter from Sir Richard Phillips, late one of the Sheriffs of London, to George Cumberland, Esq; by which it appears that in the number of 152 criminals in Newgate, '25 signed their names in a fair hand, 26 in a bad and partly illegible hand, and the remaining 101 were *marksmen*, or persons who sign with a cross.' It is farther observed that, having 'been present at the distribution of bibles, testaments, and other religious books, the Sheriff found a great indifference among the criminals about the receipt of them.' Few could read with facility, more than half could not read at all, and a large majority were altogether insensible to the uses of such presents. These are surely strong facts to inforce the necessity of more general instruction, and to prove that a culpable negligence somewhere exists on the subject of moral and religious education.

Art. 44. *The Conversion of God's ancient People the Jews:* An Address delivered at Worship-street, Oct. 2, 1808, upon the Baptism

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Baptism by Immersion, of Mr. Isaac Littleter, one of the Israelitish Nation, on his Profession of Christianity. To which is prefixed an Account of his Conversion. By John Evans, A.M. 8vo. 1s. Sherwood and Co.

The most curious part of this publication, viz. the account of the recent conversion of one of the Israelitish nation to the profession of Christianity, is very short, and, as no confession of faith is added, very unsatisfactory. Mr. Evans states that his sermon, on "*the Propriety of the time of Christ's appearance,*" (see our No. for Feb. last p. 223.) was a principal means of effecting this important event; and he intimates that the doctrine so prevalent among Christians, *of a plurality of persons in the Godhead,* is the great stumbling-block of the Jews.—The address or sermon on Rom. xi. 1. discusses the antient and present state of the Jews, and offers a very neat and impartial examination of those questions respecting them, which are at present matters of debate among Christians. Though the preacher himself has no doubt of the re-possession of Palestine by the Jews, he fairly produces the great authorities which militate against this supposition; and he liberally exhorts Christians to treat the Jews as *our elder brethren,* and to throw no obstacles in the way of their conversion by an unscriptural faith, or by an uncharitable conduct.

As amusing addenda to this discourse, Mr. E. has subjoined brief accounts of a Roman coin struck on the taking of Jerusalem, and of the arch of Titus. The latter, we believe, is not very correct: but the incorrectness has no reference to the point for which this monument of antiquity is quoted.

Art. 45. *On the Propriety of preaching the Calvinistic Doctrines, and the Authorities for that Practice*: preached at Leicester, May 20, 1807, at the Visitation of the Rev. Archdeacon Burnaby. By the Hon. and Rev H. Ryder, A.M. Rector of Lutterworth. 8vo. 1s. 6d. Payne.

It may be presumed that specimens of true gospel-preaching could be easily collected in abundance from the preaching of Christ and his first apostles: but, according to the Hon. and Rev. Divine before us, neither the sermon on the mount nor that of Peter on the day of Pentecost, nor the discourses of Paul and Stephen, nor the Epistles of Paul to the Churches, will supply us with proper models; and we must restrict our attention to the Apostle's directions to his first bishops, in order to obtain a practical rule of preaching. Never, in our opinion, was a more weak and unfounded remark. What! did Christ execute his work so imperfectly on earth, as not to disclose the prominent doctrines of his religion? Does his method of preaching furnish no precedent adequate for his disciples; and is even Peter to be no guide to the modern evangelical preacher? When authorities are not favourable to their purpose, disputants thus contrive to set them aside.—Mr. Ryder, however, if he be not sufficiently captivated with the pure morality of our Saviour's discourses, to regard them as the fittest patterns of evangelical preaching, would not so far deviate from them as to annihilate morality by the introduction of the doctrines of election and reprobation. In short, when Christ and his Apostles do not come up to the Articles,

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of our church, we are not to suppose them to be proper examples for us; and when the Calvinistic Methodists go beyond the Articles, we are to regard them as not evangelical.—Discourses of this sort evince the alarm which some of the clergy have taken, and with great reason, at the rapid increase of the Methodists: but such half-measures as have been hitherto advised will be ineffectual. Theology, as well as philosophy, is studied with more accuracy now than in the reign of James I.; and before men of sense can take the field against enthusiasts, they should have their fetters knocked off.

Art. 46. *On the Sacrament of the Lord's Supper.* By Edward Pearson, D.D. Master of Sidney-Sussex College, Cambridge. 12mo. 6d. Hatchard.

Dr. Pearson endeavours, in this plain and practical discourse, to explain the nature of the sacrament of the Lord's Supper, to state the advantages of this rite, and to combat the usual objections urged against receiving it. The passage which he has selected for his text (1 Cor. xi. 26, &c.) represents that ceremony merely as a *memorial*; and the words of Christ at the original institution (see the Gospels,) place it in this single point of view. The Communion Office is to the same purpose; and perhaps Dr. P. would have acted prudently, if he had not introduced those words in the Catechism which express the doctrine of transubstantiation, after the Church had wisely abandoned it. His remarks on the importance of this ordinance as one of the appointed means of promoting religion in the soul, and his mode of refuting the arguments employed by those who absent themselves from the Lord's Table, are judicious, and calculated to impress every serious reader.

Art. 47. Preached in the Parish Church of St. Paul, Bedford, before the Rev. Dr. Shepherd, Archdeacon, at the annual Visitation of the Clergy, held May 12, 1808. By the Rev. Joshua Morton, Vicar of Risely. 4to. 1s. Rivingtons.

If Mr. Morton has here displayed his attachment to orthodoxy and his detestation of heresy, he has not placed his charity in a very brilliant light, by asserting that 'in every circle of the revivers of ancient heresy there is an obvious dereliction of that strict morality which the religion of Christ has imposed on all its disciples.' O fye! O fye! Mr. Morton. Such an assertion will reflect no credit on the orthodoxy of the county of Bedford, which this preacher undertakes to proclaim.

CORRESPONDENCE.

We have perused with great attention the polite but long letter addressed to us by Mr. Grant, author of the "Institutes of Latin Grammar," reviewed in our number for March last. His objections to our remarks on the subjunctive mood are very able, and elaborately stated: but we must confess that they have not had the effect of changing our views of the subject. The inquiry is interesting and important, and worthy of a more extended pursuit than is consistent with the limits of a literary journal; while at the same time its subtlety is such as to render a difference of opinion among the most diligent grammarians extremely pardonable.

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We very willingly admit that, in some departments of his work, Mr. Grant is considerably more ample than the *Port Royal*, and we have allowed his method to be incomparably better; for which reasons we stated that, although the *Institutes* were not intitled to supersede the *P.R.*, they might be considered as forming a most useful and respectable auxiliary to it.

We meant to convey no censure on Mr. G. by our observations on the objectionable manner of expressing certain rules of grammar. Certainly he has only followed the example of his predecessors; and we merely seized the opportunity, afforded by his work, of protesting generally against a system by which, we are convinced, the acquisition of the elements of any language must be greatly embarrassed and retarded.

The "*Sketches of Character*" will not be overlooked, but our attention to that production has been unavoidably delayed, in common with many others of the same class.

A Constant Reader reminds us that the late Lord Kenyon was Master of the Rolls, and not Attorney-General, at the time of the Westminster Scrutiny, to his conduct respecting which we alluded in our last No. p. 413. We have searched into this little matter of chronology, and find that our correspondent is right. The appointment of (then) Mr. Kenyon to the Rolls had taken place just at the period in question: but, as our *Constant Reader* adds, the mistake is worth notice only because 'one of the finest parts of Mr. Fox's unrivalled speech, on that occasion, is the contrast drawn and dwelt upon by him between the petulance and partiality exhibited by his formal antagonist, and the grave equanimity that we have a right to expect from the abstract character of *a judge*.'

We shall, in a short time, attend to the publication mentioned by *Senex*, as far as our duty requires, and our limited acquaintance with the particular circumstances will warrant.

Mr. Lindley Murray requests us to state that he had no concern in either the design or the execution of the *Lessons for Young Persons in humble Life*, mentioned in our Number for April, and which we conjecturally imputed to him; and that he should deem himself culpable if, by his silence, he attracted to himself the credit which is in this instance due to another person.

H. D. is received: but we cannot *obey injunctions* as to the extent of the notice which we shall take of any work.

Mr. Hutton's work will probably appear in our next Number.

*** The APPENDIX to Vol. 58. of the M. R. is published with this Number, and contains analyses of a variety of FOREIGN PUBLICATIONS, as usual, together with the *General Title*, *Table of Contents*, and *Index*, for the Volume.

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THE MONTHLY REVIEW;

For JUNE, 1809.

ART. I. *Memoir of the Reign of James II.* By John Lord Viscount Lonsdale. 4to. pp. 64. Printed at York by Wilson and Spence. Not published. 1808.

IT is truly and judiciously observed in the preface affixed to the very interesting Memoir before us, that 'the stock of historical knowlege has been of late years considerably augmented by learned and ingenious men, from sources of private information. They have carefully selected many interesting particulars from the letters and authentic documents of several distinguished individuals, whose characters and eminent services are deeply interwoven with the political history of this country. Of the importance of such materials to enable us to form a just and accurate estimate of great events and of their causes, no doubt can be entertained.' We trust that the justice of this sentiment, a strong conviction of which has tempted us to take this public notice of a work which is destined only for private circulation, will not merely furnish our excuse for this liberty, but will also induce the noble proprietor of the original paper to render it as accessible as it will certainly be found valuable, to all who for their own instruction, or for that of others, shall devote their attention to the most important portion of English history.

The Memoir itself is introduced by twenty-seven pages of preface, describing the life and character of John Lord Viscount Lonsdale. We learn that he was born in 1655, at Hackthorp Hall, in the parish of Lowther in the county of Westmoreland, and was the thirty-first knight in his family, in an almost direct line. His mother having died when he was not above six years old, and his father soon afterward, his early education appears to have been in some degree neglected. 'Before he had attained the age of fifteen years, he was admitted of Queen's College, Oxford, from whence, after a short stay of a year and a half, he was sent to travel. But his continental tour extended no farther than to the city of Angers, on the

 Loire,

Loire, the whole time of his being abroad not exceeding eighteen months, twelve of which were spent at Sens.'

The very sensible observation made by Sir John Lowther on the state of English diplomacy is unfortunately as applicable to the present times as to those in which it was written. 'To that negligence are we grown, (he says) that it is not so much as thought of to educate any in qualifications for foreign ministry or embassy; so that in reality, we are the scorn and contempt of all the courts of Europe, having scarce any body that understands any thing relating to our own, or the common interest of princes; insomuch, that at this time the King is obliged to employ the chaplain of the late envoy in Sweden, and one taken for charity, from a tavern bar, in Germany. In Denmark, I think, he hath none, nor in Italy, nor Switzerland, unless a French refugee.' p. viii.

In 1675, Sir John was elected one of the knights for the county of Westmoreland, and continued its representative in parliament, as long as he remained a commoner. He appears to have been faithfully attached to the protestant interest, and to have supported all the measures of the Whig-party. During the reign of James, he watched the rash and precipitate measures of that infatuated monarch with perpetual anxiety and alarm; and at length, having joined in soliciting the assistance of William and inviting him to England, he became a member of the convention-parliament. 'He had previously secured the city of Carlisle, and influenced the two counties of Westmoreland and Cumberland to declare themselves in favour of the Prince.'—On the accession of William, he was appointed a privy counsellor, and vice chamberlain of the household; and in 1689, he was made Lord Lieutenant of the two counties above mentioned. He afterward successively served the offices of first lord commissioner of the treasury, and lord privy seal; in which latter situation he received a most gracious and friendly letter* from his sovereign, dispensing with his attendance at the council board, in consideration of the infirm state of his health: but earnestly desiring him not to think of quitting the public service at a time when His Majesty had more occasion for him than ever. He had previously, in

* Of this letter, an engraved fac simile is here inserted. It bears date, Hampton Court, May 23, 1700, and is written in French. It affords an example of minute attention to style which might not have been expected from William the Third. In one line he says, "j'en ay plus besoin que *jamais*;" and in the next following line having written "je n'y pourez *jamais* consenti" (consentir), the second *jamais* is written over by the word *point*, apparently to avoid the repetition.

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the year 1696, been created Viscount Lonsdale and Baron Lowther. In July 1700, he was appointed one of the Lords of the Regency, 'but on the tenth day of that month he departed this life at the age of forty-five years; so short was the time allotted to him by Providence.' He seems to have justly merited the character of a pious, benevolent, honest, and enlightened man; and he has the honour not only of having contributed to the Revolution, but also of being one of the best historians of the reign which produced it.

It was on the sixteenth of September in the eventful year 1688, that he began to execute a design which he had formed, 'by God's permission more exactlie hereafter to sett down what should happen not only to himself, but also such other public occurrences, both at home and abroad, as should appear most worthy of observation.' He commences with the death of Charles, and proceeds to give a rapid, but very accurate, sketch of the circumstances which attended the accession of James; as the unpopularity into which the Whigs had fallen, 'the Popish plot of a long time discredited,' the affection that men were inclined to bear towards the person of their new monarch, the confidence reposed in his promises, and the satisfaction excited by his addresses both to the privy council and to the first parliament assembled in his reign. He does not, indeed, examine the whole of James's conduct with that severity and care which have been employed by our late illustrious patriot, in detecting the latent views of that monarch's weak, violent, and despotic character: but the plain facts recorded by him, which fell beneath his personal observation, enable us to throw a strong additional light on one of the most important passages in Mr. Fox's history. The readers of that work must remember his exposure of Mr. Hume's misrepresentation, in intimating that the grant of revenue was contested with spirit in the House of Commons, and gave occasion to a considerable debate, whereas the grant was not only voted unanimously, but passed without animadversion. "The only speech made upon the occasion (says Fox) seems to have been that of Mr. Seymour, who, though of the Tory party, was a strenuous opposer of the Exclusion bill, and has the merit of having stood forward singly, to remind the House of what they owed to themselves and their constituents." He then mentions the censure passed by this gentleman on the interference of Government with the boroughs by prescription; and he afterward remarks that this misrepresentation is of no small importance, as tending to inspire a much higher idea of the enlightened views and the patriotic spirit of this House of Commons, than they really deserved.

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Now, though Mr. Hume is clearly convicted of a very gross perversion of the fact, Seymour did not stand single in support of the constitution. He might, indeed, be the only man who brought forwards the subject on the first day of the Session, as Burnet has stated; and it is possible that he was not seconded because, as a known Tory, he might be in some degree distrusted by that popular party which was otherwise disposed to complain of the outrage denounced by him. The following extract from the memoir before us will prove that the subject was taken up on the most enlarged and liberal principles, and discontinued merely through a manœuvre of the Court:

"And this is to be observed, that not onlie at this juncture, but to all new Kings, parliaments have been ever ffavourable. But yett there were some men, not altogether so transported with this new paradise, as not to fforesee danger in some things done alreadie, and in some things then proposed. The first of these was, the destroying the ancient method of elections in burroughs by prescription; by obliging them to accept charters wch vested the power of election in some particular people named ffor the purpose. This seemed to strike at the root of the government; ffor tis manifest the hous of commons will retain nothing but the name, the vertue will be gone when the King shall have the power of nominating all the citiezens and burgesses. I therefore was one of those that was desirous to have the ancient custome re-established; thinking that we were chosen to sitt there to no purpose if we tamelie suffered such an alteration in the ffundamentals of the government, without endeavouring any reparation of so materiall an alteration. I ffound many as much concerned and troubled as myself att the prospect of the danger, but none that were willing to move it in the hous. But it being offered me by my Lord Willoughbie, eldest son to my Lord Lindsey, and by his brother, and by Sr Richard Middleton, of Chirk Castle, and others, all men of great estates, that if I would move it, they would second it, I undertook the thing, and the day appointed ffor our design being taken up till after twelve o'clock with other debates, I did, notwithstanding, (that I might not seem to ffail those I had promised) according to the rules of the hous that no new motion shall be made after that hower, without leav, inform Sr John Trevor, now Master of the Rolls, and then speaker, that I had a motion to make, but being then unseasonable, I did desire he would appoint another day for it. He who had intelligence of our design, thought there was no likelier way both to judge of the temper of the hous, and to evade the danger of its taking effect, than by letting us then enter into the debate, and so adjourning it to another day. Accordingly he bid me goe on; I therefore spoke to this effect; that we were now happie in a prince, whose experience and reputation was like to carrie the honour and glorie of this kingdome higher than anie of his ancestors; that we had reason to hope ffrom so magnanimous a King that the ffrench king

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king, who was looked upon as the terrour of the nations, would now no more be thought formidable, but that the shaken powers of Europe would own (q. owe) their securitie and protection to the vertue of our prince, no less considerable in himself, than powerful in the affections of his people, which was a circumstance that was of itself sufficient to make anie King of England bear a considerable ffigure in the world; that the parliament in settling the revenue had showed so much their dutie and affection to his Majᵉ, and he had on his part given them so good and repeated assurances of protecting and securing the government, that I hoped that in the motion I was going to make, we should neither incur his displeasure nor ffail of success, 'speciallie since the alteration of elections in burroughs by prescription, by obliging them to take charters, was a businesse that took its originall under his brother's reign, but was a matter of that importance, that it shaked the very constitutions of parliament; that it was a disseising of the subject of his ffreehold without a tryall, and was a matter that in its own nature and its consequences, was of the greatest importance, and proper for the consideration of the whole hous. I did therefore desire that the hous would name a committee to consider of a proper way of applieing to the King for a remedy ffor so great a grievance.

'This speech was heard very ffavourablie by the hous, and was seconded by Sʳ Richard Middleton, my Lord Willoughbie, and others; but the day being late, the debate was adjourned till two days after, att which time 'twas thought fitt to evade the businesse by the King's sending for the hous upon another occasion, which took up their time for that day, so that the debate was never resumed; and *if it had, in probabilitie something considerable would have been done in it, the hous seemed so well inclined and so zealous in that matter.*"

If the concealment of an important fact, by a person who undertakes to tell the whole truth, may properly be styled a misrepresentation, Hume has, in our opinion, been guilty of one still less excusable, in suppressing all mention of the abominable act "for the preservation of the king's person and government." That such a bill should ever have passed through any House of Commons is a deep disgrace on that body: but that it received a warm opposition there, was effectually *mutilated* in a committee, and finally rejected by the Lords, will prove that the principles of whiggism, being once received and understood, did not allow those who professed them tamely to acquiesce in the proposed violation of natural rights. It is true that the arguments stated by Sir John Lowther relate to "the general danger of making words treasonable;" while at the same time they strongly expose "the crying injustice of the clause, which subjected a man to the pains of treason, merely for delivering his opinion on a controverted fact, though he should do no act in consequence of such opinion." The general doctrine was inseparable from the particular case:

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'The second thing wherein they seemed to use caution was in a bill brought into the house for the preservation of the King's person, the meaning of which was to make words treason. Against which it was objected that the wisdom of our ancestors had always been testified in their caution in not admitting any such precedent; that words were easily misconstrued, and easily misunderstood: that before the statute of Edward the Third, it was become a difficult matter to say what was treason & what was not; that therefore that act was made, and was thought a sufficient securitie against all treasons, & had well provided for the safety of the King's person & his government, & had amply enough enumerated the severall sorts of treasons; & that if there were anie extraordinarie case happened, there was a power lodged in the parliament by that statute to judge of it. That it would only tend to the encouraging of perjury, when men, either through corruption or revenge, might so easily do mischief, & be so hardly proved perjured. To this 'twas answered, that men might as easilie swear to facts that were never done, as to words that were never spoke. To which it was replied, that that appeared otherways in holie writt in the case of our Saviour, against whom the ffals witnesses said, that he had said he would destroy the temple, & in three days would build it up again, whereas the words he spake were, Destroy this temple & in three days I will rais it up again. Where the mistake of the temple ffor this temple, ffor he spoke of the temple of his bodie, and the word build instead of the word rais, made the crime according to the Jewish law. By which 'twas plain that *every speech not fitted to the capacitie of the hearers might easily be subject to a criminal construction, that private conversation would become suspected, & therefore that the law did wisely provide that there should be an* OVERT ACT TO MAKE A TREASON, which is the highest punishment in the law. Att last, because they would not totallie reject a matter that had but the pretence of securing the King's person, they referred it to a committee to draw up some provisoes to the bill, that might secure the subject as much as could be. I was one of that committee, and there were two provisoes agreed upon. The one was, that no preaching or teaching against the errours of Rome in defence of the Protestant religion should be construed to be within that act. The second was, that all informations within that statute should be made within forty-eight howers. With these two provisoes the force of it was so mutilated, that it was not thought worth having; and so it died.'

Although these extracts disagree with Mr. Fox's opinion that the first parliament of James's reign was marked by an indiscriminate servility of acquiescence, and an entire abjuration of constitutional privileges, yet they have a strong tendency to confirm his leading and more important doctrine, viz. that the Revolution was produced by James's violation of the laws and liberties of England, rather than by his projects in favour of Popery; since they prove that a respectable body of men continued, even in *these* bad times, staunch to the true Whig principles;

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ciples: which they as prudently awaited as they manfully employed the first effectual opportunity of restoring to their just preponderance.

The account of Monmouth's attempt is concise and spirited, and the following particulars will be found interesting:

'My Lord Gray's conduct in all this businesse gave the censorious world leav to say that he betrayed him, and that he triumphed in the revenge ffor private injuries received in his ffamilie: ffor besides the ffailure of hors under his conduct, he, after their being taken, seemed rather pleased than ffearful: his talk was of hounds and hunting, and when the Duke att Mr. Chivinck's complained of a cold he had gott, he in a scoff told him his uncle had a cure to be applied in a few days. This conduct, added to his fformer escape out of the hands of a messenger in a hackney coach, made the world almost assured of what they suspected; and I have been informed that one Major Holmes discerned the thing so plainlie, that he told the Duke three days before the battle at Sedgemore, that my Lord Gray was certainlie either a coward or a knave; that, if he would give him leav, he would secure him, without which he despaired of successe. The Duke made answer that 'twas then too late. The courage of this Major was remarkable: he had his arm broke in the battle, was brought up to London, had his life offered him by the King, if he would promise to live quietlie, and endeavour no disturbance. His answer was, that his principles had ever been republicarian, as thinking that ffform of government best for this nation; that he was still of that mind; that he was now an old man, and his life as little worth asking as 'twas worth his Majestie's giving; and 'twas indifferent to him whether his Majestie pardoned him or not. He was therefore sent into the countrie and hanged, whilst my Lord Gray had his pardon, and became an evidence against severall. Besides those that were killed in the ffield, there were about seven hundred sentenced to death and executed, insomuch that all the highways of that countrie were no longer to be travailed, whilst the horrour of so many quarters of men and the offensive stench of them lasted, of which Dr. Ken, the Bishop of that Diocesse, writ a most patheticall letter to his Majestie,—Sr George Jeoffrey, then Chief Justice and now Lord Chancellor, being the principall Judge sent into that countrie to trie them.'

The noble author then recites the repeated violations of the law by the promotion of catholics; the trial of Sir Edward Hales for accepting an office without taking the oaths and test, in which all the judges, excepting Street, gave their opinion that the King might dispense with the law; the encampment of the army on Hounslow Heath; and James's resolution to try the temper of the ensuing parliament, by proposing certain queries, relating to the penal laws, to all candidates at elections. The conduct of the author on this occasion does so much honour to his principles, his penetra-

tion, and his firmness, that we have great pleasure in describing it in his own words:

'The King, to shew his resolution to have this matter take effect, putts out a declaration ffor libertie of conscience, and orders three questions to be stated, which were to be carried down into all the counties of England by the Lord Lievtenants, and tendered to all the Justices of Peace and Deputie Lievtenants, with a declaration in the Gazt. att the same time, that he would displace all those that refused to complie with his desire; notwithstanding wch the answers were universallie opposite to what was expected. The questions were to this effect:

1. "Whether, if you be chosen a member of partiament ffor this counitie or anie burrough thereof, will you be ffor taking away the penall laws and test;"

2. "Whether will you give your vote and interest ffor such as will be ffor taking away the penall laws and test?"

3. "Whether will you support the King's declaration by liveing peaceablie with men of all perswasions, as a good Christian ought to doe?"

'These questions were brought into this countie by my Ld Preston, Lord-Lieutenant for these two counties. And the gentlemen were summoned to meet thim at Penreth. A day or two before the time appointed, Sr Daniell Ffleming came hither, and desired to know my opinion about an answer to them. I showed him my thoughts, wch he was pleased to approve, and my answer was so universallie liked, that, excepting by two or three att most, it was given verbatim by all the gentlemen that did not complie with the questions, which were about 17 or 18; it was to this effect:

1. "If I be chosen a member of parliament ffor this countie or any borough thereof, I think myself obliged to refer my opinion concerning the taking away the penall laws and tests to the reasons that shall arise from the debate of the hous.

2. "If I give my vote to anie to serv in parliament, it shall be to such honest and loyall gentlemen as I think will ffaithfullie serv the King and established government.

3. "I will live peaceablie with men of all perswasions, as a good Christian ought to doe."

We pass over the erection of the court of ecclesiastical commission, the case of Magdalen College, and the admission of the Pope's nuncio, for the sake of giving a more ample and detailed relation of the great and memorable case of the Seven Bishops, in the very words of this distinguished patriot, whose share in advising them affords a striking example of prudence and moderation.

'The King did again putt fforth his declaration ffor libertie of conscience, with an order it should be read two Sundays together in all the parish churches of England. Upon this the clergy of London took the matter into serious consideration and weighed the reasons for and against it. They found nothing to make them complie, but

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but the apprehensions of incurring the King's displeasure, & the inconveniences that might ensue thereupon. But on the other side they said, that the reading of it was as much as in them lay, a dismissing their congregations: a teaching, or att least an implication that the religion they had so long taught had no real meritt above others. But what was most of all, and upon which they grounded their refusall, was that the declaration was declared illegall in King Charles the Second's time in parliament more than once, & again even in this King's time; *and that it was ffounded upon such a dispencing power, as might att once overturn all laws, as well civil as ecclesiasticall.* They ffurther considered, that if they consented to the reading this declaration, they should loos their interest & reputation with the nobilitie & gentrie of the nation, so many of which had lost offices of honour & proffitt ffor the sake of religion & the laws, which they by this action would seem to abandon; that in vain they had writt so many excellent things in defence of the Church of England, if when it came to action, they durst not justifie what they had writt: that if they should complie in this, something wors would certainlie be imposed upon them, to ruin them, & having lost their reputation, they should fall unpitied; that they could never take an opportunitie of refusing upon a point more popular, or more justifiable; that their consenting to this made their condition as precarious as that of anie other Dissenters, who having no legall establishment were fforced to ffly to the declaration for protection; that having once putt themselves upon the levell with them they easilie foresaw how they should be treated. I was then att London, when one of the best & chief of the clergy communicated to me these thoughts, and their resolutions of applying to the King. I asked him whether they were unanimous? he answered me they were: & ffurther asking my advice in it, I desired to know in what manner they designed to applie themselves to the King. He answered, he thought the Bishops would doe it. If not, the clergy of London were readie to doe it in a bodie; & that some one of them would make a speech, setting forth their reasons, and that they could not do it in conscience. I told him that since they had taken up a resolution of so great importance, two things ought to be industriouslie provided against: ffirst, that nothing in what they did should have a fface of rigour towards the Dissenters. If their not reading the declaration should seem to have that ffor its reason, it would neither hav its due operation with the nobilitie & gentrie, nor would preserv the Dissenters in the neutralitie they seemed to affect. Secondlie, that they ought to consider well what they resolved to say, and deliver it in writing; for that words were liable to be misunderstood & misconstrued: that the matter was of a nature that was so little gratefull, that they could hardlie hope to have ffavour in the interpretation of what they said. He seemed to agree to my opinion. And no doubt both their own & other people's judgm^ts with whom they consulted was the same, since they pursued that councill so exactlie. Ffor the Friday before it should have been read in the churches, six Bishops who were then in town, waited upon his Majestie, with a paper writt by the Archbishop of Canterburie's own hand, setting forth that it was not out

of

of anie disrespect to his Majestie, or due tendernesse towards Dissenters, that they were against reading his Majestie's declaration; *but ffor that it was founded on such a dispensing power as might set aside all laws, & which had been declared illegal in several parliaments.* Whilst the ffirst part was a reading, his Majestie seemed well pleased, but when they touched so home upon the dispencing power he expressed a great resentment att it. He told them 'twas a blowing the trumpett for rebellion; but that he would prevent them. Thereupon Sir Jonathan Tralawnie, Bishop of Bristol, ffell upon his knees, & told his Majestie that his life and ffortune had ever been att his Majestie's service, & ever should be where his conscience gave leav. The King told him he wd be obeyed; but withall, in a milder manner att parting, said, that if he changed his resolution, they should hear from him the next day. The declaration therefore was not read in above five or six churches within the cities of London and Westminster, & the suburbs, & the example was prevalent through the nation. About a ffortnight after, the Archbishop and his six brethren were summoned to appear before the King in councill, whither when they came, after some questions asked, they were ordered to ffind sureties, to answer an information to be exhibited against them in the King's Bench. To this they pleaded the priviledge of peerage. Upon which they were all seven sent to the Tower, where they staid not long ere by Habeas Corpus they were brought to the King's Bench and bailed, the Archbishop in 500l. and the rest in 200l. bond; and in Trinitie Term they were tryed upon the information. The King's councill did not sufficientlie prove the paper to be delivered, nor that that was the Archbishop's hand. However, the Lord Chief Justice Wright, upon the evidence as it stood, was beginning to summe it up to the Jurie, when Mr: ffinch, of councill ffor the Bishops stood up, with a design to have said something, but perceiving my Ld was begun to direct the Jurie, would have sitt down again, which the Chief Justice would not suffer, saying, that it should never be objected that the Bishop's councill could not be heard; and urging him to say what he was goeing to move, he answered, "My Lord, the matter in the information not being proved, they must of necessitie ffind ffor us." Upon which it being again argued whether the deliverie of the paper was proved, or whether that was the Archbishop's hand, the King's councill, that they might not be defective in a point so materiall, sent to Whitehall ffor my Lord Sunderland, to prove the deliverie of the paper. But when he came, all he could say was, that he carried them to the King, & when they were alone, he left them. That that was the paper which the King gave him, & which he told him he received from them: this was thought no direct proof. But this introduced another long argument, whether the matter contained in the paper made it a libell, as was set forth in the information. Upon which, the Bishop's councill, but especiallie Sargeant Pemberton, argued with great learning and vigour against the dispencing power, setting fforth, as was said, (ffor the tryall not being printed we had onelie uncertain reports of those arguments,) that in vain did parliaments assemble and enact laws, if they could be dispenced with, or abrogated

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abrogated att pleasure; that the blood that had been spent ffor gaining the great charter of England, and the multitude of confirmations it had had, were to no purpose, if the King, when he pleased, could avoid it. They quoted and produced the journalls and records of parliament, that the matters contained in the petition concerning the declaration in parliament, were true, and produced more to the same effect; they said 'twas against all reason to affirm, that any power could abrogate a law, but that that made it; that the laws were the King's laws, but they were ffor the use off his people, as the highways were called the King's ways, but they were for the generall and publick use of his subjects. Upon these and more arguments, strenuouslie urged, Judge Powell said he knew no such dispencing power. Judge Holloway said, he conceived it no libell. The Chief Justice was doubtfull; onlie Judge Allibone, who was a Roman Catholick, said it was a libell. The Jury, the next morning, brought in their verdict *not guiltie*; which word was no sooner pronounced by the ffloreman, but there arose a shout and a noise, so loud and so continuing, that the like thing had before been never heard. It went out of the hall, which was crowded with people, and was taken up by the watermen, and in a moment, like a train of gun-powder sett on fire, went both up and down the river, and along the streets, to the astonishment even of those that contributed to it. The Bishops did all they could to hinder the acclamations of the people, least that also should be objected as a crime, but in vain. People, that upon other occasions had perhapps but little religion, and less veneration for that office, did not ffail to ffall upon their knees and to ask their blessing. And what was admirable, there was verie few villages throughout all England, where there was not bonefires, rejoicings, and ringing of bells the verie night that the post brought them the news: for 'twas certain that their could be no correspondence ffor any such thing. and yett they all agreed in that sort of expression of their joy Directions were given to the Judges in their circuits to punish the rioters: but no juries would ffind the bills; nor was it likelie, the multitude of offenders was too great.'

The second division of this history, or journal, is dated September the 24th, 1688. It takes a very comprehensive and statesmanlike review of the affairs of Europe; introduced indeed by some singular speculations on the physical or astrological effects of comets and earthquakes, which then astonished mankind; and followed by a description of the alarm excited in the mind of James by the probability of an invasion from Holland. He withdrew his former measures, with a precipitancy which marked his fear and agitation, and with a degree of wavering imbecillity which destroyed all confidence in the stability of his resolutions. To the conciliatory measures adopted in this emergency, which are enumerated by Hume, we may add, from the work before us, that James issued 'a declaration that he only desired of the parliament, that was to meet in November, that they would repeal such clauses

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clauses in the acts of uniformity, that punished such persons as not being promoted to any spiritual preferment, did exercise their religion, contrary to the tenor of the said acts; and that he was willing the Roman catholics should continue incapable of sitting in the House of Commons.' He also published in the gazette, at short intervals, two general pardons, which were inconsistent with each other, inasmuch as different descriptions of persons were excepted from the benefit of each; and it is observed in a note by the author, that 'tis said neither of these pardons are to be found on record.' These and the other violent measures of retractation, with respect to the Bishops, the court of ecclesiastical commission, Magdalen College, &c., are here very well described to have taken place, 'to the surprise of the people of England that had been restored, and to the offence of those that had complied with the king.'

The narrative then proceeds under the general date of October; and the next portion of it, which appears to have been composed on the 22d of that month, relates wholly to the King's anxiety to remove all doubts as to the birth of the young prince. The Queen dowager declared what she knew, and a great many affidavits were produced both in council and in chancery. 'Twas reckoned a great unhappinesse, that the matter was not made so plain and demonstrated before, that it should need no proofs now, this being of the number of those things, which are much better prevented than cured; and 'twas said *that the malicious talk of people was as loud before the birth as after, which might have been a sufficient caution* to have prevented anie advantage, y^t the prince of Orange could pretend to, by the conduct of that business, ffor if there had been some persons substituted on the behalf of the Prince of Orange and the Princesse of Denmark, who was absent att the bath when the Prince was born, it had no doubt been more convincing to them, than the depositions made were to the people.' This clear, simple, and reasonable statement must prove, to the satisfaction of every unprejudiced mind, that the strongest grounds for doubt and suspicion were furnished by the conduct of the King; and that the report of the illegitimacy of the child was not a *calumny* deliberately *invented*, as Hume declares, for party purposes, but a belief honestly, sincerely, and not very unwisely entertained. The observation triumphantly produced by that historian in favour of the opposite hypothesis, viz. that the same fiction had been attempted and had failed when the Queen was before pregnant, seems to us to supply two strong arguments against him; for, in the first place, it is extremely improbable that the

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the same party should revive the same story which had once been completely baffled, without new evidence of its truth; and moreover it must have appeared quite impossible that the King's knowlege of the rumors, which had existed in the former case, should not have induced him most scrupulously to guard against their renewal at this critical period, by *demonstrating* (as Sir John expresses it) all the necessary facts to every person who was interested in them *.

To the last division of this Memoir, we have the date of the 29th of October, but it is continued to the landing of William on the fourth of November. The composure, with which the patriotic knight describes the important scenes that were acting, and discusses curious general subjects, is admirable, considering that at this very period he had been one of those who united in the invitation to our great deliverer. Motives of discretion probably prevented him from giving the least hint of this circumstance, in a paper which the jealousy of government might have seized in that time of trouble and dismay; yet still it is wonderful to find him calmly reasoning on 'certain phenomenas in the aer of clouds, that turned into ffire, and which dividing, mett again with that swiftnesse, which is naturall to that element.' His observations, however, though tinctured in some degree with the prejudices of the age, are so sensible and philosophical, that they cannot even now be read without interest and approbation:

'That they appeared like armies ffighting or musketts as they imagined, I supposed to be rather such ffermations as are apt to be in the minds of timorous and superstitious mankind, in times of publick ffears, than anie real ffigures those meteors have; the appearances of which are not very unfrequent. The philosophers give no very satisfactorie account in their ghessing about these matters, & yett what they say hath as good a ffoundation as the divines, who

* Smollet, in his strange opening of the reign of William, where he enumerates the circumstances which produced dissatisfaction among the people, classes together, as wilful delusions and detected calumnies, the reports of a secret treaty with France, and of the introduction of a supposititious child. Since the former of these charges may be now ranked among the best authenticated facts in English history, (though, at the time of Smollet's writing, it was insusceptible of direct proof,) it is surely not unreasonable to give credit to the sincerity of the suspicions professed in the latter instance, which, though unconfirmed by positive testimony, were strongly supported by probabilities, and might by proper care have been entirely prevented. Dalrymple's argument, that the King could not have wished to exclude from the succession his daughters, who had never injured him, is too shallow to require a formal answer.

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would have them extraordinarie indications of God Almightie's anger; which term, how far it is applicable to the puritie of his nature, I shall not determine. But wherever such accidents are made use of more to magnifie the authoritie of the Church, than to enforce moralitie, 'tis, no doubt, a crime.'

The remainder of the paper is occupied by the landing of the Prince of Orange, in spite of the adverse circumstances which repeatedly threatened his expedition with destruction; and by the cordial welcome with which all ranks of men received him. Unfortunately, the narrative terminates at this interesting crisis: whether the author was prevented from proceeding in it by the active duties of office, or whether it was continued, but afterward lost, we are not told, and possibly the fact cannot now be ascertained. It appears, however, from some expressions in the preface, that various letters and papers of this distinguished character are still extant; and we cannot easily resign the hope that they may furnish some illustration of the important events which followed the landing of William, and accompanied the settlement of the crown. Should this happily be the case, we are confident that such valuable documents will not be withholden from the public; and such an example of useful liberality cannot fail to operate on other noble families, who are possessed of similar means of throwing light on that great event, which has been unaccountably more neglected than any other in our history.

In that posthumous work which must necessarily direct public attention to the circumstances that led to the establishment of our present constitution, Mr. Fox has bequeathed an inestimable legacy to his country. The inquiry instituted by him must and will proceed. Every step of it will give us cause to lament that the general opinion has so long been yielded to that polished writer who, under the guise of a calm and dispassionate historian, has been the most successful of party-combatants: but the result of it must inevitably restore the old principles and spirit, to which this country was long indebted for her happiness and glory;—the rational *principles* of reciprocal duties between the ruler and the people;—and the firm but temperate *spirit*, which, while it adores the country in which those principles are respected, is ready to assert them, even to the last extremity, against any power that may dare to violate or invade them.

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ART. II. *General Zoology*, or Systematic Natural History, by George Shaw, M D. F.R.S., &c. With Plates from the first Authorities and most select Specimens, engraved principally by Mrs. Griffith. Vol.VII. (Birds). In Two Parts. 8vo. pp 520. and 73 Plates. 2l. 12s. 6d. Boards. Kearsley. 1809.

ON resuming our examination of this very respectable system of Zoology, we are pleased to observe that the feathered tribes have occupied a much larger portion of the author's attention than the insects. In pursuance of his original design, he follows the Linnean arrangement, but with such occasional alterations and transpositions as the present improved state of ornithology seemed to require. Though, however, the preliminary notices and definitions are expressed with accuracy and neatness, and may, to a certain extent, be very serviceable in an elementary point of view, they are by no means sufficiently copious to supersede the use of more detailed introductions. No candid reader could have taxed the author with prolixity, if he had indulged in a few sentences on the adaptation of the structure of Birds to their modes of life; on their age, diseases, and migrations; or on the still more seducing topics of their parental tenderness, nidification, and song. The discussion of these general physiological views might have been advantageously followed by a short sketch of the history of ornithology, and of the writers who have most eminently contributed to its advancement.

Dr. Shaw properly excludes from his definition of a *Bird* the *power of flight*, because the Ostrich, the Cassowary, and some others, do not possess it. His principal orders are, 1. *Accipitres*, or *Falcons*, including the Birds of prey, as Vultures, Eagles, Hawks, and Owls; 2d. *Picæ*, or *Pies*, comprehending all of the Crow and Jay kind, Parrots, Woodpeckers, Kingfishers, &c.; 3d. *Passeres*, comprising the Pigeons, Thrushes, Larks, and Finches; 4th. *Gallinæ*, or such as are more or less allied to our common domestic fowl; as the Pheasant and Partridge families, Peacock, Turkey, and several others; 5th. *Grallæ*, or *Waders*, as Herons, Curlews, Plovers, and all those tribes which have lengthened legs, and chiefly haunt watery situations; and, 6th. *Anseres*, or the *Web-footed* species, as Swans, Geese, Ducks, Gulls, Penguins, and many others.

The genus *Vulture* appears in front of the first division, and its first and most remarkable species is the *Condor*. Every ornithologist is aware of the discordant and exaggerated descriptions which have been exhibited of this enormous Bird; which, among various other feats of prowess, is said to have lifted up an elephant high enough in the air to be killed by its

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fall. The account here inserted is, in all respects, temperate and judicious, and contains not only the correction of certain misstatements which had obtained the sanction of the first authorities, but some additional and important notices, extracted from the observations of Humboldt. According to this intrepid traveller, the Condor usually resides among lofty rocks, in the region of the Andes, on the verge of perpetual snow. When seated on the point of a rock, and viewed from below, especially when contrasted with the clear sky, it appears considerably larger than it really is. It feeds on both dead and living animals, and will perceive the scent of its prey at a great distance. Two Birds will seize on a heifer, and begin their work of destruction by picking the eyes and tearing out the tongue.

'A method of taking Condors alive is often practised in Peru and Quito, and is as follows, viz. a cow or horse is killed; and in a little time the scent of the carcase attracts the Condors, which are suddenly seen in numbers in places where no one would suppose they existed. They always begin with the eyes and tongue, and then proceed to devour the intestines, &c. When they are well sated, they are too heavy and indolent to fly, and the Indians take them easily with nooses. When thus taken alive, the Condor is dull and timid for the first hour, and then becomes extremely ferocious. Monsieur Humboldt had one in his possession for some days, which it was dangerous to approach. The Condor is extremely tenacious of life, and will survive for a long time such wounds as might be supposed to prove immediately fatal; and such is the fulness of its plumage that it has the power of resisting or repelling the force of a ball fired at it from a gun. This indeed is not peculiar to the Condor, but has been observed in some other well-feathered and thick-skinned birds, particularly those of the order *Anseres*.'

Dr. Latham, several years ago, intimated his regret at the very imperfect extrication of the Vulture tribe. The varieties induced among individuals, by age, climate, confinement, and other circumstances, and the few opportunities which are presented to skilful ornithologists for examining most of the species in their native state, must unavoidably impede an accurate distribution of the genus. We cannot, therefore, presume either to countenance or reject the nomenclature of the present author. In most cases, however, his usual temperance and discretion appear to have guided him in his deviations from the arrangement of his predecessors.

The Californian Vulture, lately introduced to our acquaintance, is rather minutely described: but we are still left in the dark with regard to its manners and habits.—The bearded species, by the help of Edwards and Bruce, forms a much more entertaining article, but somewhat too long for our insertion.

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sertion. 'There is little doubt,' observes Dr. Shaw, 'but that this species is twice particularized in the Gmelinian edition of the Systema Naturæ of Linnæus, under the names of *Vultur barbatus* and *Vultur barbarus*. In this the author has followed the example of some preceding writers, who have unnecessarily divided the casual varieties of this bird into distinct species. Mr. Latham in his *Index Ornithologicus* has followed Gmelin in this separation of characters, but in the second supplement to his Synopsis of Birds he has very properly united them under the name of the Bearded vulture.

'The Count de Buffon, apparently misled by the general accounts of its size and manners, erroneously supposes this bird to be the same with the Condor, which he therefore imagines to be common both to the old and new world.'

Vultur Serpentarius of Latham thus figures as a separate genus:

'*Generic Character.*

Rostrum vulturinum.	*Beak* vulturine.
Lingua acuminata.	*Tongue* pointed.
Pedes longissimi.	*Legs* very long

AFRICAN SNAKE-EATER.

Serpentarius Africanus. *S. cinereus, occipite cristato, cauda cuneata, rectricibus mediis elongatis.*
Ash-coloured Snake-Eater, with the hind-head crested, the tail cuneated, and the middle tail-feathers lengthened.
Sagittarius. *Vosmaer monogr. tab.* 8.
Secretary or Sagittarius. *Phil. Trans.* 61. *p.* 175.
The Snake-Eater. *Memoirs of G. Edwards, p.* 34.
Secretaire. *Sonnerat Voy. p.* 87. *t.* 50.
Vultur Serpentarius. *Lath. ind. orn.*
Secretary Vulture. *Lath. syn.*
Falco Serpentarius. *Lin. Gmel. Miller Ill. Nat. Hist. pl.* 28.
Vultur Serpentarius. *Cimelia Physica. t.* 28.

'The bird which constitutes the present genus is so much allied in its principal characters to the Vulture tribe, that it has been associated with those birds by one of the first ornithologists of the present age. It has indeed been more generally considered as belonging to the genus Falco, and has accordingly been so placed in the Gmelinian edition of the Systema Naturæ of Linnæus. The peculiarity of its appearance however is sufficient to justify its being considered as forming a separate genus, allied both to that of Vultur and Falco, but most nearly to the former.

"This bird, (says the judicious Edwards,) is of a new genus, and the only species of it hitherto come to my knowledge. It is about the bigness of the Heron and Crane kind, except that the neck is a little longer. On first view, I judged it to be no wader in the water, for though the legs are as long, or longer than in Herons, &c.

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yet they are feathered down to the knees, which we do not find in birds who wade in shallow waters to seek their food: the toes of this bird are also much shorter than they are in Herons; so that I think it must be placed amongst land birds. The bill is exactly like those of Hawks and other birds of prey; which is the only instance I have discovered in any of the long legged kind of birds: the talons or claws are small, and unfit for a bird of prey, and the eyes are of a dark colour, placed in the spaces covered with a bare skin of an orange-colour, on each side the head"

'The Count de Boffon places it in company with the Herons, the Jabiru, the Palamedea, and the rest of the larger kind of waders, and the ingenious Monsieur Sonnini follows the same arrangement.

'The most accurate description of the Snake-Eater is that of Monsieur Levaillant, who, during his African travels, had the opportunity of contemplating it in its native regions. Its size, he informs us, is somewhat inferior to that of a Stork, the beak strong, and curved like that of an Eagle; the base of the beak, and the eyes, are surrounded by a bare orange-coloured skin: the mouth is wide, the gape or opening passing beyond the eyes: which are grey, and ornamented by black brows: on the back of the head is a pendent crest, formed of ten feathers, the lowest of which are the longest: the legs are very long, and the tail is composed of feathers which lengthen on each side, the two middle ones being twice the length of the rest. The colour of the bird in its perfect plumage is a blueish grey on the head, neck, breast and back: the coverts of the wings are of the same colour, but clouded with rufous brown, and the quill-feathers are black: the throat and breast are white; the inferior tail-coverts very pale rufous; the lower belly black, mixed or streaked with rufous; the thighs black, very finely streaked with brown: the tail-feathers are partly black, but become more grey as they lengthen, and are tipped with white: the two middle-feathers are of a blueish grey, clouded with brown towards the end, which is white with a black spot. The female differs from the male by its grey colour, less clouded with brown; by its shorter crest; by the feathers on the belly and thighs being more varied; and lastly, by the two middle tail-feathers, which are shorter than in the male. The skin of the throat and neck of this bird are capable of great extension, and the shoulders are each armed with three strong, rounded, bony protuberances, which enable it to wage successful war against snakes, which it constantly persecutes. It also feeds on young tortoises, lizards, &c. and occasionally on locusts and other insects. In the craw of one examined by Monsieur Levaillant were found twenty-one young tortoises, several of which were nearly two inches in diameter; three snakes of the length of a man's arm, and an inch thick; and eleven lizards of seven or eight inches in length; and in the stomach, which was very large, was a ball of the size of a goose-egg, formed entirely of the vertebræ of snakes and lizards, the scales of tortoises, the wing-shells of various beetles, and the wings and legs of locusts.

'The Snake-eater is an inhabitant of dry open plains in the lower parts of Africa. It is found about the Cape of Good Hope, and in the country of the Caffres and Namaquas. Being almost always obliged to

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run in pursuit of its prey, it makes but little use of its power of flight. It frequently kills, or at least totally disables a snake with a single stroke of its wing, by breaking the vertebræ. In its natural state it is extremely wild, and very difficultly approached. The male and female rarely quit each other. Those which frequent the neighbourhood of the Cape construct a very large nest or eyry on the top of some high thicket, and line it with wool and feathers; but towards the region of terra de Natal they build on lofty trees. The eggs are two or three in number, white, with reddish specks, and about the size of goose eggs.

'When the Snake-eater is taken young, it may be easily tamed, and may be kept with poultry in the farm-yard, where it is serviceable in destroying rats and various other noxious animals. It may be fed with meat, either raw or dressed, and will readily eat fish. If kept too long fasting, it is apt to seize on small chickens and ducklings, which it swallows whole, in their feathers. It is not however of a malignant disposition, and is generally observed to interpose its authority in appeasing the quarrels that happen among the other birds.'

It is impossible for us to follow the author through his exposition of the numerous family of falcons, many of the species of which are still unsettled. We may observe, however, that he has made a liberal and judicious use of the recent additions by Levaillant, Daudin, Sonnini, and others; and that, though many of the articles are dismissed with dry or uninteresting brevity, others are detailed with more minuteness and more pleasing effect. His accounts of the *Kite* and of the *Dwarf Hawk* may suffice as samples:

'The Kite is so common in England as to supersede the necessity of any very particular description of its figure and manners. Its general length is something more than two feet, and its breadth five feet: the bill is two inches long, and very much bent or hooked at the end; the cere yellow, and the irides straw-coloured: the whole upper part of the body is ferruginous brown, the edges of the feathers brighter or yellower than the middle: the tail bright ferruginous: the edges both of wings and tail dusky or blackish: the head and neck are pale ash-colour, or whitish, the feathers being of a narrow or slender form on those parts, and each marked down the shaft by a dark streak: the under parts of the body are yellow-ferruginous, with longitudinal dusky spots: the legs yellow, and the claws strong and brown: the tail is forked, by which mark it is at once distinguished from every other British Bird of prey.

'No one can be unacquainted with the elegant appearance of this bird while sailing aloft in its circling flight, and maintaining its equilibrium by a slight exertion of its pinions at distant intervals. During these wanderings it is meditating its prey beneath, and occasionally descends from its aerial height in order to seize some bird or other animal within its view. It principally preys on young [illegible] ducks, goslings, &c. and is in consequence proscribed by

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voice of every village in the country. Were it not for these depredations, its appearance would be welcomed as the harbinger of clear skies and fine weather; for it is in such that it makes its principal excursions. It breeds in large forests, and wooded hilly countries; and its nest is said to be composed of stick and twigs, and lined with a kind of miscellaneous assortment of wool, pieces of rope, fragments of flannel, paper, or any other articles which it happens to find on the ground. It lays two, and sometimes three eggs, which are white, roundish, and marked with dull yellow spots.

'In the days of King Henry the Eighth, as appears from the observations of the celebrated Clusius, (L'Ecluse) the British metropolis itself swarmed with Kites, which were attracted by the various kinds of offals thrown into the streets, and were so fearless as to take their prey in the midst of the greatest crowds, it being forbidden to kill them. Thus the Kite was as much reverenced in the streets of London in those times as the Vulture is at present in those of Grand Cairo or Alexandria. The descent of a Kite at the present day, in Cheapside, or Charing-cross, would probably attract as sudden a crowd as any other unexpected phenomenon, and would doubtless be recorded in the public prints as an event of singular curiosity.'—

'Falco Minullus. *F. fuscus, subtus albus, pectore striis descendentibus, abdomine fasciis transversis fuscis.*

Brown Hawk, white beneath, the breast marked by descending brown streaks, the abdomen by transverse brown bars.

Falco Minullus. *F. fuscus, subtus albus, pectore striis abdomine fasciis fuscis. Lath. ind. orn. suppl.*

Le Minule. *Levaill. ois. pl.* 34. Dwarf Hawk. *Lath. suppl.* 2.

'Smaller than a Merlin: upper parts brown, the tail crossed by a few deeper bars: under parts white, marked on the throat and breast by oblong brown spots, and on the belly and thighs by narrow transverse bars. This small Hawk is a native of the interior of Africa, where it was observed by Monsieur Levaillant, who describes it as of a highly bold and spirited nature, preying on small birds, and occasionally driving away from its haunts even the larger birds of its own genus, as well as Shrikes, &c. It builds on trees, forming its nest of small twigs, intermixed with moss and leaves externally, and lining it with wool and feathers; the eggs are five in number, spotted with brown near each end. The female bird is nearly twice the size of the male. Monsieur Levaillant relates a singular instance of the audacity of this species. He was sitting at a table, engaged in preparing some birds lately killed; when one of these Hawks suddenly stooped, and seized one of the newly stuffed specimens, and flying with it to a neighbouring tree, began to plume and tear it open, but finding nothing but moss and cotton, seemed indignant at the disappointment, and, after tearing in pieces the skin, at length contented itself with devouring the head, the only part which remained in its natural state.'

When discoursing of the *Peregrine Falcon*, Dr. Shaw takes occasion to diversify and enliven his narrative by some historical notices of the once much cultivated diversion of Ieonry.

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If the ensuing remarks on the *Chanting* and *Laughing* Falcons should detract from our love of the marvellous, they are not, on that account, less consistent with truth:

'Among the ferocious Falcon tribe, we could hardly expect to meet with a songster; the voice of the general race of birds of prey being peculiarly harsh and disagreeable. From the title, however, by which Monsieur Levaillant has distinguished the present species, we might be led to suppose that a Falcon existed which to great elegance of plumage united a musical voice; since it sings, according to this author, for hours together, while perched on the summit of a tree, near the nest of its faithful mate, which it never quits throughout the whole year; and, like the nightingale of Europe, is heard during the early dawn of day, or in the dusk of the evening, and not unfrequently during the greatest part of the night. Monsieur Sonnini however very properly observes that by this description we must not suppose its song to resemble that of the nightingale; Monsieur Levaillant meaning only, that the bird, like the nightingale, exerts its voice during the silence of the night; and that its incessantly repeated cries may be considered as in some degree clearer or more musical than those of its raucous and shrieking congeners.

'When disturbed, it utters a laughing sound. This, however, is observed by Monsieur Sonnini to be no very distinctive character, since many of the Falcon tribe occasionally utter a shrill and quickly repeated cry, which, by a little aggravation, might be termed a laugh.'

In addition to the two ordinary sections of *Owls*, namely the *Horned* and *Smooth-headed*, Dr. Shaw institutes a third, which he denominates *Accipitrine*, including those species whose more slender habit, greater length of tail, and occasional flight in the day, assimilate them more closely than the rest of their congeners to some of the Hawk tribe. Under this division are comprized *Strix Ulula*,—*Caspia*,—*Canadensis*,—*Hudsonia*,—*Uralensis*,—*Africana*,—*Nisuella*, and—*Lineata*. With the view of avoiding the ambiguity and confusion which have arisen from separating the *Brown* and *Tawny* Owl into two species, the author adopts the epithet *Sylvatica*, or *Wood Owl*, since it seems to be the only British species which is more particularly found in woody than in different situations.—Few other alterations of sufficient importance to be noticed occur in this part of the volume:—but we cannot refrain from transcribing the following statement of hasty and unfounded criticism, on the part of a celebrated French naturalist:

'The Count de Buffon, erroneously supposing a figure of this species [*Strix Brachyotos*] in the folio edition of the British Zoology to be intended for a very different bird, expresses himself on the subject of that work in general, and of the description and figure of this species in particular, with a degree of indecorous criticism bor-

dering on rude invective. He complains indeed with some degree of justice that the figures representing not only this bird, but the former, or Long-Eared Owl, are ill executed, and convey a wrong idea of the lengthened feathers or ears, which in these figures have a thick and fleshy, rather than feathery appearance; but the remaining part of his criticism must be allowed to recoil on himself, and is entirely owing to his not having perceived that the bird then first mentioned by Mr. Pennant was, in reality, a species before undistinguished by naturalists, or confounded with some other birds of this genus.

'Mr. Pennant, in his "Literary Life," hints at this circumstance, and imputes the Count's freedom of expression to a comparison made in the British Zoology between the freethinking Frenchman and our own illustrious countryman Ray, much to the advantage of the latter. Mr. Pennant also, in his catalogue of the work entitled *Planches Enluminées*, published as a companion to the *Histoire Naturelle des Oiseaux* of Buffon, retaliates, in his own peculiar vein of humour, on the Count de Buffon, for the palpable injustice and falsehood of his criticisms, and takes ample, but very polite revenge, on his erring antagonist.'

Under *Strix Scops*, we are presented with the substance of some curious observations by Spallanzani: but the particulars are little susceptible of abridgment.

The mere enumeration of *Shrikes* appears to be tolerably complete: but the descriptions of many of the exotic species are extremely scanty, owing principally to a want of authentic information. From considerations of their general form and the structure of their feet, our learned zoologist has removed the whole family to the order of *Pica*. The conformation of their bill, however, and their predacious habits, might be urged in favour of the more ordinary arrangement. The habit of transfixing and hanging up their prey is, perhaps, peculiar to this race of Birds, and is very observable in the Collared species, or *Lanius Collaris*.

'When this bird,' says Levaillant, 'sees a locust, a mantis, or a small bird, it springs upon it, and immediately carries it off, in order to impale it on a thorn, and is so dextrous in this operation that the thorn always passes through the head of the bird or insect thus transfixed. If it cannot find a thorn, it fixes the head of the animal between a division of two small branches, and this with as much address as if performed by human means.—We need only watch this Shrike for a single minute in order to witness its ravages; and if we take the pains to examine the spot it frequents, we are sure to find on every bush and tree the victims which it has transfixed, the major part of which are often so dried as to be unfit for his food; a proof of his singularly destructive instinct.'

Without deciding the alleged identity of the *Jocose Shrike* and the *Bulbul*, it seems to be ascertained of the former that

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'It is often taught to fight by the natives of Bengal, one being held up opposite to another on the hand of a man to whose finger the bird is fastened by a string, sufficiently long to enable it to fly and peck at its adversary. It is said to be of a remarkably docile disposition, and is sometimes carried by the young Indians in order to execute little commissions of gallantry; and, at a signal given by the lover, will seize and carry off with much dexterity the small gold ornament usually worn on the head of a young Indian lady, and convey it to its master. It will also, with admirable celerity, follow the descent of a ring purposely thrown down a deep well, catching it in its fall, and returning it to its owner. The Persian poets represent the Bulbul as enamoured of the rose, and grieved or angry at seeing it rudely cropped. Whatever may be said by poets and unscientific observers, Mr. Pennant has not scrupled to declare his opinion, that the natural note of this bird is harsh and unmelodious. If this be the case, the music of the Bulbul may be considered as nearly allied to the celebrated song of the Swan, so often recorded in the flights of poetic fiction.'

Of the genus *Corvus*, it is properly observed that its established characters should be received with a considerable degree of limitation, because many of the recent additions are very imperfectly known. We had, however, looked for a larger fund of entertainment in the history of some of the domestic species than will be found in the work before us. The Hooded and the Carrion Crow, in particular, are treated in a very cursory manner.—The article *Raven* is somewhat enlivened by the mention of a ludicrous mistranslation:

'Monsieur Montbeillard, whose knowledge of the English language was, probably, not very correct, after mentioning the natural ill scent of the Raven in consequence of its general habit of feeding on carrion, observes, in a note, that the "authors of the British Zoology alone assert that the Raven has an agreeable smell, which," he adds, "is difficult to believe of a bird that feeds on carrion." On turning, however, to the British Zoology, I find that Mr. Pennant speaking of Ravens, observes, what every one knows to be true, that "their scent is remarkably good." It must be confessed, therefore, that the above observation of Monsieur Montbeillard affords an admirable instance of critical acumen!!!'

The scientific elucidation of the beautiful genus *Coracias*, which includes the *Rollers*, is necessarily immature, from the want of a long and accurate acquaintance with the respective Birds, in all their stages of growth, and in their native regions; the common or garrulous species being the only one that occurs in Europe.

A few of the *Orioles*, particularly the *Golden* and the *Red shouldered*, form very amusing articles: but the others are slightly passed in review, and often dispatched with no farther

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illustration than a bare statement of their descriptive characters.

Among the *Grakles*, the most prominent article is the *Tristis*, or *Paradisea Tristis* Lin. In transferring it to another station in the system, Dr. S. was probably swayed by a striking affinity of general habits. At all events, he has contrived to furnish us with some curious particulars relative to its history:

'This bird is a native of India and the Philippine islands, and is said to be of a very voracious nature, feeding both on animal and vegetable food, and is particularly fond of locusts and grasshoppers. On this head the Count de Buffon relates a curious anecdote. The island of Bourbon, where these birds were unknown, was overrun with locusts, which had unfortunately been introduced from Madagascar; their eggs having been imported in the soil with some plants which were brought from that island. In consequence of this, Mons. Deforges Boucher, Governor-General of the isle of Bourbon, and Mons. de Poivre, the Intendant, perceiving the desolation which was taking place, deliberated seriously on the means of extirpating the noxious insects; and for that purpose caused to be introduced into this island several pair of the Paradise Grakle from India. This plan promised to succeed; but unfortunately some of the colonists, observing the birds eagerly thrusting their bills into the earth of the new sown fields, imagined that they were in quest of the grain, and reported that the birds, instead of proving beneficial, would, on the contrary, be highly detrimental to the country. The cause was considered in form. On the part of the birds it was argued, that they raked in the new-ploughed grounds not for the sake of the grain, but the insects; and were therefore beneficial. They were however proscribed by the council; and in the space of two hours after the sentence was pronounced against them, not a Grakle was to be found in the island. This prompt execution was however followed by a speedy repentance: the locusts gained the ascendancy, and the people, who only view the present, regretted the loss of the Paradise Grakles. Mons. de Morave, consulting the inclinations of the settlers, procured three or four of these birds eight years after their proscription. They were received with transports of joy. Their preservation and breeding were made a state affair; the laws held out protection to them, and the physicians on their part declared their flesh to be unwholesome. After so many powerful expedients for their welfare, the desired effect was produced: the Grakles multiplied, and the locusts were destroyed. But, an opposite inconvenience has since arisen. The birds, supported no longer by insects, have had recourse to fruits, and have fed on the mulberries, grapes, and dates: they have even scratched up the grains of wheat, rice, maize, and beans: they have rifled the pigeon-houses, and preyed on the young; and thus, after freeing the settlers from the locusts, they have themselves become a more formidable scourge. This however is perhaps an exaggeration; since Mr. Latham in his second supplement observes, on the subject of this bird, that Mons. Duplessis, who

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who had resided many years in the isle of Bourbon, had given his opinion that the Paradise Grakle might be advantageously introduced into that part of Spain nearest the coasts of Africa for a similar purpose, and added, that, so far from its having become a nuisance in the isle of Bourbon, the laws for its preservation were still in force.

'This bird, according to Buffon, is of the same lively and imitative disposition with the Indian Grakle, and when young, is easily taught to speak. If kept in the poultry-yard, it spontaneously mimics the cries of all the domestic animals, hens, cocks, geese, dogs, sheep, &c. and this chattering is accompanied by many singular gesticulations.'

In his illustration of the *Paradise Birds*, which closes the present volume, the author appears in his most advantageous colours, since description is certainly his *forte*; and these singular ornaments of the feathered race afford ample and diversified scope for the exercise and display of his talents. The *Major*, *Magnifica*, *Superba*, and *Regia*, are obviously depicted by the hand of a master. As our report, however, has already extended beyond the length which we meant to have assigned to it, we are under the necessity of referring our readers to the work itself.

The typography and embellishments of this seventh volume correspond with those of the preceding; and we understand that the eighth is already announced for publication. It may be proper, also, to observe that the style continues to be characterized by a precision and an elegance which are too often wanting in didactic compositions. On a few occasions, however, it still partakes of a certain degree of stiffness, or rather stateliness of phraseology; which, nevertheless, seems to be gradually wearing away in the progress of the work: while, on the contrary, we have sometimes remarked a looseness of structure in a period, which savours rather strongly of negligence, as at page 213. 'But if the Greeks,' &c. A few grammatical inaccuracies might likewise be noticed: thus *scarce* occurs for *scarcely*;—*leaving them to* devour *at leisure*, for *to be devoured*;—*it builds its nest on trees, employing for* their *construction*;—*I have preferred ranging them under this tribe* than *among*, &c., but the missing *rather* may be borrowed from page 347, where we find, *this however, being rather owing to the abrasion of that part during the exertions of striking it into the ground in quest of food*, RATHER *than to any*, &c.

We shall take an early opportunity of paying our respects to two volumes of *Zoological Lectures*, just published by the same author.

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ART. III. *Lectures on the truly eminent English Poets.* By Percival Stockdale. 8vo. 2 Vols. 11. 1s. Boards. Longman and Co.

DR. Johnson's critical Lives of our Poets have formed a standard of public opinion, which, though contested on some points, acquires additional authority from its duration. Boldly yet modestly to expose the hypercriticisms and errors, which may be detected in this code of national taste, would be an useful though a daring plan: but to direct against it a series of coarse attacks, distinguished both by violence and levity, must be equally inconsistent with the interest of literature, and with the reverence which we owe to the manes of the illustrious dead. The judgment of Dr. Johnson was, indeed, rather sagacious than delicate; his criticisms demonstrate more good sense than feeling; and his preference of Blackmore is scarcely consistent with true poetic taste. Yet his volumes contain so many valuable and excellent remarks, on man as well as on books, and they convey such a mass of information under an agreeable form, that they are justly intitled to the pre-eminence which they have acquired in our literature; and their dictates, if not always to be implicitly followed, ought surely to be questioned with calm and respectful consideration.

From the motto of the present work, we infer that Mr. Stockdale intends to review and correct those decisions of Dr. Johnson which he conceives to be erroneous:

> 'Johnson, with admiration oft I see
> The Critick and the Bard conjoined in thee:
> But prejudices, too, as oft I find,
> Corrupt, debase, mislead thy noble mind.
> Hence, against thee, I seize the cause of truth;
> A cause that I adored, from yearly youth.
> Oh! may her voice inspire my latest breath!
> And soothe reflexion in the hour of death!'

Whatever may be thought of the design, we cannot commend the poetry of these lines; the third of which is one of the tamest that we have ever seen. Gladly, indeed, would we have warmed the author's declining age with that approbation for which he expresses a laudable desire, in his preface: but though we have discovered in his volumes some judicious observations, and occasionally some acute criticisms, they do not form a sufficient part of the lectures to demand unqualified praise. The dissertations have not the regularity and connection which a work of this nature demands; for even *Lectures* ought to be regular compositions. On the contrary,

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contrary, we are offended with abruptness of transition, or rhapsodical declamation, where we should have expected sober sense and temperate judgment. In the first lecture, Mr. S. introduces his remarks on Spenser, very unexpectedly, with observations on writers of sermons; and still more strangely does he complain, that 'the foolish and extravagant prejudices in favour of Dr. Blair have absolutely prevailed with our modish ladies and gentlemen, to read sermons!—This [he adds] is one of the many instances of the depraved and wretched taste of the present times.' (p. 5. note.)

This is certainly the most extraordinary charge that has been made against the taste of the age; and if the author intended merely to censure the preference of Blair to Tillotson, it is still very unjust. At no period, during the last seventy years, has the study of our older writers of every class been so prevalent as in the present time; and with respect to writers of sermons, Dr. Blair's own lectures are eminently calculated to promote the celebrity of those authors who flourished in the beginning of the last century. If his sermons have been in any instance over-rated, at least they contain nothing offensive to the most fastidious taste; while their great simplicity, and want of elevation and ornament, must ever preclude them from rivalling the works of our standard writers.

In vain should we search for a correct idea of Spenser's poetical character, amid the flowery mazes of Mr. Stockdale's declamation. The reader may take the following sample of this style of criticism:

'What has raised Spenser to such pre-eminence among the sons of the muses? what hath given him so distinguished, and so durable a fame? In the first place, all his faults, as hath before been observed, are partly to be ascribed to the barbarous age in which he lived. Then, his excellences are so many, and so glorious, that though his judgment, and taste are very defective;—on account of those excellences, he deserves what he has acquired, the title of a great poet. When I sit down to read Spenser (I presume not to *determine* with what preparation of the mind he should be read by others) I never think of tracing his allegory: I only wish to imbibe the animated, and glowing page before me. That page acts upon me like the wand of a magician; or like the beverage of Lethe. I forget this low, clouded world; and am transported to the bright, blooming, and variegated regions of imagination. His descriptions are presented with such insinuating eloquence, and with such a force of colouring, that even his figures of a grotesque wildness must please those who are most pleased with chaster beauties. You enjoy flowing, and mellifluous numbers; notwithstanding the restraint of their gothick laws;—those numbers which tuned the lyre of Dryden; you

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view pictures drawn by the hand of a master endowed with contrasted talents; the mild, and beaming skies of Claude Lorraine;—the rude and tangled precipices of Salvator Ros. And although his heroes are the heroes of chivalry, and romance; you are often entertained, and interested with striking examples of the the real nature of man: of what comes home to social, and domestick life. His poems abound with useful, and excellent moral maxims, and observations. All the passions of the human breast he exhibits, with their characteristic features, and emotions; particularly the most universally active, and powerful of our passions, love.

'It is remarked by the best criticks on our authour, that he is peculiarly happy in the plaintive, and pathetick strain. The truth of this observation is evinced by many passages in the Faerie Queen, and in those of his smaller poems which are expressly elegiac. The life of Spenser was poetically unfortunate; the mind of a poet has the most exquisite sensibility; therefore we need not wonder that he charmingly dissolved in harmonious woe.'

For this strain, however, Mr. S. has not only an apology but a boast:

'Let a poet be enthusiastick; and if his critick is worthy of him, *he* will be enthusiastick too. Enthusiasm, and admiration, in great minds, are so far from being hostile to argument, and truth, that they befriend; they impell; they invigorate; they complete both. "Peace to those gloomy reasoners," says Rousseau, somewhere,—"they never yet made one man virtuous." And peace (permit me to say) to those dry, metaphysical criticks; they never yet gave any sensible information to *one* disciple; they never yet illustrated *one* fine authour.'

This species of lover's praise, we conceive, will not prove very interesting to the gentle reader who is seeking for information in sober sadness.

Mr. S., we observe, is an advocate for the stanza of Spenser, though he admits that it is 'cumbrous and oppressive;' in which predilection he will probably have few concurrents. It is ever to be regretted that a poet, who was so completely master of the melodies of our language, should have clogged his powers with such a tiresome and laborious form of verse.

On the character of Shakspeare, which is here next undertaken, we are not surprized to meet only with encomiums which have often been bestowed before. Mr. Stockdale has entered into some discussions respecting the share which the great dramatist really took in some of the plays that are doubtfully imputed to him: but, since he rests his decisions merely on his own feelings, we are not much benefited by him. He thinks that Shakspeare wrote 'very little, if any thing at all in *Love's Labour lost.*'—Here, we believe, he stands single in his opinion. The comic dialogue of that play is rich in

Shakspeare's

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Shakspeare's peculiar wit; and had Mr. S. forgotten the inimitable character of Biron?

"His eye begot occasion for his wit," &c.

Some censure is thrown on the critical Editors and Emendators of Shakspeare, particularly on Mr. Malone; a subject of which the public have long since had quite enough.

Milton is this critic's next object, and since he has professed the most strenuous exertion of mind to characterize the divine Bard, we shall extract what peculiarly belongs to Mr. Stockdale, in proof of Milton's *sublimity*, and of his superiority to Shakspeare:

'The subject of my present Lecture; our first of all poets; excelled in the elegant, and the pathetic, as well as in the sublime. But as the sublime was, perhaps, his leading characteristick, (undoubtedly it *was*, in his truly divine poem of Paradise Lost,) I shall endeavour to give a comprehensive, but clear idea, or definition, of that capital species of writing. To write, then, with sublimity, is to chuse the greatest; the most splendid; or the most awful existing, or imaginable objects; and to express, or display them, with a corresponding propriety, force, and majesty of language. Thus to chuse, and thus to express what we have chosen, demands, with a most masterly judgement, the utmost force, ardour, and unbounded expansion of genius; or, in other words, the rarest poetical endowments. I should hope that it would not be very difficult to prove, that these endowments were in a supereminent degree, bestowed on Milton, by nature; and by a long course of intense application; which was only less astonishing than his genius; and without which, whatever the idle, and the vain may fancy, nothing great can be atchieved.

'If it shall evidently appear that Milton is thus transcendently sublime, Shakespeare must undoubtedly yield to *him* the first place, in the rank of great poets. This precedence cannot be denied to the latter; however true it is, that an epick, and dramatick poet, on account of their different plans, and objects, cannot be minutely, and accurately compared. I am not yet as old as Nestor; nor do I wish to reach *his* age; therefore, if, in the course of these Lectures, I should have occasion particularly to mention myself, *that* mention never shall be made but when it is necessarily connected with more important objects; with objects, which may afford some useful information; or some entertainment, to those who hear me. When Goldsmith's Deserted Village came out, I wrote, and published some observations on that elegant poem. In those observations, when my judgement was not so mature as, I should hope, it *is*, now; I mentioned the sublimity of Shakespeare. Dr. Johnson, in conversing with me, after he had read those remarks, told me, that sublimity was so far from being a characteristick of Shakespeare, that he could not recollect one sublime passage in that great poet. Here, certainly, either his memory, or his judgement failed him. Shakespeare, however, is not, in a distinguishing manner, inspired with the sublime;

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nor was it so requisite for *his* walk, various, and magnificent though it *is*, as for the stupendous, the boundless range of Milton. Milton, therefore, is superiour to Shakespeare; because he displays the more rare, and august talents of the human mind. Let Shakespeare have all our just; our well-merited admiration; but idolatry is erroneous excess: to prefer any authour to Shakespeare, is a kind of profaneness to the *glorious* prejudice of an English ear: as many very liberal, and excellent criticks will suffer no superiour to Homer; no *competitor* with *him*; from their prejudices in favour of antiquity, and of Greek; prejudices inglorious, and ignoble.'

Thus unsatisfactory and superficial are all the *critical* remarks which have yet occured to us.—We cannot deny that Mr. S. possesses a flow of well sounding words, but this is only the dress of thought, and the body and soul of criticism are wanting.

The author's logical demonstration of the superiority of Milton's genius to that of all other poets, from the authority of Johnson and Addison, is complete in its terms, but in effect surely a little puerile. The latter has asserted that Paganism could not have produced so noble a subject as that of the *Paradise Lost*; and he afterward declares that the poetical execution of Milton is always equal to his subject. Hence Mr. S. regularly infers that the poetical execution of every antient authour must be less noble than that of Milton, Q. E. D.—Again, Johnson pronounces that "before the greatness displayed in Milton's poem *all other greatness* shrinks away." He admits also that "this mighty poet has *performed* the task" which he undertook. *Ergo*, he has performed a greater task than any other poet. *Ergo*, he is the greatest of poets, Q. E. D.—Many pages are consumed in this trifling *demonstration*, and the disputant derives no small satisfaction from its success.

Some of Johnson's inconsistencies, in speaking of the style of Milton, are properly, though too laboriously, exposed: but it is rather unfair to extend his censure of the sixth book, as "the favourite of children," to the whole poem (p. 143), by the present author's own assertion that 'Dr. Johnson *might, with as little hesitation*, have extended the same contemptuous language to the *whole poem*.' Indeed, contemptuous language is always to be avoided, as disgraceful to the person employing it; and if Johnson is *iniquitously* severe on Milton, (which we do not deny,) it is an example which ought rather to have deterred than encouraged Mr. Stockdale. After having applied the epithets 'feeble and confused' to a criticism of the great biographer, we should have thought that Mr. S. might have spared the still more furious accusations of

absurdity

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absurdity and *illiberality*; and it is not quite seemly in this gentleman to call the Doctor an *ass*, by the facetious remark that the bridge of sin and death has become a *pons asinorum*. Why *asinorum?* Why the plural word?—Johnson is again pronounced to be *absurd* at p. 167, and *most absurd* and *grossly absurd* at p. 177, where his *absurdity* is also styled *doubly gross; ridiculously absurd*, at p. 179; *petulant and unjust* at p. 192; *absurd* again at pp. 196 and 198; and at p. 207, the Doctor is compelled twice to submit to the lie direct from his heated opponent. When Mr. Stockdale, who lays claim to the merit of strict impartiality, and who abjures all rancor and prejudice, has reckoned up these invectives, which form but a small part of his "*insectatio*," he may perhaps admit a doubt of the justice of the claim so modestly advanced by him in these words: 'This *honest*, this *fair* freedom (without any partiality to myself I speak it) *certainly* deserves the *esteem* and *encouragement* of the public.' We own that such attacks appear to us less like the respectable candor of a modern English judge, than the virulence of Jeffries towards some unfortunate presbyterian; and we may add that the poor sectarians had not a worse chance with that orthodox magistrate, than a Bishop has with Mr. Stockdale. All opportunities are taken of sneering at the episcopal character: but the following lively remarks on Bishop Burnet will be accepted as a sufficient sample: '*The fool* Burnet, (God forgive me for the profane misnomer; for calling a Bishop a fool!)' p. 212. 'The poison of this religious empirick,' p. 387. 'that vindictive Caiaphas," *ib.*

Agreeing, as we do, with this lecturer, in his views on the topic of rhyme and blank verse, we are compelled to state that his observations in support of his opinion are extremely vague and unsatisfactory. His general doctrines on the subject of versification are, however, extremely opposite to our own; since he apologizes for occasional faults in the metre of Shakspeare and of Milton, by observing that 'our English verse was in a rude state when Shakspeare and when Milton wrote; nor shall we ever be able, through the works of these two very great poets, to reduce many lines of the former, and several of the latter, to legitimate measure, and consequently to agreeable harmony, whatever torture we may apply to pronunciation.' 'This is said in allusion to Mr. Malone's industry in shewing 'the different pronunciation of several words, in the days of Shakspeare, and in our times, to give a proper number of properly accented syllables to the verse;' and it is asserted that 'his attention *here* is almost thrown away.' Notwithstanding this oracular de[redacted] we

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are not ashamed to acknowlege that no English writer appears to us to possess so perfect a command of metrical harmony, even according to our present ideas, as this very Shakspeare. Without appealing to any considerable number of the more exquisite passages in support of our proposition, (as Henry the Fourth's address to sleep, the *adieux* of Mortimer and his bride, Cæsario's embassy of love to Olivia, Hamlet's speech to the Ghost and his reflections after its departure, and the entire characters of Romeo and Juliet,) we are satisfied that our readers will be convinced by the most cursory view of any one of Shakspeare's tragedies, that this great poet was perfectly conversant with all the principles on which depends the structure of English verse. If this opinion be correct, Mr. Malone's industry is not improperly consumed, but well and tastefully employed, in accounting for particular deviations by the varieties of our very fluctuating pronunciation, or the corruptions of a singularly confused and long neglected text.

Mr. Stockdale will suspect that we are impelled by a determined spirit of contradiction, (which is entirely foreign to our thoughts,) when, in direct opposition to another of his doctrines above quoted, we declare our admiration of Milton's verse to be inferior only to that which we have expressed for the verse of Shakspeare. We admit, however, that many lines in the epic poem are obviously faulty, and cannot be remedied by any palliation which we can offer. It is possible that Milton's musical science, and the extreme delicacy of his ear, might tempt him into experiments which are wholly thrown away on the majority of his readers. This question cannot be discussed with particularity: but on a point of no small consequence to the full enjoyment of English poetry, we cannot forbear to express our entire dissent from a judgment which appears to us so completely erroneous, as that 'verse was in *a rude state* when Shakspeare and when Milton wrote.'

Rhyming verse, at least rhyming couplets, undoubtedly at those times fell extremely short of the force and eloquence which they afterward attained: but we are even here compelled to pause before we can acquiesce in what the lecturer 'ventures to assert respecting the superiority of Pope to Dryden in harmony.' To our ear, the regularity, the precision, and the terseness of the former have scarcely compensated the unfettered freedom, and the exuberant richness, which distinguish the flowing verses of our English Timotheus. These two great poets bear to each other a relation very similar to that of Lucretius and Virgil. The metrical line was in both instances brought nearer to perfection by the two later writers; but

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but the high polish, which only chastened and improved the finer structure of Latin hexameters, was peculiarly unfavourable to that variety which constantly recurring rhymes have a natural tendency to diminish, but which is absolutely essential to the beauty of every sort of verse.

We are truly happy to bear honourable testimony to the three Lectures on Dryden, from which we could wish to expunge the attacks on Johnson, but which contain many just observations, and many entertaining extracts. Our opinions entirely coincide with those of the author in favour of triplets and Alexandrines; and we are glad to meet with an admirer of Dryden bold enough in these fastidious times to concede any merit to his comedies, which have been so often condemned unread. In spite of their numerous and great defects, they certainly abound with wit, whim, and character.—The personal qualities of Dryden are justly and warmly extolled by Mr. Stockdale; who has also offered a defence of the poet's sincerity in his conversion to the catholic faith, which is at least more ingenious and plausible than that on which we animadverted in our Review for February*.

In proportion to the enthusiastic admiration professed by Mr. Stockdale for the genius of Pope, is the spleen with which he visits the frugal praises bestowed on this poet by that 'dull pedant,' 'transitory critick,' 'mechanical critick,' publishing 'stupid and illiberal remarks,' Dr. Warton; whom he accuses rather strangely of 'want of *generosity* as an *Englishman*,' for sinking his own countryman Pope to the level of Boileau. Mr. Stockdale's contempt of French poetry, and his persuasion that a Frenchman cannot either understand or feel what true poetry is, repeatedly break forth in these lectures, and no where more conspicuously than in the following passage; of which we should be rather puzzled to explain the connection with those which precede and those which follow it:

'A French poet would have completely tricked out the personified *Death*, of Milton; he would probably have made him a *petit maître*; he would probably have dwindled him to a Frenchman. He would have had a head, I will answer for it: such a head as it would have been; perhaps *bien frisée, et bien poudrée*. But how does the pencil of Milton paint; a pencil that seems to be actuated by the soul of a divinity!'

On the publication of Warton's Essay, Mr. Stockdale (it seems) honoured it with an answer; and he informs us twice that Dr. Johnson promised to compliment this answer

* See the article on Scott's Life of Dryden, M. R. Vol. lviii. p. 156.

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in his intended Lives of the Poets, but broke his word. The wounded pride of authorship appears, however, to have been amply propitiated by the Doctor's vigorous eulogies on the illustrious subject of Mr. S.'s two lectures. Large passages from the Life of Pope are here transcribed: but still the author's thirst of praise for his favourite bard is left unsatiated. Johnson, we find, was not sufficiently alive to the beauties of Pope's early stanzas on solitude, or the metaphysical value of the Essay on Man; he should not have called the *Rape of the Lock* the first of Pope's works, because then the *Eloisa* can only be the second; his objections to the doctrine of a ruling passion are very weak and futile; and he is styled 'a Herod of *jury*' for his comments on *the unfortunate lady*.' His praise of the '*Ovidian graces*' displayed in Pope's Iliad and Odyssey is *injurious* to the translator, because it intimates a deficiency in 'the more magnificent graces;' his mind was 'darkened with its early habits of thinking,' when he considered some part of the sublimity of Homer as lost in the translation; and 'he treats the epitaphs in a very captious hypercritical manner.' The present critic offers a commentary on some of the epitaphs, seemingly in opposition to that of his predecessor. We expect the thanks of our readers for quoting his observation on these lines in Dorset's epitaph:

> "The scourge of pride, though sanctified or great,
> Of fops in learning, and of knaves in state."

"Of *this* couplet," (says Johnson) "the second line is not what is intended, an illustration of the former. Pride, in the great, is, indeed, well enough connected with knaves in state; though knave is a word rather too ludicrous and light; but the notion of *sanctified pride* will not lead the thoughts to *fops in learning*."—I think that this couplet, too, may be defended without elaborate reasoning; and without the uncandid spirit of opposition. The second line appears to me to be an evident illustration of the former. Most of the fops in learning have been in the priesthood: the learned men of that class have often been pedants; but a priest, especially a powerful dignitary, is sanctified by his office. If he is, therefore, a pedant; as it is probable that he may be; and as every pedant is a literary fop; such a dignitary may, with propriety be termed *a sanctified fop in learning*. My poetical taste is not so squeamish as to have any objection to the word *knave*, as it is here applied.'

This critique proves that the author of it has caught the manner and spirit of the mind which he so much admires, and is indisputably the best of all the imitations of Scribletus.

Pope is again introduced in the lectures on Young, of which the former may indeed almost be called the hero. Many pages are devoted to a vindication of him from some

reflections

reflections in Young's "Conjectures on original Composition," which were certainly not very honourable to their author, who stands not high in Mr. Stockdale's good graces. That gentleman takes occasion to quarrel with the opinions maintained by Dr. Vicesimus Knox, 'the compilers of the Universal Museum, and Complete Magazine for May, 1765,' the writers of the Biographia Britannica, and Mr. Croft, who furnished Dr. Johnson with the life of Young, but who is here accused of advancing 'odd, vague, and timid remarks,' and of possessing 'a very poor poetical taste.'

The merits of Thomson are next discussed, and very liberally praised. Johnson's complaint of that poet's want of method is dismissed with less reply than Mr. S. usually bestows on his objections, viz. with the character of 'absolute nonsense.' The censure passed by the same critic on the poet's exuberance, and his habit of dwelling too long on one subject, is thus repelled; on his immediate subject 'he never dwells too long for *me*' (vol. ii. p. 97.); and afterward at p. 114, 'I should be sorry to lose a single expression of that most amiable, immortal poet. There is not a feeble, not a superfluous word, in the Seasons; not a word, which does not contribute to inform the mind, to enrich the fancy, or to improve the heart.' If this be true, the style of Thomson is superior to that of all authors, antient and modern. Mr. Stockdale is laudably anxious to do justice to the moral character of this amiable man, and relates an anecdote highly honourable to his benevolence of heart, and to the affection cherished by him through life for his early friends.

In the six lectures, occupying four hundred pages, which are devoted to the name of Chatterton, Mr. Stockdale has the pleasure of combating the opinions of Walpole, Bryant, Tyrwhitt, and Gregory. The works of those critics on this interesting subject furnish ample materials for his censure, and no slight excuse for his scorn and indignation: but, while his animated strictures are pursuing the writings and the memories of these cold-blooded authors, the genius of the immortal young poet is not appreciated with much force or discrimination; and his death is justified on principles not perhaps quite consistent with the doctrines that ought to be promulgated by a christian divine. We may here also remark that the Reverend Mr. Stockdale's unqualified panegyrics on Rousseau have surprised us more than once in the perusal of these volumes.

The two closing lectures are devoted to Gray; whom Mr. Stockdale defends from Johnson's hypercritical sarcasms and cold compliments, much in the same manner as every

reader of poetical feeling has, to his own mind at least, defended him as often as he has perused "the Lives of the Poets." Mr. S.'s observations on the poet's disagreement with Mr. Walpole are the most novel, and the best intitled to attention, of any in these two lectures.

We cannot conclude without protesting against this writer's excessive partiality to the semicolon in punctuation, which makes some of his sentences pedantic, and some incomprehensible. We also dislike his title. Johnson professes to give an account of the more eminent English poets; and Mr. Stockdale, offended at the mean pretensions of many who are admitted into this assemblage, announces the resolution to confine himself to those who are truly eminent: but, with whatever scrupulousness the list may be reduced, why has he excluded Otway, Rowe, Akenside, Collins, and Goldsmith?

ART. IV. *The two first Books of Ovid's Metamorphoses.* Attempted in English Verse. By W. Mills, late a Scholar, now an Assistant, in Buntingford Grammar School. 12mo. pp. 115. 5s. Boards. Black and Co. 1808.

IN reviewing a translation of the Metamorphoses in blank verse, which proceeded from the pen of Mr. Howard *, we took occasion to observe that the English public was certainly in want of a new version of that excentric poem, but that we could hardly expect to see this task executed with success in any measure, except that of the heroic couplet, which indeed appeared to us peculiarly adapted to the undertaking. These are the two remarks, we presume, which more immediately stimulated the exertions of Mr. Mills; who informs us, in an advertisement, that his present attempt was suggested by that article in our Review. We by no means regret either that the hint was thrown out by us, or that it has been taken by Mr. Mills: but the circumstances above mentioned seem to make it proper that we should state, to a certain degree in detail, and with perfect frankness, the opinion which we have taken some pains to form.

The advertisement announces, in a style at once manly and modest, that a 'principal motive of the present publication was to ascertain whether the translator may be likely to employ himself usefully and successfully, as he advances in age and experience, on the Latin or Greek poets;'—and, in order to deprecate the severity of criticism, it is added that this is the first attempt of an author only twenty years of age,

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* See the Monthly Review for December 1807, p. 426.

and

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and that it was begun and finished between January and July, in the short intervals of leisure allowed in his employment of assistant at the academy to which he belongs. Under these disadvantages, perhaps it was imprudent to hasten the appearance of a work which can owe no attraction to temporary causes, and which might have had an equal chance of success at the distance of a year or two from its composition. It would appear preposterous to contend that a period of five months is insufficient for executing a translation of two books of Ovid: yet the value of time to a poet is not to be estimated by the number of lines which can be composed in a certain space, but by those opportunities which are afforded only by delay, of bringing a cool judgment and the spirit of impartial correction to the first hasty effusions of a mind naturally heated by its task. The muse, on consideration, will be able to distinguish between that which really deserves her approbation, and that which owed its charm to novelty alone; like the child in Horace,

"*Quod cupidè petiit, maturè plena reliquit*;"

and a poem will often owe more of its general *effect* to the prudent rejection of such passages as good taste condemns, than to the most brilliant exhibition of occasional beauties that are inconsistent with the prevailing style of the performance.

Perhaps we cannot examine this work more effectually, than by laying before our readers a few detached portions of it, with our remarks on those parts which call for observation. We begin with the exordium.

'Bodies I sing, transformed by power divine!—
Ye gods! who changed them,—aid my bold design;
Propitious guide me on my lengthened way
From early chaos to the present day.
'Ere earth appeared, or ambient oceans flowed,
Or starry skies o'er all incumbent glowed,
One form unvaried nature's surface wore,
And Chaos called;—a rude misshapen store;
An *inert* mass of undigested clay,
Where embryo elements discordant lay:
The world as yet no solar influence shared,
No waining (waning) moon her monthly horns repaired,
In æther launched no earth her course had run,
Pois'd by her native weight *around the sun*;
Her lengthened shores by nature's beauties graced,
With azure arms, no giant sea embraced;
But ere to each the proper bounds were fixed
Earth, air, and ocean lay confusedly mixed

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No footing firm earth's yielding surface gave,
No venturous seaman braved the pathless wave;
But shapeless matter undistinguished lay,
And awful Darkness held her silent sway:
Extremes in close-pent opposition fought,
Heat mixed with cold, and moisture with the drought,
Hard with the soft was joined, incongruous state!
And lightest matter with metallic weight:
The God of nature bade this discord cease,
This elemental war, and all was peace.
Earth, air and ocean, at his dread command,
Sever, dispersed, and take the appointed stand;
And ordered from the darkling mass to roll,
He fixed in rank and harmony the whole.'

The general subject is opened in the first four lines with neatness and simplicity; and they are also unexceptionably faithful to the original: unless some stickler for the extreme accuracy of version, as hypercritical as ourselves, should object to a slight and unwarranted tautology in the double assertion that the bodies were *transformed by power divine*, and that the *gods changed them*.—In the 8th line, we are at a loss to discover the grammatical construction of *chaos called*; and we do not approve of *store*, or *clay*, as a description of the *inért* (not *inert*) unarranged and undistinguished mass, which preceded the birth of nature. The 7th couplet is very good in itself, but Ovid was no disciple of the Copernican philosophy; and, according to his system, instead of travelling round the sun,

—"*Circumfuso pendebat in aëre tellus*
Ponderibus librata suis."

The remaining parts of the description appear to us free, correct, and spirited.

The golden age has always been the favourite subject for a trial of the powers of youthful genius:

'With native worth the rising world began,
And faith unsullied reigned 'twixt man and man,' &c.

but Mr. Mills's representation of the moral excellence which prevailed in that favoured time is less happy than his picture of the beauty and fertility of the material world:

'The earth unharrassed gave her plenteous store,
And man content, nor asked, nor wished for more.

'Soft balmy Zephyrs warmed the flowers to birth,
And spring eternal brooded o'er the earth:
No fallowed lands their wasted strength recruit,
But flowers successive ripen into fruit.
While o'er the hills the waving harvests rise,
Springing spontaneous to the admiring eyes;

While

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'While from the oaks the Golden Honey glowed,
And streams of milk and heavenly nectar flowed.'

The only fault in these couplets, the first three of which are beautiful, is the confusion so frequently occurring between the past and the present tense.

The most striking peculiarity, that has been generally supposed to characterise the genius of Ovid, is the propensity to expand every subject that he touches, to place his descriptions in all the various lights which they are capable of receiving, and entirely to exhaust the common-place-book of its contents, under each particular head that falls within the scope of his design. This quality, when unseasonably indulged, destroys all the illusion of sentiment and passion: but, on the other hand, when it is judiciously displayed, and kept in due subordination to the ruling purpose of the poem, how rich a variety of description, how copious a stream of reflection, do we find resulting from it! For another quality, however, of a directly opposite kind, and which has been less frequently observed, this great poet has always appeared to us to be at least equally conspicuous. We allude to an extraordinary compression of thought; in which he almost rivals Tacitus himself, and which has procured for him the honour of being quoted perhaps as often for his moral maxims, as the great philosophic historian. It would be difficult to enumerate the multitude of lines which have passed from his writings into proverbs, and are now become so familiar that men have forgotten from what source they were derived. The study to imitate these two qualities must be highly favourable to freedom and terseness of composition, as well as to the perfect developement of poetic ideas: but, in his attempts to represent the latter, Mr. Mills has been either careless or unfortunate. Who can recognize the magnificent declaration of the Pagan, that "God created man after his own image,"

"*Os homini sublime dedit, cœlumque tueri*
Jussit, & erectos ad sidera tollere vultus,"

in such lines as these—

'Nor *prone* like beasts he *moulded* godlike man,
Erect he bad him heav'n's *whole concave scan*?'

The other classes of created beings are, however, sketched with elegance:

'To every part its habitants he gave,
Beasts to the earth, and fishes to the wave,
Through yielding air the feathered songsters fly,
And stars and deities assume the sky.'

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The enumeration is indeed transposed, but the change is judicious, and produces a spirited effect.

Few of our classical readers can have forgotten the fine lines, in which Jupiter declares that his resolution to inflict the last punishment on guilty man had been deferred till all hopes of reformation had failed. They display as much dignity in the expression as vigour in the thought:

" *Cuncta prius tentata: sed immedicabile vulnus*
Ense recidendum, ne pars sincera trahatur."

How lamentably inadequate is the vulgar metaphor adopted in the translation!

' Each milder method has before been tried,
But, lest the infection seize the sounder part,
'Tis best to *probe the evil to the heart.*'

The deluge itself is, however, very well described; and Mr. Mills has done complete justice not only to his author's comprehensive image of the general desolation, but also to the particular examples on which he afterward dilates:

" *Jamque mare et tellus nullum discrimen habebant.*
Omnia pontus erant. Deerant quoque littora ponto."

' The earth and ocean no distinction bore;
All now was sea, and sea without a shore.
The wretched native, as the waters rise,
In vain for safety to the mountain flies;
Another sits upon his boat's high prow,
And plies his oar, where late he drove his plough;
Sails o'er his cottage, and with wonder sees
The fish entangled in the lofty trees:
Here o'er the vines, perchance, the vessel past,
Or in a verdant mead its anchor cast;
Where late secure the slender she goats fed,
Now sea calves wallow on their grassy bed.
The Nereids wondering see their lengthened reign,
Groves, towns, and houses whelm'd beneath the main:
Among the trees the unwieldy Dolphins *rode*,
Bask'd on the boughs, and lashed the bending *wood.*'

We do not deem it necessary to pursue our scrutiny much farther; but we are sorry to observe that the execution of the second book is not equal to that of the first, and is even more remarkable for haste and negligence. Apollo's affecting remonstrances with his son are, in the translation, feeble and trite:

" Try it who will, there's not a God but I
Can guide the burning chariot through the sky:
The thunderer's self, whose potence deals around
His vengeful bolts, with a terrific sound,

Than

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Than whom we know none greater in the sky,
Would shrink unequal to a task so high;'

and

'My careful love must *proof enough appear*'

is a line very unworthy of the original,

"*Pignora certa petis, do pignora certa timendo,*" &c.

We must also particularly object to the use of Phäeton as a dissyllable, which is as grating a sound to the classical ear as the writer's orthography, *Phæton*, is unpleasing even to a fashionable eye.

The rhymes in this little volume are not strictly correct; and it may be proper to remark that the changes of pronunciation, which have taken place since the days of Pope, have made that most accomplished versifier cease to be an authority for the employment of words as rhymes. This disadvantage is inseparable from the nature of rhyme, and it unfortunately operates most in respect to the phrases which are in most ordinary use. Such an apology cannot be made for the following couplet, which offends equally against the correct pronunciation of both the English and the Latin languages:

'Of these the right *Pandrŏso* then *possesst*,
The left Aglauros. Herse in the *midst*.'

No good purpose will be answered by our entering more at large into the proof that this translation has been executed without that regard to accuracy and polish, which the public have a right to expect from all literary candidates for their favour: but, though often languid and uncouth, it is in many instances nervous and animated, elegant and faithful. In a word, it clearly evinces that Mr. Mills is quite equal to the execution of the task of rendering Ovid into English poetry, though in itself the present is far from being such an execution. Our favourable estimate of his powers has induced us, in conjunction with other motives, to express ourselves without reserve in respect to his performance; and we will conclude with offering him one piece of advice, which may possibly be found useful to his reputation. If he determines on completing the work of which he has thus given a specimen, let him entirely lay aside all that he has now composed, and re-write the whole. We foresee little danger of the happier passages escaping his recollection; and even if they should do so at the moment of composition, they might easily be transplanted afterward from the old version into the new: but labour bestowed on amending what is radically defective will

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will not only be wasted, where it is applied, but will also throw an air of restraint over the whole, which must be equally destructive to the freedom of its effect and the uniformity of its style.

ART. V. *Essays, Scriptural, Moral, and Logical,* designed to promote an Attention to Clearness of Ideas, Precision of Expression, and Accuracy of Reasoning, upon these important Subjects. By W. and T. Ludlam. 2 Volumes. 8vo. 16s. Boards. Wilkie and Robinson.

BY referring to our former volumes*, we find that four of the Essays here presented to us, viz: *on Scripture Metaphors, Divine Justice, Divine Mercy,* and *the Doctrine of Satisfaction,* were published in 1785; that two essays, *on Justification* and *the Influence of the Holy Spirit,* followed in 1788, by William Ludlam, Rector of Cockfield, Suffolk; and that, a few months after this last-mentioned publication, the learned world was deprived of this excellent man†. We discover, also, in the New Series, Vol. 23. p. 132. of our voluminous work, that in 1797 Thomas Ludlam, Rector of Foston, Leicestershire, printed his Four Essays, *on the ordinary and extraordinary operations of the Holy Spirit, on the application of experience to Religion, on Enthusiasm,* and *on Fanaticism,* to which was prefixed a dissertation on the Nature of clear Ideas, and the Advantage of distinct Knowlege. Our 29th Vol. N. S. p. 379, moreover, reminds us that the same author, in 1798, furnished us with Six Essays on theological subjects, viz. *On the word Truth, as used in the Scriptures of the N.T.; on the Nature of Revelation; on the phrase,* Gal. iii. 13, *Christ being made a Curse for us; on the Nature of the Divine Being, as discoverable from his Works or his Word; on the Nature of Human Authority, considered as a proof of the Truth of Opinion, containing Remarks on Dr. Knox's Christian Philosophy;* and *on the Effects of the Fall:* to which were added two essays on moral subjects; viz. *on the Difference between the Powers and Dispositions of the Human Mind;* and *on the Nature and Grounds of Moral Obligation; in which Dr. Paley's Notion of the Moral Sense, advanced in his Lectures on Morality, is fully considered.* These references have enabled us to distinguish the old from the new matter contained in the volumes now before us: but the general reader, who has not the advantage which we possess in this respect, would be

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* M. R. Vol. 74. p. 15. and Vol. 79. p. 185.

† He was known as a mathematician as well as a divine; but we have not in this place referred to his mathematical tracts.

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unable to make the discovery; and the Editor has, in our opinion, been very blameably deficient, in not prefixing any explanatory introduction containing that information to which the public are intitled. We are farther left to conclude, from the circumstance of an Editor making his appearance on this occasion, that Mr. T. Ludlam has also paid the debt of nature: but with respect to all these points, we must repeat, this Editor has very imperfectly discharged his duty. Necessary information ought not to be withholden; and, when new and old matter is blended, it is a delusion of the public which is little better than swindling to suppress all intimation of the fact. We trust that this hint will be regarded. Such Sins of Omission, at the present day, are too common.

These two volumes contain ten Essays by Mr. William Ludlam, the first six of which are re-publications; and thirty-two Essays by Mr. Thomas Ludlam, twelve of which have formerly appeared: but whether they have undergone any revision or alteration, we have not now the means of ascertaining. To each volume an appendix is subjoined, consisting of several papers. Of the matter which appears to be new to us, we shall now proceed to take some notice, and first of the posthumous works of Mr. William Ludlam; whose VIIth Essay relates to *the title* "Only-Begotten," *given in scripture to Christ*. It may be inferred from a short note affixed by the editor to Essay VIIIth, Vol. I. p. 205, that No. VII. had been published by the author himself: but, if he died soon after the printing of the two Essays mentioned by us in M. R. Vol. 79. p. 185, how could this have happened, unless it was added as an Appendix to a second edition of the Two Essays? At all events, to us it is new: but, had we never seen it, we should have sustained no loss, since the term "*Only-Begotten*," which *only* occurs in John's Gospel, receives no satisfactory illustration.

We are presented in the VIIIth Essay, *on the history of Cornelius*, with some remarks tending to reconcile the doctrine of *merit* with that of acceptance by the Father through Christ. The subject is not, in our opinion, relieved from its difficulties, because Mr. Ludlam does not on either point entertain clear apprehensions. Virtue is no more to be considered as a *demand* on the Deity, than the sufferings of Christ are to be regarded as a complete liquidation of the sinner's debt. Obedience to the will of God must be pleasing to God, and "that which he delights in must be happy." Here the foundation of virtuous hope towards God is clearly expressed; and, as Cornelius was a man of unaffected piety and

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benevolence, the Deity contemplated him with complacency. In this view, 'there is (as the writer observes) such a thing as *merit* and *demerit* constituting moral character, in the sight of God as well as man;' and on this ground the favour conferred on Cornelius is to be explained.

To those persons who would exclude all conversation but that which is termed pious, we recommend the IXth Essay, on *Religious Conversation*; in which the absurdity of the practice, which the author calls '*spouting texts* and *gospel gossiping*,' is properly exposed. As to what is styled, in the language of Methodism, the relating of *experiences*, Mr. L. fears that, so far from its being productive of good, it is a species of conversation which will in the end produce nothing but habitual hypocrisy towards God, and spiritual pride towards man. The mixed state of general society, the nature of religion, and the necessity of relaxation, preclude the introduction of the most serious of subjects on all occasions; yet undoubtedly cases occur in which religious conversation may be profitable. Some of these are here mentioned, and we must applaud Mr. L.'s remarks, on account of their nice discrimination.

To the Clergy, Mr. William Ludlam's last or Xth Essay, *On the doctrine of the Church*, will be interesting. This liberal writer combats the position "*that to judge what are the Doctrines of the Church of England, we must have recourse to (what is called) the Original Constitution, and not learn it from the opinion of the present Members.*" Here we shall allow the author to argue in his own way:

'They who subscribe the articles, if they believe them in their *generally* received sense, are as far from dishonesty, as he is from lying, who, calling himself your humble servant, should decline carrying your portmanteau.

'We judge by a similar rule with respect to the constitution of the state: the generally received opinions of the great lawyers is the standard of what is common law at this day. Nor is there any reason why the generally received opinions of learned churchmen should not also be the standard of what church doctrine is at this day. I see no difference between ecclesiastical and civil society. I consider the Church of England as a temporal society—a society of *human*, NOT of *divine* institution. The church of Christ is indeed a *spiritual* body; but the church of Christ has no other articles, except the scriptures.'—

'It is now many years since general warrants were issued frequently, and obedience was always paid to them; such warrants being at that time held VALID by the great lawyers; this, then, was at *that time* LAW, and disobedience to such warrants sinful. The courts of law have now given *another* determination: common law has undergone one more change; and disobedience is NOT NOW sinful. You

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may obey if you please: and you may understand the article in its primitive sense if you please.

'But in this instance, you will say, a *formal* decision has changed the law. There are innumerable instances, where custom, not only *accidentally* but *fraudulently* introduced, has changed the law. Thus:—a recovery is a sham law-suit: it was originally a trickish one, devised by some crafty lawyer to defeat an entail. Time and custom have purged away the roguery, and it is become an honest transaction; it has been sanctioned by the constant allowance of the judges. This, indeed, has made a change in the common law. Entails, in the cases, where you can now suffer a recovery, are in fact forbidden by law; that they are forbidden is plain, for the legerdemain of a recovery makes them void*. Just in the same way interpretations of articles, originally bold, perhaps forced, may, by being received, and generally admitted, become the church's sense of those articles.

'You will say, perhaps, this is a contemptible church, and such are useless articles, if their sense can thus vary; but is civil government contemptible, or the law of the land useless, which varies full as much as church articles?

'To be sure, to say this is to maintain that there is a considerable latitude in the sense which may fairly be put upon the articles; and no method of interpretation can be devised which will not admit of some. If such, or a greater latitude is allowed by the governors of the church, they who subscribe under that allowed liberty cannot be blamed if they make use of it. Whether it be proper to allow that, or any liberty at all, is a very different consideration.'—

'Did not ALL the first reformers, and all the churchmen of their days, believe that Christ descended personally into hell, that is, into the place of the damned? If we are to recur to the original constitution of the church, this is the sense, the ONLY sense of the article: it is that which was held by the most eminent, the most pious of the reformers. But is there either a Bishop or a Methodist that holds it now? No one now believes it means any more than that the human soul of Christ was by death separated from his body, and remained till his resurrection in the place or state of unclothed spirits. While the local descent into hell was the *only* interpretation of the article, and no other heard of, whoever subscribed must subscribe in that sense only. But a subscriber now is undoubtedly at liberty to believe and maintain either opinion. No one will say that the article may not be subscribed in the primitive signification (yet if there is any doubt, it is here); and that it may be understood as ALL learned men *do now* understand it, will hardly be denied.'

'* This TRICK was originally connived at by the judges for very wise purposes, viz. to check the holding of lands in *mortmain*, and thereby to enlarge civil liberty, in an age when it was impossible to obtain a *formal* law to prevent this evil, on account of the temper, that is, the religious folly of the times; for *violent* religious zeal has always been tainted with folly, or something worse, from those to the present days.'

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This reasonable liberty, as Mr. L. calls it, now enjoyed by subscribers in the assent which they give to the doctrines contained in the Articles, he seems to prefer to alterations: but, as this liberty is rather supposed than expressed, the latitude of interpretation here advocated cannot be strictly termed the doctrine of the Church. Actual emendation, if it could be quietly and safely effected, would be preferable to the ungracious ingenuity of giving new senses to old Articles.

Of the nine essays of Mr. Thomas Ludlam which occur in the first volume, the Vth on *the Nature of Revelation*, and the VIIth *on the Nature of the Divine Being*, &c. have formerly been noticed by us; of the rest we shall speak in their order.

In the first, on *the Nature of clear Ideas and the Advantages of distinct knowlege*, the faculties and operations of the mind in collecting and combining ideas are considered; next the use of words as the materials and foundation of our knowlege; and lastly, the errors which arise from combining inconsistent or incongruous ideas, and from employing those *arbitrary signs*, called words, without precision, including more or fewer, and sometimes different ideas under the same word. An instance is adduced, in a note, of an union of terms not less completely inconsistent with one another than *hot coldness*, yet it has the sanction of orthodoxy; so much fonder are some men of sound than of sense in religion:

"Joseph Milner's definition of Justification is *unintelligible*, because he joins *inconsistent* ideas. "By the doctrine of justification," he says (see a pamphlet entitled "Some remarkable passages in the Life of William Howard," p. 43.) "is meant, the particular method laid down in scripture of *honourably* ACQUITTING *sinful* men before their God, THROUGH the *atonement* and *righteousness* of Jesus Christ." He joins here two ideas which are utterly inconsistent: for, *sinful* men, so far from being *honourably* ACQUITTED, cannot be *acquitted* at all to be acquitted, a man must be *innocent*. Nor can an innocent man be acquitted upon account of, for the sake of, or through, the doings or sufferings of another. It is upon account of his *own* innocence ONLY, and upon *no other* account whatsoever, that a man can be *honourably* acquitted. In human courts, indeed, men are sometimes acquitted for want of evidence to convict them, although there is no doubt of their guilt; but *such* acquittance is never reckoned *honourable*. That acquittance *alone* is *honourable* where there is *no suspicion* of guilt. A man who is found guilty—a sinful man—may be pardoned for the sake of another; but this is *not* an *acquittal*, much less an *honourable* acquittal."

It is very desireable that the same clearness of ideas and precision of expression, which prevail in the Sciences, should be extended to Religion; and this object the author endeavours

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vours to achieve in the IId Essay, on *the proper mode of obtaining, as far as is practicable, an unity of Opinion among Christians*: but the very discussion proves how hopeless is the task of attempting to make all mankind think alike, excepting on points which admit of strict mathematical demonstration. While ideas are differently excited and arranged, and the same words convey different meanings to different persons, it is in vain to expect uniformity of opinion.

The IIId and IVth Essays, *on the proper mode of attaining an exact knowlege of Christianity, with a practical illustration*, form a kind of supplement to the foregoing, and are intended to shew how necessary it is, in order to obtain an accurate knowlege of the Scriptures, to acquire a precise idea of the terms employed by the sacred writers. We have often hinted at this desideratum; and if controversialists, before they disputed about doctrines, would first define in clear terms the exact sense in which they use their favourite expressions, theology would be a science of less confusion than it is at present.

To explain *the meaning, use, and importance of Natural Religion, as forming the only possible proof of the divinity of transmitted Revelation*, is the object of the author in his VIth Essay. 'By religion in its most general signification, is meant knowlege respecting God;' and it is contended that the evidence of Revelation cannot be satisfactory without that assurance of the veracity of the Divine Being which is collected by reason from his works. The result of the argument is 'that such knowlege of God as can *alone* be collected from his works, by deductions of reason drawn from the information of our several senses, (whether you chuse to call this knowlege the light of reason, the light, the law, the religion of nature,) is absolutely necessary to establish the truth of Christianity.'

Whoever has adverted to the foolish rites, absurd opinions, and unprofitable austerities which Superstition has enjoined, (and who can peruse the pages of what is called the history of Religion without adverting to them?) will consider the subject of the VIIIth Essay, *on the proper ground of our Affections towards God*, to be generally worthy of attention. Indeed, Christians often require a lecture to keep their piety and devotion within the bounds of "reasonable service:" but we are sorry to add that the paper before us is too concise to answer this purpose. It contains an imperfect discussion of the important question which it proposes.

The IXth Essay, the last in Vol. I. is of greater extent. It is intitled, *on the Nature of and Reason for Social Union among Mankind*.—Arguing on the superior degrees of excellence

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lence, and the greater extent, of attainments acquired by man when united in society than when in the savage and solitary state, Mr. L. justly infers that the constitution of human nature points to social union as the indisputable intention of Providence; and he lays down the principles on which this union, both in civil and religious bodies, ought to be regulated. Society he defines to be 'an union of men for the purpose of obtaining such advantages, as can neither be obtained nor secured without it; *civil* society for the acquisition of civil, and *religious* society for the acquisition of religious, advantages.' His ideas of the nature of civil and ecclesiastical governments are thus explained:

'The *general* purposes of any society must be ascertained by the general voice of all the members of it. They unite for the attainment of certain ends. But the particular *means* most proper for attaining these ends, must be left to the choice of those persons to whom the power of judging and acting has been delegated by the body at large; for the body at large, from their multitude, are incompetent to decide upon the various matters which may concern the general interest. In civil society, these purposes are the security of men's persons and property; and the means by which these purposes are to be attained, are the various *forms* of civil government. In religious societies (at least those professing christianity), the purpose of union we may suppose to be, the purity of the doctrine to be received, the propriety of the worship to be used, and the expediency of the discipline to be exercised. Those doctrines will be esteemed pure, that worship proper, and that discipline expedient, which the members of *every* church *choose* to adopt: for every church must of necessity think its own profession of religion to be the *right*: and, as there neither is, nor can be, an infallible judge of controversy, each church must be left, by all others, to enjoy its own profession. But the *mode* by which each church is to be preserved in that purity of doctrine, and in the use of that worship and discipline, which such church approves, must be left to those persons, who, in every religions, as well as in all other societies, are, and must be appointed to judge for the whole: for, without such appointment, no society can ever be formed or continued, or can obtain the ends designed by such union. Perhaps, it will be asked, "What, then, is there no *true*, no *real* church of Christ?" The answer in this case, as in many similar ones, is, that every church formed by *honest* men, by men who sincerely desire and endeavour to find out the *truth*, free from every bias of *passion*, *prejudice*, or *worldly motives*, is the TRUE CHURCH, and will be found so to be, when he, who alone knows *what* the true church is (John x. 14. 27.), shall come to make the discrimination.'

It is the object of this writer to evince the reasonableness of Toleration, while he contends for a national establishment: but, though he manifests a very liberal turn of mind, his arguments do not uniformly harmonize; since religious liberty must be

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be greatly curtailed when political expediency enforces religious tests, and the magistrate is made the sole judge of the nature of that faith to which he deems it fit to award the plenitude of civil privileges. What speculative doctrines can be said to be 'inconsistent with the *ends* of civil government?' If there be anything so politically vicious in the doctrines of sectaries, they ought not to be tolerated: but if on the other hand they are bland and innocent, as far as civil obedience is concerned, can any sufficient reason be assigned for making them the ground of civil excommunication, especially when the national church can be amply secured and elevated by the honours and emoluments which distinguish it? The time, perhaps, is not far distant, when it will be found that Social Union is most effectually promoted by removing the idea that we must think alike in religion, in order to be alike interested in the prosperity of our Sovereign and the welfare of our country.

Remarks on Mr. Robinson's *Christian System unfolded;* on Mr. Parry's *Inquiry into the nature and extent of the Inspiration of the Apostles;* on Mr. Locke's *Paraphrase and Notes on the Epistles to the Romans;* on Mr. Willat's Assize sermon, against *the Religion of Nature;* on the Advertisement prefixed to the third edition of *the Confessional;* and on Mr. John Newton's *Expository Discourses;* form the contents of the Appendix to the first volume: throughout the whole of which, Mr. T. Ludlam endeavours to promote that clearness of apprehension and that accurate exhibition of ideas in the use of words, which are so necessary to the advancement of truth, and owing to the want of which so much fruitless controversy is incessantly promoted and extended. As 'the meaning of inspired writings cannot, without a miracle, be ascertained any *other* way than as the meaning of all other writings is, that is by *human judgment*,' he exposes the weakness of those enthusiasts who pretend to discard the use of human reason; as well as the mistaken zeal of those advocates of Christianity, who suppose that they elevate Revelation by undervaluing Natural Religion. It appears to have been the object of Mr. L. to promote religious inquiry with the same precision and accuracy which obtain in philosophical discussion; and it is sincerely to be wished that this object could be attained.

Though we have already noticed the Xth Essay, with which Vol. II. commences, it may not be amiss to recall the attention of our readers to Mr. Ludlam's remark on Gal. iii. 12, which the "Evangelical Preachers" quote in support of the doctrine of Substitution. The apostle here 'alludes plainly to the manner in which Christ was put to death, not to the

way in which his death had its efficacy, or *how* it became available for the forgiveness of sinners. He says nothing about the *mode* of its *operation*; about any translation of guilt, any commutation of punishment, any standing in our law-places; matters either utterly impossible, or utterly unintelligible.'

In the XIth Essay, *on the Nature of Divine Providence*, it is contended that 'sufferings arising out of the order of nature (see Luke xiii.) are no marks of God's disposition towards the sufferers, and much less are to be considered as *punishments*.'

Essays XII. XIII. XIV. and XV. are those which were first published in 1797.

A philosophical view is taken *of the evidence arising from Experience*, in the XVIth Essay, which ought to have immediately followed or have been subjoined as an appendix to Essay XIV.

Misapprehensions on the subject of *Faith* excite the author to attempt the correction of them in the VIIth Essay. After having explained the different senses in which this word is used in the N. T., Mr. L. adds:

'When divines affirm that faith is the gift of God: if they annex the *same* idea to the word FAITH as St. Luke does, Acts vi. 7. and St. Paul, Rom. x. 8. and Philip. i. 27. where it means the Gospel, the affirmation is true; and the truth of it may be proved from 2 Tim. i. 9. and Titus ii. 3, 4. But if they mean that the belief, and persuasion of the truth of the gospel in *these* days, is in consequence of the immediate, and therefore miraculous influence of God (what Dr. Doddridge calls a DIVINE AGENCY) vouchsafed to *some* persons, and *not* to others; and like the faith produced by inspiration, not the effects of rational argument, but of sudden and supernatural conviction, which is the only precise meaning of faith, being the gift of God, when by faith we mean *belief*; it is impossible to shew that faith in THIS SENSE is his gift. Because the only text ever quoted to establish this opinion, viz. Eph. ii. 8. cannot possibly be used by any persons who attend to the construction of the words: for the whole analogy of the original language must be set at nought, and the meaning of the Greek tongue rendered utterly uncertain, before this sense can be *forced* from the verse in question: and this opinion wholly *changes* the meaning of the word *faith*: for if we understand by faith, a firm belief in, and well-grounded persuasion of the general truth of christianity, founded upon that evidence which God has given for it, then this faith *cannot* be restrained to any *particular* person; because this evidence is open to ALL wherever the gospel is known. It may also be further observed, that this opinion renders the distinction between the ordinary and extraordinary gifts of the Holy Spirit perfectly nugatory.'

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Equal success does not seem to be gained in the XVIIIth Essay, on *the Nature, use, and operations of the Moral Sense.* We shall not offer on it any detailed remarks, but proceed to the long essay (XIX.) on *St. Paul's Epistle to the Romans*; the design of which was, as Mr. L. states, to prevail on the Jews to quit the dispensation of Moses and to embrace that of Christ, and to reconcile them to the admission of the Gentiles to what the Jews esteemed as their peculiar and exclusive privilege. By discriminating between literal and metaphorical terms, and weighing the precise meaning of phrases, the author endeavours to render intelligible some of the most difficult passages in this epistle: but his comments are too much protracted for transcription, and we must refer the reader to the work.—In Essay XX. on *Repentance*, after having defined this disposition to be 'an uneasiness of mind which men feel upon account of such actions, intentions, passions, or desires, as appear from the informations of the *moral* sense (the conscience which God has implanted in our nature) to be *wrong*,' and observed that the natural effect of this uneasiness is a desire that such faulty conduct should not be repeated, the writer proceeds to comment on 2 Cor. vii. 8: but, in our judgment, his definition is defective and his gloss erroneous. By *repentance*, in this passage, the apostle must include the idea of *amendment*, since otherwise it could not be "*repentance not to be repented of.*"

We see nothing in the Essay (XXI.) on *the Nature of human Depravity, and of the remedy for it revealed in the Gospel*, which intitles it to publication; since we do not need to be informed that while the nature of the members continues, the war in them cannot cease; and that we cannot be delivered from the influence of the body till we are out of the body, or till "this corruptible puts on incorruption."

The five essays which next follow have appeared in a former publication.

Essay XXVII. on *the Nature and Purpose of that Assent which is implied by subscribing to Articles of Religion*, is intended to shew that, as no *natural* connection subsists between ideas and words, no *natural* precision can attend the signification of words; and moreover, since the application and extent of metaphors are subject to no rules, and since through these our present knowlege of religion is in some measure conveyed, that 'uniformity of opinion is as unattainable as uniformity of faces, or equality of stature, and that articles of religion can only be articles of peace.' It is, however, obvious to ask, if uniformity of opinion be impossible, why should we make the vain attempt? It is well if articles subscribed with

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different senses affixed to them by the subscribers prove articles of peace: but the more natural effect is the promotion of controversy and discord. Ought they not rather to be called Articles of Inefficiency?

The object of Essay XXVIII., on *the original Evidence of Christianity*, is to prove that *information* respecting supernatural matters can be received only in a supernatural manner by the persons inspired; and therefore 'the extraordinary powers of the Holy Spirit were vouchsafed to the apostles, to enable them to bear their testimony, not to the reality of *facts*, which were objects of *sense*, but to the truth of the gospel *doctrines*, which were *not*; viz. that these doctrines were really revealed to them.'

Some correct observations next occur in Essay XXIX. on the *Communication of Knowlege*, which includes a view of the origin and use of language. It is not more clear from the various faculties of the human frame that we were intended to acquire a variety of knowlege, than it is from the structure of the organs of speech, by which we are qualified to make an endless variety of articulate sounds, that it was the intention of our Creator that we should convey this knowlege to each other. The connection, however, between ideas and words, whether articulated or written, being merely arbitrary, and bearing no necessary relation to each other, language must be imperfect; and a source of incessant error, unless great care be employed in the use of words, which are the *signs* of ideas. This position is illustrated and applied to certain scripture-comments.

Mr. L., in the XXXth Essay, on *the Nature and Use of Abstract Ideas*, distinguishes between the *original* perception of an external object by the senses, and an *idea*, which is the effect produced on the mind by the *original* perception; observing that,

'Though the mind has little or no power over its *original*, or *transmitted* perceptions, it has great power over its own ideas: and though it cannot *create* an idea, *originally*, from itself, independent of the actions of external objects; yet just as men cannot *create* matter, but can only alter the form and size of that which is created; can separate it, or join it together in various ways; so they can also modify their ideas; can by comparing them discern the differences between them; can *separate* from each other such as have been *suggested together*, as it were in company: and can *combine together*, such as have been *suggested separately*. But these ideas *thus* modified, neither are, nor can be suggested to the mind by external objects, through the immediate action of the senses; they owe their origin to the voluntary operations of the intellectual powers, yet these ideas thus modified are capable of various relations; and while the ideas remain unchanged, these relations remain unalterable. Matter indeed

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cain, and often does admit of changes, which may not be perceptible at the time they take place, though discoverable afterwards, but our ideas admit of no imperceptible changes. When then we *select* certain ideas from amongst others, for our contemplation and consideration; and remove from our attention certain other ideas which were received along with them, the ideas so selected are called *abstract*, i. e. abstracted ideas, that is, ideas taken from such as accompanied them when they entered into the mind.'

He farther remarks that, as 'abstract terms are nothing but an invention to assist human language, these terms must never be used as if they were expressive of objects really existing.' Exemplifications of a theological nature are given, to illustrate the necessity of peculiar circumspection in the use of abstract terms.

We are presented in Essay XXXI. with a clear explanation of *the Difference between Mathematical and Moral Proof*, which merits the attention of those who expect as complete a demonstration (which is quite impossible) in the latter instance as in the former. The view which Mr. L. presents is correct, and we should be happy to exhibit a specimen: but we have no space for farther extracts.

The last Essay, which is very concise, on *the proper manner of reconciling apparent Contradictions in Scripture*, contains this general rule: 'When two texts of Scripture seem to contradict each other, the proper way of removing such difficulty is, not by attempting to explain such texts, which at best is but a mere human exposition of divine revelation; but to produce some *other* text, which clearly reconciles the seemingly inconsistent passages.' Thus Heb. ii. 3. is introduced to reconcile Phil. ii. 12. with Titus, iii. 4, 5.

It is observed by the Editor that the first two papers in the Appendix to Vol. II. 'may seem to be matters of private concern;' and in fact they contain remarks on Mr. Overton's Apology, and on the Reflections cast by Dr. Milner on the Rev. W. and T. Ludlam. The other two papers include a vindication and illustration of Mr. Locke, in consequence of several strictures on him by modern writers: but we shall not enter into these discussions.

We think that it will be evident, from the rapid glances which we have taken of the series of essays before us, that the authors of them may not improperly be termed careful inquirers after truth. Though their opponents have sneeringly termed them 'mathematical divines,' yet, for the accuracy and precision which they endeavoured to introduce into theological discussion, they are intitled to thanks rather than sarcasms. We do not, in some points, agree with them, and we think that several of their essays want that finishing which is neces-

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dary to impress on the reader a full conception of the point at issue: but, on the whole, their mode of arguing has a tendency to make us think and express ourselves with more philosophical correctness, than generally obtains among writers on religious subjects. In the several essays comprized in these volumes, the assertions of many writers are controverted; but we should have been driven to a much greater length than we could allow, if we had adverted to the publications, and quoted the passages which have provoked the strictures of these reverend gentlemen. The mode which we have pursued will, we hope, be sufficient to give our readers an insight into the contents of the volumes, and enable them to judge of the merit of the authors as theological reasoners.

ART. VI. *The Eloquence of the British Senate*; being a Selection of the best Speeches of the most distinguished Parliamentary Speakers, from the Beginning of the Reign of Charles I. to the present Time. With Notes, biographical, critical; and explanatory. By William Hazlitt. 2 Vols. 8vo. 1l. 1s. Boards. Murray. 1808.

THESE volumes will scarcely fail to attract the notice of persons of a political turn of mind, who cannot sit down to a perusal of them without being gratified and instructed. In the first of them, the reader will recognize that ardent spirit of liberty, that temper of resistance to all the efforts of arbitrary power, and that undaunted firmness and manly integrity, which distinguish the oratory of that period; and which give a nerve and a strength to the senatorial style, the want of which is not compensated by the richer variety and higher polish of that of times more near our own.

In a prefatory advertisement, the editor states the object and nature of these volumes, and observes that

'Our politicians are almost as short-lived a race as our players, "who strut and fret their hour upon the stage, and then are heard no more." The event and the hero of the moment, engross all our attention, and in the *vastness* of our present views, we entirely overlook the past. Those celebrated men of the last age, the Walpoles, the Pulteneys, the Pelhams, the Harleys, the Townshends, and the Norths, who filled the columns of the news-papers with their speeches, and every pot-house with their fame, who were the mouth-pieces of their party, nothing but perpetual smoke and bounce, incessant volley without let or intermission who were the wisdom of the wise, and the strength of the strong, whose praises were inscribed on every window-shutter, or brick-wall, or floated through the busy air, upborne by the shouts and huzzas of a giddy multitude,—all of them are now silent and forgotten; all that remains of them is consigned to oblivion in the musty records of Parliament, or lives only in the shadow

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shadow of a name. I wished therefore to bring them on the stage once more, and drag them out of that obscurity, from which it is now impossible to redeem their *fellow-actors*. I was uneasy till I had made the monumental pile of octavos and folios, "wherein I saw them quietly inurned, open its ponderous and marble jaws," and "set the imprisoned wranglers free again." It is possible that some of that numerous race of orators, who have sprung up within the last ten years, to whom I should certainly have first paid my compliments, may not be satisfied with the space allotted them in these volumes. But I cannot help it. My object was to revive what was forgotten, and embody what was permanent; and not to echo the loquacious babblings of these accomplished persons, who, if all their words were written in a book, the world would not contain them. Besides, living speakers may, and are in the habit of printing their own speeches Or even if this were not the case, there is no danger, while they have breath and lungs left, that they will ever suffer the public to be at a loss for daily specimens of their polished eloquence and profound wisdom.'

He also informs us that he has endeavoured to make his work

'A history of the progress of the language, of the state of parties at different periods, of the most interesting debates, and in short, an abridged parliamentary history for the time; to make it serve as a common-place book of all the principal topics, of the *pros* and *cons* of the different questions, that may be brought into dispute, and to give the speeches of men who were not celebrated for their eloquence but for other things, as Cromwell, for example. If, therefore, any one expects to find nothing but eloquent speeches in these volumes, he will certainly be disappointed. A very small volume, indeed, would contain all the recorded eloquence of both houses of parliament.'

While we agree with Mr. Hazlitt in thinking that the notes and criticisms, which accompany the speeches, are too long and too frequent for a compilation of this nature, we must add our wish that these were the only objections to which they were liable. The criticisms, indeed, are of the boldest kind; and it would seem that their author is more anxious that his observations should excite sensation, than that they should produce conviction. His daring has in some instances struck out felicities, but, as is usually the case, has more frequently induced extravagancies. The essential requisites of a critic are not wanting in this writer; and he appears to offend more from a want of temper and of a strong or a properly directed moral sense, than from a deficiency of ability or judgment, of both of which the work before us furnishes striking occasional proofs: but his feelings seem to have undergone no discipline; caution he appears to disdain; it

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scents him little to judge peremptorily; and he does not affect to deny that he has no very lively anxiety that his decisions should be clear of injustice. In almost all his critiques, ability and harshness, discrimination and temerity, are intermixed in various proportions.

The modern reader will be amused with the view of economical reforms which was entertained by that great oracle of the law, Sir Edward Coke. The editor observes that the learned sage, as was customary with him, begins his speech with latin quotations:

'*Necessitas affectata, invincibilis, et improvida.* The two last, he said, break all laws and orders, and must be supplied: but if their necessities came by wantonness, then no such cause to give. *Neutralitas nec amicos parit, nec inimicos tollit. Commune periculum, commune auxilium.* No king can subsist in an honourable estate without three abilities; First, To be able to maintain himself against sudden invasions. Secondly, To aid his allies and confederates. Thirdly, To reward his well-deserving servants. But he urged, There was a leak in the government, of which leak such as these were the causes: frauds in the customs; treaty about the Spanish match; new invented offices with large fees; old unprofitable offices, which the king might justly take away with law, love of his people, and his own honour; the presidentships of York and Wales; multiplicity of offices in one man; every officer to live on his own office; the king's household out of order; new tables kept there made the leakage the greater; voluntary annuities or pensions, which ought to be stopped till the king was out of debt, and able to pay them. In the 4th of Henry IV. no man was to beg of the king till he was out of debt. Lastly, that all unnecessary charges, costly diet, apparel, buildings, &c. increase still the leakage.

'To apply some means for remedy, the multiplicity of forests and parks, now a great charge to the king, might be drawn into a great benefit to him; that understanding officers be employed in the king's house to reduce it to its ancient form.'

We give the observations on Sir John Elliott's speech, as being in the author's best manner. They are just, and well expressed:

'The following is a noble instance of parliamentary eloquence; for the strength and closeness of the reasoning, for the clearness of the detail, for the earnestness of the stile, it is admirable: it in some places reminds one strongly of the clear, plain, convincing, irresistible appeals of Demosthenes to his hearers. There is no affectation of wit, no studied ornament, no display of fancied superiority; his whole heart and soul are in his subject, he is full of it: his mind seems as it were to surround and penetrate every part of it; nothing diverts him from his purpose, or interrupts the course of his reasoning for a moment. The force and connection of his ideas give vehemence to his

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his expressions, and he convinces others, because he is thoroughly impressed with the truth of his own opinions.'

We shall also extract a few passages from the speech to which these remarks are prefixed, in order to shew that they are well applied :

'We sit here as the great council of the king, and in that capacity, it is our duty to take into consideration the state and affairs of the kingdom; and, when there is occasion, to give a true representation of them by way of counsel and advice, with what we conceive necessary or expedient for them.

'In this consideration I confess many a sad thought hath affrighted me, and that not only in respect of our dangers from abroad, which yet I know are great, as they have been often prest and dilated to us; but in respect of our disorders here at home, which do inforce those dangers, and by which they are occasioned: for I believe I shall make it clear unto you, that both at first, the cause of these dangers were our disorders, and our disorders now are yet our greatest dangers; and not so much the potency of our enemies, as the weakness of ourselves does threaten us: and that saying of the father may be assumed by us, *non tam potentiæ sua quam negligentiæ nostra.* Our want of true devotion to heaven, our insincerity and doubling in religion, our want of councils, our precipitate actions, the insufficiency or unfaithfulness of our generals abroad, the ignorance or corruption of our ministers at home, the impoverishing of the sovereign, the oppression and depression of the subject, the exhausting of our treasures, the waste of our provisions, consumption of our ships, destruction of our men, these make the advantage to our enemies, not the reputation of their arms; and if in these there be not reformation, we need no foes abroad; time itself will ruin us.'

In another part of the speech, Sir John Elliott insists on the want of councils under which the nation laboured, which he calls

'That great disorder in a state, with which there cannot be stability. If effects may shew their causes, as they are often a perfect demonstration of them, our misfortunes, our disasters serve to prove it, and the consequences they draw with them. If reason be allowed in this dark age, the judgment of dependencies and foresight of contingencies in affairs do confirm it; for if we view ourselves at home, are we in strength, are we in reputation equal to our ancestors? If we view ourselves abroad, are our friends as many, are our enemies no more? Do our friends retain their safety and possessions? Do not our enemies enlarge themselves, and gain from them and us? To what counsel owe we the loss of the Palatinate, where we sacrificed both our honour and our men sent thither, stopping those greater powers appointed for that service, by which it might have been defensible. What counsel gave direction to the late action, whose wounds are yet bleeding; I mean the expedition to Rhee, of which there is yet so sad a memory in all men? what design for us, or

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or advantage to our state could that import! You know the wisdom of your ancestors, and the practice of their times, how they preserved their safeties: we all know, and have as much cause to doubt as they had, the greatness and ambition of that kingdom, which the old world could not satisfy. Against this greatness and ambition, we likewise know the proceedings of that princess, that never to be forgotten, excellent queen, Elizabeth, whose name, without admiration, falls not into mention even with her enemies; you know how she advanced herself and how she advanced the nation in glory and in state; how she depressed our enemies, and how she upheld her friends; how she enjoyed a full security, and made them our scorn, who now are made our terror!'—

'For the oppression of the subject, which, as I remember, is the next particular I proposed, it needs no demonstration; the whole kingdom is a proof; and for the exhausting of our treasures, that very oppression speaks it. What waste of our provisions, what consumption of our ships, what destruction of our men have been, witness that journey to Argiers—witness that with Mansfield—witness that to Cadiz—witness the next—witness that to Rhee—witness the last (I pray God we may never have more such witnesses); witness likewise the Palatinate—witness Denmark—witness the Turks—witness the Dunkirkers—witness all. What losses we have sustained! how we are impaired in munition, in ships, in men!

'It is beyond contradiction, that we were never so much weakened, nor ever had less hope how to be restored.

'These, Mr. Speaker, are our dangers; these are they which do threaten us; and these are like the Trojan horse brought in cunningly to surprise us. In these do lurk the strongest of our enemies, ready to issue on us, and if we do not speedily expel them, these are the signs, these the invitations to others;—these will so prepare their entrance, that we shall have no means left of refuge or defence; for if we have these enemies at home, how can we strive with those that are abroad? if we be free from these, no other can impeach us; our ancient English virtue, like the old Spartan valour, cleared from these disorders, our being in sincerity of religion and once made friends with heaven; having maturity of councils, sufficiency of generals, incorruption of officers, opulency in the king, liberty in the people, repletion in treasure, plenty of provisions, reparation of ships, preservation of men—our ancient English virtue, I say, thus rectified, will secure us; and unless there be a speedy reformation in these, I know not what hopes or expectations we can have.

'These are the things, sir, I shall desire to have taken into consideration; that as we are the great council of the kingdom, and have the apprehension of these dangers, we may truly represent them unto the king; whereunto I conceive we are bound by a treble obligation, of duty to God, of duty to his Majesty, and of duty to our country.

'And therefore I wish it may so stand with the wisdom and judgment of the house, that they may be drawn into the body of a remonstrance, and in all humility expressed, with a prayer unto his Majesty, that for the safety of himself, for the safety of the kingdom,

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dom, and for the safety of religion, he will be pleased to give us time to make perfect inquisition thereof, or to take them into his own wisdom, and there give them such timely reformation as the necessity and justice of the case doth import.

'And thus, sir, with a large affection and loyalty to his Majesty, and with a firm duty and service to my country, I have suddenly (and it may be with some disorder) expressed the weak apprehensions I have, wherein, if I have erred, I humbly crave your pardon, and so submit myself to the censure of the house.'

A passage which introduces the speeches of Lord Somers appears to us to be temperate, just, and sensible:

'John, Lord Somers, was born 1652, and died 1710. He was member for Worcester in the convention parliament, where he was appointed to manage the conference with the lords, on the abdication of king James, and in 1697 was made lord chancellor. He was one of the principal persons employed in bringing about the revolution. From this and the following speeches two things appear to me tolerably clear, in opposition to the theories both of Mr. Burke and Dr. Price on the subject; that the great constitutional leaders who were concerned in producing this event, believed first, that the hereditary right to the crown was not absolute, but conditional; or that there was an original fundamental compact between the king and people, the terms of which the former was bound to fulfil to make good his title; secondly, that so long as these conditions were complied with, the people were bound to maintain their allegiance to the lawful successor, and not left at liberty to choose whom they pleased, having no other law to govern them in their choice than their own will, or fancy, or sense of convenience. There was indeed an estate of inheritance, but then this was tied down and limited by certain conditions, which, if not adhered to, the estate became lapsed and forfeited. There was no question, as the case stood, either of sovereign absolute power, or of natural rights: the rights and duties of both parties were defined and circumscribed by a constitution and order of things already established, and which could not be infringed on either side with impunity; that is, they were exactly in the state of all contracting parties, neither of them independent, but each having a check or control over the other: the one had no right to enforce his claim if he did not perform what was *in the agreement*, and the other party, so long as this was done, could not be *off their bargain*. The king could not therefore be said to hold his crown "in contempt of the people," for both were equally responsible and bound to one another, and both stood equally in awe of one another, or of the *law*. But in case of any difference on this head, the right to decide must of course belong to those who had the power; for by the very nature of the thing there is nothing to restrain those who have power in their hands from exercising it, but the sense of right and wrong; and where they think they have a right to act, what is there to hinder them from acting in vindication of what they conceive to be their right? I am not here entering into the abstract question of government, nor do I pretend to say that [redacted] the true law

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law and constitution of England; I am only stating what was understood to be so by the prime movers and abettors of the revolution of 1688.'

Conceit and petulance, arising out of reprehensible ignorance, no where appear more offensive than in the editor's observations on Lord Hardwicke:

'Philip Yorke, (afterwards earl of Hardwicke,) was born 1690, died 1764. He was brought into parliament for Lewes in Sussex in 1718. In 1736, he was made lord chancellor, which situation he held for twenty years. He is said to have been a great lawyer. If so, a great lawyer may be a very little man. There is in his speech a *petiteness*, an insignificant subtlety, an affected originality, a trifling formality, which any one, not accustomed to the laborious fooleries and idle distinctions of the law, would be ashamed of.. All those of his speeches that I have read are in the same minute stile of special-pleading, accompanied with the same apologies for the surprize which must be occasioned by his microscopical discoveries and methodical singularities.'

A better temper prevails in the following sketch:

'The honourable C. J. Fox was born Jan. 13, 1748. He was educated first at Eton and afterwards at Hertford College, Oxford. He was returned to Parliament for Midhurst in 1768. He was at first on the side of ministry, but declared himself on the side of opposition on the dispute with America. He became secretary for foreign affairs in 1782, and again in 1806, when it was too late for his country and himself. He died September 1806. Of this great man I shall speak more at large when I come to his later speeches. The following boyish rhapsody, on a question relating to the Lowther estate, is remarkable only for its contrast to the speeches which he made afterwards—for its affectation and bluster and imbecility. It may be easily believed, as it is reported of him, that at the time he made this and other speeches like it, he wore red heels and blue powder, and was distinguished as the greatest coxcomb in Europe. He was not then the same figure that I afterwards beheld in the Louvre, with hairs grown grey in the service of the public, with a face pale and furrowed with thought, doing honour to the English character as its best representative, conciliating by his frank, simple, unaffected manners, the affection and esteem of strangers, and wandering carelessly and unconsciously among those courts and palaces, whose profound policy and deep-laid machinations he alone, by his wisdom and the generous openness of his nature, was able to resist. His first acquaintance with Burke seems to have been the æra of his manhood; or rather, it was then that he first learned to know himself, and found his true level. A man in himself is always the same, though he may not always appear to be so.'

As a favourable specimen of the author's critical powers, we subjoin a quotation from his elaborate account of Mr. Burke's merits as a speaker and an author.—Referring to his views of politics, Mr. H. says:

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'The simple clue to all his reasonings on this subject is, I think, as follows: He did not agree with some writers, that that mode of government is necessarily the best which is the cheapest. He saw in the construction of society other principles at work, and other capacities of fulfilling the desires, and perfecting the nature of man, besides those of securing the equal enjoyment of the means of animal life, and doing this at as little expence as possible. He thought that the wants and happiness of man were not to be provided for, as we provide for those of a herd of cattle, merely by attending to their physical necessities. He thought more nobly of his fellows He knew that man had affections and passions and powers of imagination, as well as hunger and thirst and the sense of heat and cold. He took his idea of political society from the pattern of private life, wishing, as he himself expresses it, to incorporate the domestic charities with the orders of the state, and to blend them together. He strove to establish an analogy between the compact that binds together the community at large, and that which binds together the several families that compose it. He knew that the rules that form the basis of private morality are not founded in reason, that is, in the abstract properties of those things which are the subjects of them, but in the nature of man, and his capacity of being affected by certain things from habit, from imagination, and sentiment, as well as from reason.

'Thus, the reason why a man ought to be attached to his wife and children is not, surely, that they are better than others, (for in this case every one else ought to be of the same opinion) but because he must be chiefly interested in those things which are nearest to him, and with which he is best acquainted, since his understanding cannot reach equally to every thing; because he must be most attached to those objects which he has known the longest, and which by their situation, have actually affected him the most, not those which in themselves are the most affecting, whether they have ever made any impression on him or no; that is, because he is by his nature the creature of habit and feeling, and because it is reasonable that he should act in conformity to his nature. He was therefore right in saying that it is no objection to an institution, that it is founded in *prejudice*, but the contrary, if that prejudice is natural and right; that is, if it arises from those circumstances which are properly subjects of feeling and association, not from any defect or perversion of the understanding in those things which fall properly under its jurisdiction. On this profound maxim he took his stand. Thus he contended, that the prejudice in favour of nobility was natural and proper, and fit to be encouraged by the positive institutions of society; not on account of the real or personal merit of the individuals, but because such an institution has a tendency to enlarge and raise the mind, to keep alive the memory of past greatness, to connect the different ages of the world together, to carry back the imagination over a long tract of time, and feed it with the contemplation of remote events: because it is natural to think highly of that which inspires us with high thoughts, which has been connected for many generations with splendour, and affluence, and dignity, and power, and permanence. He

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also conceived, that by transferring the respect from the person to the thing, and thus rendering it steady and permanent, the mind would be habitually formed to sentiments of deference, attachment, and fealty, to whatever else demanded its respect: that it would be led to fix its view on what was elevated and lofty, and be weaned from that low and narrow jealousy which never willingly or heartily admits of any superiority in others, and is glad of every opportunity to bring down all excellence to a level with its own miserable standard. Nobility did not therefore exist to the prejudice of the other orders of the state, but by, and for them. The inequality of the different orders of society did not destroy the unity and harmony of the whole. The health and well-being of the moral world was to be promoted by the same means as the beauty of the natural world; by contrast, by change, by light and shade, by variety of parts, by order and proportion. To think of reducing all mankind to the same insipid level, seemed to him the same absurdity as to destroy the inequalities of surface in a country, for the benefit of agriculture and commerce. In short, he believed that the interests of men in society should be consulted, and their several stations and employments assigned, with a view to their nature, not as physical, but as moral beings, so as to nourish their hopes, to lift their imagination, to enliven their fancy, to rouse their activity, to strengthen their virtue, and to furnish the greatest number of objects of pursuit and means of enjoyment to beings constituted as man is, consistently with the order and stability of the whole.'

From the editor's subsequent account of Burke and Fox, we could select some striking passages: but highly as we regard the talents and attainments of the former, we think that they are here considerably over-rated. While Mr. Hazlitt ably and correctly describes Burke's pre-eminence as a reasoner, he gives his sanction to a description of that orator which is totally inconsistent with the effects which he produced, and with the admission which Mr. H. had himself before made. We must, however, now take leave of these profitable and amusing volumes. The selections made in them are as creditable to the editor's judgment, as the observations which accompany them are indicative of his abilities.

ART. VII. *The Resurrection*, a Poem. By John Stewart, Esq. Author of "The Pleasures of Love." 12mo. pp. 253. 7s. Boards. Longman and Co. 1808.

IT has been often remarked that poetry is not the taste of the present age; a reflection which, though intended to fall on the times, bears heaviest on the poets, since, if a general disrelish of poetry be excited, to what cause can we attribute it but to the multitude of indifferent compositions which are

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published under this title? Whatever is truly excellent will be sure of obtaining praise. When, however, the quantity of indifferent productions, in any department of literature, vastly exceeds that of the good, it becomes a dead weight in the market; and those persons to whom these commodities belong endeavour to console themselves under a heavy sale, by inveighing against the bad taste of their contemporaries.

We have sometimes been accused of ill-nature, and even of a want of judgment, because we have not approved the trash which has been obtruded on us under the name of verse; and perhaps in the present instance Mr. Stewart will be inclined to arraign our taste, because we cannot extend that kind of commendation to his work which he may consider it as intitled to receive. He talks of 'the daring *ardor* of his verse;' we shall only talk of his *daring*; for he has ventured on a subject to which his powers are certainly unequal. Doubtless he means well, his thoughts are generally good, and occasionally they are expressed with felicity: but, as a whole, his production is defective; *magnis excidit ausis*. In the first four books, much extraneous and far-fetched matter is introduced; and we do not arrive at the professed subject of the poem till we encounter the fifth book. To a considerable portion of the verse, *Redemption* would have been a better title than *Resurrection*, since the life and ministry of our Saviour are very fully displayed. Mr. S., however, does not confine himself to scripture-history. His epic net is spred to catch fish of all kinds. A glance at the several arguments would confirm this remark: but we shall copy only that of the second book, to shew how much prefatory matter is introduced:

'The proposed atonement of Christ having been announced, the Second Book introduces the departure of the angel Gabriel to prepare for the incarnation —Of his descent, and appearance to Zechariah at the altar of incense.—Of his visit to Mary.

'Of midnight, and the appearance of the angels to the shepherds. —Of the adoration of the wise men.—Of visions.—Jacob's ladder.—Of the influence and effect of dreams.—Calphurnia.—Of Joseph's warning.

'Of Herod.—Massacre of the innocents.—Of the Saviour's return to Galilee.—Offering up at the temple.—Of Simeon.

'Of the baptism of Christ at Judea.—His triumph over Satan.—Miracles at Cana.—Bethesda.—Siloam.—Raising of Jairus' daughter. —Miracle of the loaves and fishes.—Christ walks on the sea.—Rebukes the storm.

'Of the Saviour's doctrine, and the happy consequences ensured by its adoption.—Its inefficacy on the wickedness and obduracy of the Jewish nation.

'Of

'Of the last supper.—Judas tempted.—Christ's address to Heaven.—He passes Cedron.—Mount of Olives.—Christ's Trials.—His Agony.—Appearance of the Angel.—Christ's Resignation.—Betrayed by Judas.

'The Saviour scourged.—Of his sufferings.—Of his Death.—Shock of the earthquake.—Partial resurrection.—Conversion of the Roman soldiery.—Calvary.'

Might not the poet, with equal propriety, have begun at Genesis and gone through the Old Testament?—So much for judgment. Now for execution. Here Mr. S., we are sorry to say, displays little *ardor*; and sacred history gains no additional attractions from his verse. His epithets are often unhappy; and that which we have marked in italics, in the following extract, is a glaring instance of the kind, while the whole passage will prove the justness of our criticism:

'The Saviour's breast now all his trials fill,
As he prepares to meet th' Almighty will.
Now Satan riots in Iscariot's breast,
Urges his guilt, and spurs him to the test,
Till, won by lucre, swift he takes his way,
The Master, God, and Saviour to betray.—
Then, supper ended, Jesus raised his eyes
Earnest on heav'n, and pierced the highest skies:
"O Father! now is come the trying hour,
To show thy glory, and to prove my power;
O let the stream of life unfailing flow
For all who seek salvation's path below!
Show all that glory which for me you made
Ere the foundations of the world were laid;—
And grant, O Father! those thy mercies give,
May see my glory, and with me may live."
Then, rising pensive, over Cedron's brook
The much-loved way the anxious Saviour took;
His chosen few to Olivet he leads;
Serenely mild the Paschal Lamb precedes,
Whose sprinkled blood shall bid the wrath to cease,
And sooth the *burning* of our God to peace!
O'er midnight's reign impervious shades prevail,
And not an echo murmur'd to a gale;
Arrived, their steps apart Messiah led,
And, deep opprest with mortal anguish, said,
"Even to death, the sins of mankind roll
Their leaden burthen o'er my troubled soul;—
Tarry ye here, and pray."——He onward goes,
And bent to earth in pray'r more fervid glows:
"Now, O my Father! if thou wilt, I pray
This bitter cup from me may pass away;—
But not my will, but thine."—An Angel near
Stands to uphold;—his fainting spirits cheer,

While

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While seem to struggle on his holy *brow*
The drops of agony in bloody *flow* —
Assured — resign'd, he now up-rises calm,
And o'er his heart receives celestial balm.—
When lo! apostate Judas, with a kiss
Betrays the Lord of glory and of bliss!
Sees by the ruffian-crew his malice bred
His Master mild to persecution led,—
Him, who had bade his hopes to heaven aspire,
And fed with bread of life each pure desire!
But envy soon removed each virtuous guest,
Bade Belial sway despotic in his breast,
And gave the lust of gold dominion o'er the rest.
Lo! where the trickling drops of blood pursue
The thirsty throng; for man's salvation due!
Lo! where the Lord of life, derided, stands,
Crown'd with the platted thorns by impious bands!
Lo!—where the God of Nature yields his breath,
And seals redemption by a lingering death;
While heav'n's grand orb disdains its wonted light,
And curtains noon-day with the pall of night!—
Rent is the veil,—the yawning tombs resign
Their startled dead, and own the shock divine;
While, prone to earth, the guardian soldiers fall,
And "God,"—and "Nature's God," —converted call.'

We have elsewhere '*wandering* rocks' (p. 15.), '*speakless* glory' (p. 26.), '*livid* form,' for living (p. 31.), '*flickering* spear' (p. 29.), '*red rills*' (p. 73.), for blood; '*fairy* trees' (p. 83.), '*rushing* wall (p. 91.), '*echo-startled* ball (p. 102.), 'crackling cordage *roars*' (p. 43.), &c. Such couplets as the following manifest no 'daring ardor of verse:'

'But face to face, the Great First Cause to see
Through all the endless ages *that shall be*.' (p. 73.)

'Beyond the planets' range may soar to be,
And paths unpierced by mortal ken to see.' (p. 74.)

'And scorn'd to sell eternity of bliss
For a frail world of vanity like this.' (p. 62.)

Mr. S. frequently avails himself of the proposition *to*, in order to help out the last foot of his lines. In a single page (118.) we have

'Would seek admission to our world *to* gain,

and

'The mighty doors, invisible *to* steer.'

May we not also ask what *steering a door* means?

Something like imagination is attempted in the fourth book, on the intermediate state; into which the poet is conducted by an angel: but nothing except hackneyed images occur, and we are not sorry when the angel quits him.

When Mr. S. arrives at his professed subject in the last book, his verse assumes more than usual energy; and we shall give a specimen from this best part of the poem, though even here we are offended by many tame couplets:

"Hark! in deep tone the bursting thunders roll,
Rock the high sky and rend the echoing pole;—
Hark! to the awful blast th' Archangels sound,
When the last trumpet shakes the world around:—
"Thou waning Earth! resign each moulder'd form;
Wake, sleeper, wake, nor fear creation's storm!
Ye ocean-waves! where'er your billows sweep,
Yield the long dead from all your oozy deep,
Disgorge your victims, every corse restore,
Death has expired, and time shall be no more!"
Swift through the lucid fields the Seraphs fly,
Unbar the tombs, and, lo! disclosed they lie;—
The marble cerements burst—in glad surprise,
Ope from long sleep the death-extinguish'd eyes,
And view, in chasten'd joy, and new amaze,
O'er ether's vast unnumber'd visions blaze.

"Now the wide earth, from all her loneliest shores,
Wakes ages past, the earliest dead restores;
Fires every eye and sinews every hand,
From burning Sego to the Scythian land,
From nameless climes the countless myriads move,
To meet the awful Majesty above!
There, the dark colours of the torrid zone,
There, every shade the frigid regions own,
Obey alike the mighty trumpet's call,
And their same judge the one great Lord of all!
There too the sea, o'er all her trembling bed,
Sees vital vigour nerve the scatter'd dead;
Though the bleach'd bones in rude confusion lay,
Ten thousand fathoms 'neath her briny way,
Each shall know each, and every limb retain
Its long-lost pride of symmetry, again.
What lovely form, from yonder opening tomb,
Rises to life, in beauty's fairest bloom?
Close on her bosom smiles an infant fair,
That seems impatient for the paths of air;
One snowy arm the riven stone divides,—
Swift through the chink the rosy cherub glides!
One gentle arm the eager boy restrains,
Who, just released, the buoyant azure gains;
And on his cheek while beams of triumph glow,
And from her eyes while dews of rapture flow,
Around the heart hope's vivid splendours play,
And charm their spirits to the realms of day.
To the four winds of heav'n, wide o'er the sky
On nimble plumes the floating Cherubs fly;
Heralds of God! in splendid phalanx steer,

To

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To urge the tardy, and the just to cheer;
'Midst starry spheres to rule, with guardian care,
The untried voyage through the deep of air;
Now o'er the virtuous breast new pleasure steals,
And all the soul celestial transport feels;
Near, and more near, it views with fond surprise
Unnumber'd worlds in long succession rise,
Sees the blue vault with thronging millions shine,
And every orb its rival dead resign;
And, nearer still, with eagle-glance surveys
The flaming sun, nor winks beneath the blaze.'

Why Sir Isaac Newton should be the first fruits of the Resurrection, we cannot understand: but, after the above general account, the philosopher takes the lead in the following couplet;

'See! o'er his brow while lambent glories play
Immortal Newton feels the vital ray.'

In the conclusion, the author professes his object to have been 'to inspire to virtue,

'And wake to light the blinded world below!'

and, actuated by so benevolent a design, he certainly may lay claim to some indulgence: but we cannot excuse ourselves from gently reminding him that passages of scripture exhibited in insipid and nerveless rhimes can reach the mind with no augmented energy, and that this kind of literary dawdling has not the shadow of a title to the name of poetry. By the notes, a respectable appendix, is formed, and we should not be surprized if readers in general preferred Mr. S.'s prose to his verse; since these illustrations are creditable to his reading, his taste, and his feelings.—In one of them, he quotes from Zimmerman a pleasing little anecdote, referring to the emblematical use of that beautiful flower, the *Rose*:

'Roses were the fairest offering a lover could make his mistress, and its beauties universally assimilated to hers.—"What fashionable lover (says the author on Solitude) ever painted his passion for a lovely mistress with such laconic tenderness and effect as the village chorister of Hanover did, on the death of a young and beautiful country-girl with whom he was enamoured, when, after erecting in the cemetry of the cathedral a sepulchral stone to her memory, he carved, in an artless manner, the figure of a blooming rose on its front, and inscribed beneath it these words, "*C'est ainsi qu'elle fut.*"

The idea was delicate and feeling: but unfortunately the cold and colourless stone, in which the device was wrought, was more emblematical of the departed than of the animated beauty; and the words might rather have been "*C'est ainsi qu'elle est.*"

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ART. VIII. *The London Medical Dictionary*; including under distinct Heads every Branch of Medicine, viz. Anatomy, Physiology, and Pathology, the Practice of Physic and Surgery, Therapeutics, and Materia Medica; with whatever relates to Medicine in Natural Philosophy, Chemistry, and Natural History. By Bartholomew Parr, M.D F.R.S. Lond. and Edin., and Senior Physician to the Devon and Exeter Hospital. 2 Vols. 4to. and 1 of Plates. 4l. 16s Boards. Johnson, &c. 1809*.

ART. IX. *The Edinburgh Medical and Physical Dictionary*, containing an Explanation of the Terms of Art in Anatomy, Physiology, Pathology, Therapeutics, Surgery, Midwifery, Pharmacy, Materia Medica, Botany, Chemistry, Natural History, &c. &c. as employed in the present improved State of Medical Science; and also, a copious Account of Diseases and their Treatment, agreeably to the Doctrines of Cullen, Monro, Hunter, Fordyce, Gregory, Denham, Saunders, Home, and other modern Teachers in Edinburgh and London. To which is added, a copious Glossary of obsolete Terms, calculated to assist those who have Occasion to refer to the Writings of the Ancients. With many Plates. By Robert Morris, M.D., James Kendrick, Surgeon, F.L.S., and others. 4to. 2 Vols. 4l. 4s. Boards. Bell and Bradfute, Edinburgh; Ostell, London. 1807.

THE similarity in the form and object of these two works, and the circumstance of their being published within a short distance of time from each other, naturally suggest the idea of instituting a comparison between them, and on this account we have placed them under one article. With respect to the manner in which they are ushered into the world, we see no obvious reason for giving a preference to either of them above the other; they both appear under the sanction of creditable names, and they are both sent out in a respectable form, as far as the size of the volumes and their typographical execution are concerned. The editor of the London Dictionary, however, is somewhat more ample in his professions of originality, and claims to himself a degree of scientific consequence which may perhaps operate rather to the disadvantage of the work, by extravagantly raising the expectations of the reader. With these impressions on our minds, we entered on a more minute examination of the merits of the two performances; and in order to form a just estimate, we compared together a number of individual articles, the result of which we shall lay before our readers.

* An edition of this London Dictionary appeared in the year 1807, but was called in, and supplanted by the present.

We

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We begin with the article *Febris* in the London Dictionary. After some general remarks on the pathognomonic symptoms, we have a good report of the method in which the disease makes its attack, and the history of a single paroxysm is detailed in a clear and characteristic manner. Some observations on the different theories of fever then follow, beginning with the doctrines of the antients, proceeding to those of Boerhaave, Hoffmann, and Stahl, and concluding by a detail of the opinions of Cullen and Darwin. This historical sketch is in general well executed; though with respect to the last author it is imperfect, in not noticing the important agency which the principle of association is supposed to have in his theory. The Brunonian doctrine is omitted. The writer afterward gives his own opinion on the theory of fever; which is that it depends on simple debility, that this debility prevails during the whole course of the disease, that there is properly no re-action, and that what has been referred to this cause is owing to a want of a due balance between the muscular and the nervous system. Contagion and marsh effluvia are regarded as the only remote causes of fever, and the author appears to consider all the different species of the disease as essentially similar. He believes in the existence of the critical days, and forms his prognosis principally on the degree in which the nervous system is affected. The disease, it is said, may sometimes be altogether extinguished by evacuations, or the application of cold; when it has taken place, the indications are, to lessen the heat, to restore the balance of the circulation, and to support the strength. The writer makes no mention of the cold affusion, speaks highly of the beneficial effects of purgatives, and is partial to the use of camphor. Bleeding, he admits, may relieve topical congestion: but he seems to consider it, even in the fever of America, rather as a piece of fortunate temerity, than as a practice which can be established on any scientific principles. He is not fond of bark, and is moderate in his use of wine. He concludes, as is his usual custom, with giving a list of references, which in this case is incomplete and ill-selected.—The article, on the whole, is respectably written, and exhibits a greater air of originality than might have been expected in a work of this description.

As a continuation of the same subject, we perused the article *Contagion*, under which we found a good account of the acid-fumigations; and under the word *Cold*, the medical effects of this agent are stated with tolerable accuracy: but here we were still more surprized than on the former occasion, to find only a very slight mention of Dr. Currie or his

reports."

"Reports." We cannot consider this omission as the effect of mere accident.

In the Edinburgh Dictionary, the article *Fever* is extended to a considerable length, but it will be found on examination to be very much inferior to that of the London Dictionary. It is in fact nothing more than a dull abstract of the first five chapters of Cullen's practice. Each paragraph is given substantially, and sometimes almost literally; we find no deviation from his authority; and the writer does not intimate that any alteration in theory, or improvement in practice, has taken place since the publication of the "First Lines." For the treatment, we are referred to the different species of fever. On turning to *Typhus*, we find a very meagre and inadequate account of the management of this disease. We are indeed informed that, under the words *Cold Affusion*, we shall meet with 'some interesting observations on the theory of the contagious typhus,' but we searched in vain for them. We have, however, a fair account of Dr. Currie's practice and observations. Under the article *Fumigation*, nothing is said of any process except that of Dr. Smyth; nor do we find any mention of the muriatic vapor, or of the experiments of the French chemists. *Cold* is treated more at length than in the London Dictionary, but it is rather a general than a medical article.

As an exemplification in the surgical department, we mention the article *Aneurism*. In the London Dictionary, we find a correct account of the formation of the disease, of its different species, and of their symptoms, but the view of the treatment is indifferently executed. The general principle, on which the improvement of Mr. Hunter was founded, is not stated; we have a scanty description of what is called 'the operation for aneurism in the humoral artery;' and only a slight intimation that the same process may be employed in the popliteal aneurism.—The corresponding article in the Edinburgh Dictionary is much more ample and satisfactory; and it gives a full and clear view of the modern improvements that have been introduced into the operation, by Hunter in the first instance, and since his time by Abernethy, Bell, and others.

In the article *Cataract*, we think that the London Dictionary has the advantage; the account which it gives is, on the whole, satisfactory and well digested: while the Edinburgh editor has done little more than introduce long abstracts and quotations from the writings of Pott.

With regard to the physiology of the two works, we may instance what is said respecting *Animal Heat*. We were for some

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some time searching for this subject in the London Dictionary, and at length we found it placed under *Calidum internum*. The substance of the information is however valuable, and it exhibits a correct idea of the present state of opinions on this point; some farther information may also be obtained from the article *Caloric*. In the Edinburgh Dictionary, the subject of Caloric is treated more at length, but a large part of what is said is entirely foreign to medicine; and the article *Animal Heat* consists principally of some vague and trifling objections to the hypothesis that is derived from the decomposition of the air by respiration, founded, as we are informed, on the experiments and opinions of a Mr Tupper.

On the subject of *Materia Medica*, we shall particularize the article *Columbo*, which we are induced, on account of its brevity, to quote from each of the works; at the same time observing that it affords a favourable specimen of the Edinburgh performance:

London Dictionary.

'COLUMBO, COLUMBA, COLUMO'BE, or in the Portuguese language, *raiz de Mosambique*.

'It is produced in Asia, from whence it was transplanted to Columbo, a town in the island of Ceylon, and from whence all the East Indies are supplied with it.

'The plant is not known; but from a note in Commerson's Herbal, it appears probable that it is a species of the *menispermum*, which he styled *palmated*, not known to Linnæus. It is bristled with hair, has leaves with five lobes, often palmated; the base at the heart and the lobes are often sharp pointed.

'It is brought into Europe in circular pieces of different sizes, some of which are three inches diameter; its sides are covered with a thick wrinkled bark, of a dark brown hue externally; when cut transversely, they exhibit a large central disk, with brown streaks, and yellow points. The root consists of three laminæ; viz. the cortical, which in the larger pieces is a quarter of an inch thick; the ligneous, which is about half an inch; and the medullary, which forms the middle, and is near an inch in diameter. This last is softer than the other parts, and, when chewed, seems to be very mucilaginous. Many small fibres run longitudinally through it. The cortical and ligneous parts are divided by a circular black line.

'It hath an aromatic smell, but is disagreeably bitter, and slightly pungent to the taste, is supposed to be almost a specific in the cholera morbus, nausea, vomiting, diarrhœa, bilious fever, indigestion, and most other disorders of the stomach and bowels. It is slightly sedative, corroborant, and antiseptic. The bark resists the putrefaction of animal flesh; and the root exceeds it in preserving the bile from putridity, or in correcting the putrescency which has already commenced. As it is not heating, it may be used in hectic fevers. A tincture of this root in brandy is a very useful remedy for moderating the retchings during the first months of pregnancy. Dr. Cullen says

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it is a strong and agreeable bitter, and he has employed it in many instances of dyspepsia with great advantage. In checking vomiting it has frequently succeeded; but he has found it to fail even where there seemed to be a redundancy of bile; nor, in correcting the acrimony and putrescency of the bile, has it appeared more powerful than other bitters.

'It may be given in powder from ten grains to two drams, but the common dose is from fifteen to thirty grains, every three or four hours; and in bilious cases it should be joined with an equal part of vitriolated kali. The powder has been applied to ulcers, which, by common remedies, cannot be brought to a healing state; and Mr. Home thinks it next in efficacy, for this purpose, to rhubarb; nay, when rhubarb begins to lose its effect, columbo will frequently renew the healing process, and ultimately be successful.

'Distilled with spirit, it sends over little of its taste or smell; but the extract, made by evaporating its decoction in rectified spirit of wine, is better than the root itself in powder: about two-thirds of this root is obtained in the spirituous extract.

'The London college order the following preparation of the TINCTURE OF COLUMBO: Take of columbo-root, powdered, two ounces and a half; proof-spirits of wine, two pints; digest for eight days, and strain: one or two drams, or more, may be taken repeatedly in mint-water, or in an infusion of orange-peal: the last renders it the most grateful. It powerfully and speedily relieves those colic pains which arise from flatulence or indigestion.

'The EXTRACT OF COLUMBO-ROOT is made by digesting twelve ounces of columbo-root in powder four days, in three pints of rectified spirit of wine. After filtering this tincture, the residuum is boiled repeatedly in different waters, until it yields little or no taste to the liquor. The decoction is then strained and evaporated until six pints only remain: this is evaporated in a vapour-bath; and, when nearly finished, the tincture is added, and the whole reduced to the consistence of a pill.

'See Cullen's Mat. Med., Percival's Essays, Medical and Experimental, vol. i. ed. 2, Notes to Sydenham by Wallis, vol. iv. p. 221.'

Edinburgh Dictionary.

'COLOMBA; otherwise named, by different writers, *Columbo*, *Culomba*, or *Colombo*. The root so called has only of late years been introduced into the materia medica. The natural history of it is not yet well known; but the plant which affords it, is said, by Wildenow, to be a species of *Bryonia*. This root, we are told, comes to us from Columbo, a town in Ceylon, in circular pieces, which are from half an inch or an inch to three inches in diameter; and divided into *frusta*, which measure from two inches to one quarter of an inch. From more recent accounts, however, we learn, that it is produced in Africa, in the country of the *Caffres*, and that it forms an important article of commerce with the Portuguese, at Mosambique, in the province of Tranquebar. The sides of this root are covered with a thick corrugated bark, of a dark brown hue on its external surface, but internally of a light yellow colour. From Dr. Percival's experi-

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ments on this root, it appears, that rectified spirit of wine extracts its virtues in the greatest perfection. The watery infusion is more perishable than that of other bitters. An ounce of the powdered root, half an ounce of orange peel, two ounces of brandy, and 14 ounces of water, macerated 12 hours without heat, and then filtered through paper, afford a sufficiently strong and tolerably pleasant infusion. The extract made first by spirit and then with water, and reduced by evaporation to a pilular consistence, is found to be equal if not superior in efficacy to the powder. As an antiseptic, Columbo-root is inferior to the bark; but as a corrector of putrid bile, it is much superior to the bark; whence also it is probable, that it would be of service in the West India yellow fever. It also restrains alimentary fermentation, without impairing digestion; in which property it resembles mustard. It does not appear to have the least heating quality; and therefore may be used in phthisis pulmonalis, and in hectic cases, to strengthen digestion. It occasions no disturbance, and agrees very well with a milk diet, as it abates flatulence, and is indisposed to acidity. The London, Edinburgh, and Dublin Colleges direct a tincture of the Colombo-root.

'*Tinctura Columbæ.* Lond.

Take of Colombo, in powder, two ounces and an half;
Proof spirit of wine, two pints.
Digest them for eight days, and strain the tincture.

'The virtues of the columbo are possessed in a great degree by this menstruum, so as to render it a medicine of much effect; and it may be depended upon where the root is useful: but the root itself in powder, is more eligible, where no circumstances occur to prohibit its exhibition.'

Our general conclusion respecting the merits of these compilations is, on the whole, in favour of the London Dictionary; it seems to possess more originality; it is less made up by quotations; and the information is compressed into a smaller bulk. These remarks, however, principally apply to the *medical* articles, which appear to us to be the worst parts of the Edinburgh, and the best parts of the London performance: but, as these are the most important, they may fairly be considered as giving a character to the whole. The references in the London Dictionary, although often ill selected and imperfect, certainly impart to it an additional value: but, on the other hand, we think that the Edinburgh gentlemen have been more judicious in the selection of their articles; the London contains a great number of words that are totally obselete, and which are much better placed in a separate index, as has been done by the Edinburgh editors. Viewed generally, both the works are respectable in their way, and superior to any similar publication which we before possessed.

ART.

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ART. X. *A Restoration of the Ancient Modes of bestowing Names on the Rivers, Hills, Vallies, Plains, and Settlements of Britain*; recorded in no Author. Exemplified in the Derivations of Roman-british, and later Denominations of Districts, Names of the principal Towns, and Appellations of the Features of Nature. From which nearly all the Explanations given to these Terms, by Verstegan, Skinner, Vallancey, Bryant, Borlase, Whitaker, Pryce, Macpherson, and other Etymologists, are shewn to be unfounded. To this Treatise are prefixed the Principles by which Names were originally formed, from their primitive Gaelic Roots. By G. Dyer. 8vo. pp. 314. 7s. Boards. Johnson, &c.

THE ample detail contained in this title page sufficiently announces the object of the ingenious, learned, and in many of its parts entertaining volume to which it is prefixed. In his introductory observations, the worthy author informs us that, during his attempts to explore the etymologies of a few rivers and towns in the vicinity of Exeter, he satisfied himself 'that the names of rivers, and nearly all those of towns on streams, meant, at least partly, *water* or *stream*; and that *all* the common and known denominations for these, were insufficient to give peculiar and discriminative appellations to the streams of Great Britain only.' He adds, however, that 'although the names for streams and hills were thus infinitely multiplied, or rather varied, he perceived from repeated examination, that they were derived from the same original tongue.' He was thus induced to collect 'all the Gaelic names of water, stream, &c. to discover such as might have been the common and original ones; and in this inquiry he was perfectly gratified by a full discovery of these primitive terms. In chapter the first are selected words, varied as the reader will there find them, which compose the roots of all the rivers in Britain and Europe, if not in the greatest part of the world.'

Mr. Dyer next set himself down to the laborious task of analyzing the composition of the terms which he was examining, according to the principles that are supposed to have prevailed in the formation of languages generally. Proceeding in this course, he says:

'Time, application, and the reason of things, produced the following system of etymology, the author hopes, equally simple and satisfactory. It refers the reader to the language of our aboriginal ancestors, for the roots of appellations evidently given by them; and the proposed roots have a visible connection with the terms which they illustrate. Hence in the names of rivers, towns on streams, &c. the author finds the original words which bestowed the denomination, given in terms anciently signifying *water, stream, hill,* &c. joined

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oftentimes with some discriminating marks indicative of their comparative magnitude; and in many cases describing and actually painting their relative situations.'

Mr. H. Lhuyd's conjecture, in regard to the application of prefixes, has been generally considered as well founded. It doubtless holds good as applied to the more antient dialects of this country; and Mr. Dyer, we conceive, is intitled to the benefit of it in support of his ingenious system.—Though we highly approve the present attempt to throw light on subjects which we may perhaps literally say have been hitherto involved in Cimmerian darkness, and though we admit that Mr. Dyer has been judicious and skilful as well as indefatigable in his labours, still we should not act fairly by the public, if we dissembled the scepticism which we feel with respect to his discoveries. Whether we are unreasonable in indulging this doubt, we shall enable our readers to be arbiters, by submitting to them a few specimens of the author's derivations:

'The river Colly is said to imply the *hazel brook*, from *coll* the hazel or nut tree, and *y* water. To every thing upon earth have streams been referred for names. In the Culm we were conveyed to heaven! But *y* in *Colly* implies not water, but is Gaelic for *shallow, low, little*; and *Col* has been shewn to mean stream: hence *Colly* is the shallow or little stream.

'*Y* or *i* are also diminutives in our own language, though not observed by grammarians: for we may say *Johnny* for little John; *Tommy* for little Tom, &c. And it should be observed that the final consonant is *doubled* to form the diminutive ending; and to shorten the sound of the vowel.'—

'The river Tamer, formerly Tamar, is derived from *Tam* Gaelic for stream, as has already been shewn, and *ar* great, or *err* border. Mr. Baxter, and others, derive it from *Tamerav*, the gentle river, though it is acknowledged to be *rapid* and even *violent* in many parts.'—

'The *Severn* is derived by *Malcolm* in his antiquities, as well as by several other writers, from *sab* Gaelic for strong, or from *saobh* raging, and *rian* the sea. But the construction of Mr. Malcolm's own language, the Gaelic, demands in old names, that the substantive should precede the adjective. Now *sab*, *sav*, or *sev* is water or stream, and *rian* the little sea; and hence the little sea stream would be a translation of Ptolemy's *Sabriana*. In like manner might the *Tamissa* mean the little sea, from *Tamh* the sea, and *is* a diminutive. Thus also as *amb*, *av*, *ov*, and *ob* may be considered the sea, the *Oby* would mean the little sea; and be so named to shew the vast size of the mouth of its stream, as well as of the stream itself.

'General Vallancey derives the Severn from "*sab* a division, and *rann* a word of the same meaning." "Hence, says he, the Severn a boundary river." But two divisions imply not one stream.

'The Romans, from whom Ptolemy received the name in his geography, latinized the *u* and *v* of the Britons by *b* in various instances,

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stances, to which our authors have not attended.—Hence the stream might originally be pronounced or written *Savrian* or *Saurian*. The *i*, in latinizing, sometimes inserted by these people, was by the ancient Britons omitted. Thus a river in Ireland was named *Sauranus* or *Sauran*; and the *Severn* too was most likely, from what follows, so named by the ancient inhabitants of the country.

'The Welch, after the time of the Romans, changed the Irish *s* into *h*, and called this stream *Havren*; in which name the *i* inserted by the conquerors of the Britons, is suppressed. It appears therefore that the river, in the time of the Romans, might, by the natives, be written or pronounced *Savran* or *Sauran*. At what time, or by what steps, it became *Severn*, we need not enquire: but it is plain that the *r* in *Savran* was transposed to form *Savarn*; and from the mutability of *a* to *e*, the name became finally *Severn*.

'In many words a transposition of liquid or other letters hath, from various circumstances, taken place: thus *bryn*, Welsh for hillock, is in Armoric *bern*. The English word *crisp* was formerly written, and now is at some places pronounced *cyrps*. The *asp* or aspern-*tree* was written *aeps*, as still pronounced. A variety of other instances may be found in Lhuyd's archælogia, which prove that *Savran* may have become *Severn*, from the mutation of vowels, and transposition of the *r*.

'Having followed this name from *Sabriana* to *Severn*, through the necessary steps, I shall briefly state, that, independently of the *ancient* name, the reason of its spelling may be thus, much more concisely, shewn: *Sev* is stream; and *an*, or its synonyme *aun* changed to *arn*, means great; and the *Sevarn*, now *Severn*, means the *great stream*.'

'Street.—The word *street* is said, by Mr. Whitaker and others, to come from the Latin *stratum*, a paved way: but I perceive no reason for supposing that *street*, which is a name given to many of our *lanes* never paved, should have been generally derived from the Roman language. In the Gaelic, *straid* or *strait* is a STREET or LANE; and from this I conceive our word *street* is derived. In like manner *stream* and *string* were derived perhaps *originally* from the Gaelic *sreamh* and *sreng*.'

It is out of our power to enter into the disquisitions to which the perusal of this work would tempt us: but we recommend it to the lovers of etymology; who, if they add to their favourite pursuit an acquaintance with the antient dialects of the country, will derive much gratification from a volume which, though we must confess that it has not been entirely convincing to our minds, displays considerable talents, acquirements, and research.

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ART. XI. Αρχαί; *or the Evenings of Southill*, Book I By Nicholas Salmon, Author of *Stemmata Latinitatis*, and other philological Works. 8vo. pp. 171. 5s. Boards. Mawman.

THIS gentleman pursues the track which was opened to English philologists by Mr. Horne Tooke; and though he is on the whole a respectful disciple, he ventures to criticise his master. He communicates his information in the form of a dialogue between himself and the particle *BY*; and it is the object of this first part of the work to rescue that word from the insignificance to which it had been reduced in the *Diversions of Purley*, where its meaning is asserted to be the same with that of its supposed Saxon root *Bith.*—We shall adduce a few passages, without much comment.

In answer to the interrogatory of the particle, 'what do you mean to say on my account, in opposition to Mr. Tooke?' the writer answers:

'I mean, contrary to his assertions, to prove that, in very many circumstances, you derive your name from words which do not merely denote existence, but which actually signify *operating*, *creating*, *making*, *forming*, *influencing*, or the like; that you appear as a *forerunner*, to whoever or whatever *is causing*, *has been causing*, or *will be causing* any thing to happen; that consequently, on many occasions, you act as a *forerunner* to *God* himself, the *Creator* of all things. I mean to prove that you, and your relatives, whether here or abroad, have always been, and will ever be, the forerunners of those that have performed, or shall perform, such actions as are reputed the most glorious: but, at the same time, from my wish to be strictly just, I must add that you, and your relatives, may be found to be the *forerunners* of those that perform the basest actions.

'*B.*—You seem indeed to know us thoroughly, by giving it to be understood that each of our names is equal to these indefinite expressions *who*, or *what*, *does* (did, or will do), *who*, or *what*, *causes* (did, or will cause) *to happen* or *to be done*. Much more meaning, then, is attached to mine, and to each of my relations' names than Mr. H. Tooke has asserted.

'*S.*—I have tried, beyond any man perhaps, to know you thoroughly, my dear little *By*, having reason to think that this knowledge would lead me to the object I had in view; and indeed, I found that each name of your relatives may also announce a being equal to either *who operates* any thing, or, *who co-operates* to any thing. In short, you, as well as your relatives, have always *an active influence*. By each of your names, one should understand as much as *Operator* or *Co-operator*, since you are the very *soul*, *spirit*, and *director*, in many of the events which take place, may take place, or have taken place. I hope that this definition of your worth, my dear little *By*, is agreeable to you; and that your relatives will not have reason to complain of me, if I often make them appear as possessing the very powers which I ascribe to you.

No,

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'*B.*—No, certainly. But I do not always appear as the *Operator of*, or the *Co-operator to*, what is represented as a situation or condition.

'*S.*—I know that you do not. Your ancestors were useful to mankind in many ways. When they shared their powers among their issue, the portions were not precisely equal: hence, this offspring has been put in possession of certain rights which another offspring was not to enjoy, and so forth: the point is to ascertain the several powers devolved to each descendant. This is a subject into which I do not chuse now to enter fully. I shall confine myself to suggest, that in "I may be, BY YOU, raised to a degree of importance in the Republic of Letters," I and every body else, will consider YOU as the individual who may CAUSE me to obtain, in the Republic of Letters, a degree of importance; consequently, YOU will probably be the OPERATOR of that situation of mine: that in "I am now sitting BY YOU," nobody can see, in YOU, the operator of my situation, as to sitting: that in "*I* saw him insulted in a BY-STREET," no hearer, or speaker, will suppose that the street caused my seeing him insulted: that in "He is younger than you by FOUR YEARS," four years indeed cause him to be younger than you, but denote, at the same time, a sort of difference between two individuals considered each in his present state; one of them is younger, the other is older; and you, my dear little *By*, are the forerunner announcing the criterion whereby the difference (between their age) is declared to be four years. Such, and different other, powers, belonging to you, shall be fully accounted for hereafter.

'*B.*—You have been told, I suppose, and you have yourself observed, that, in my travels, my name has undergone many changes?

'*S.*—Yes, yes; my dear little *By*, alias *Be*, alias *Bi*, alias *Big*, alias *Bü*, &c. I am well acquainted with your metamorphoses. The old Saxons mentioned you in all those names; the Goths in those of *Bi* and *Be*; the Dutch call you *By*, and sometimes *Bij*, using you however merely to denote *proximity*; the Germans call you *Bey*, using you sometimes as the English do *before* or *in the presence of* (whence a sort of proximity), sometimes as the English do *by*, in forms of *adjuring* or *obtesting*, &c.'

The particle again asks him what are the principles which he has laid down, to serve as guides in his researches concerning him and his relatives:

'*S.*—After having examined attentively a few examples, wherein the verb was introduced passively, and my little *By* was prefixed to the Agent, I said within myself: *By* must have in his name the real force of *Agent*, *Operator*, or some word conveying the like signification; if not, *By* must be equal to such a noun as *soul*, *tool*, *instrument*, *cause*, *channel*, *criterion*, any *manner* or *means employed to cause any event to take place*, all which, not unlike the French *âme*, *instrument*, *artisan*, *cause*, *voie*, *moyen* or *manière*, are used figuratively instead of *Agent*, *Operator*, *Co-operator*, and thus are made to appear as *causing* or *having caused* some event to happen; and indeed those words imply an *active power*, an *active person*, a *certain influence*, *ascendant power*, or the like. Now, said I also to myself, it is impossible

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possible for any word to have the force of *Operator*, without being the offspring of some word implying such an action as may effect a situation in regard to some individual considered as the patient (because of receiving the force of the action); and being fully persuaded of this impossibility, I began my researches: they have proved successful, and I shall be partly repaid for my trouble, if their utility become acknowledged.

'*B.*—I am particularly glad that you have not been disappointed in your researches. What a light they will throw upon language! Man will no longer be uttering, like a parrot, words the meaning of which he did not know. Do tell me how far you mean to extend the notions of *Operator* and *Co-operator*?

'*S.*—Whoever, or whatever does any thing mentioned, or causes that thing to be as it is mentioned, is the *Operator* or *Agent*, in regard to the same. Hence, when any person states an action, an event, a situation or condition, as having happened, or to happen; whoever, or whatever, has had, or will have, the power of effecting the same, has been, or will be, the *Operator* or *Agent*. Nor is it possible for any position whatever to prevent the name, or the representative of the name, from its being still the *Operator* or *Agent*.

'*B.*—But there may be several individuals mentioned as having effected the action, the event, the situation, or condition which is expressed in a sentence.

'*S.*—All those individuals, whether animate or inanimate, are then *Co-operators*; each, taken singly, is a *Co-operator*. Now, the word *Co-operator* is applicable to any *associate*, any *assistant*, any *director*, *guide*, *criterion*, any *instrument*, any *means*, any *cause*, any *motive*, any *way* or *channel*, any *manner*, any *measure pursued*, in short, to any inanimate thing that can have some influence; all those are *Co-operators*, in spite of any position whatever given them in the sentence, provided they appear to have concurred in producing the effect described, as happening now, to have happened, or to happen in some future time.'

The personified *By* observes to the author that we have lost sight of the meaning of all the prepositions, and that the consequence of this is,

'That the real power of each cannot now, without difficulty, be ascertained: besides, though a word, used as a preposition, may be traced to its origin in one instance, it does not follow that, in other instances, that word must have had the same origin; other words may have been formed or contracted into this one; hence, differences in origin, as well as in meaning, existing in a word, though always written and pronounced in an uniform manner, or very nearly. Can you account for that circumstance? I mean, can you say how the real meaning of each pretended preposition came to be lost sight of?'

'*S.*—By the negligence of Grammarians and Compilers of Dictionaries. Instead of producing examples which formed complete Sentences (as in Dr. Johnson's Dictionary), wherein one might have discovered

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discovered (though Dr. Johnson did not) the real force, and consequently the meaning of the pretended preposition, they perhaps at first, for the sake of saving a little expense in paper, contented themselves with adducing parts of a sentence, the resolution of every one of which may have been clear to them: but, frequently, a part of a sentence can be understood only by means of another part, or some other parts, of the same; and, I am afraid a great deal of time will elapse before the mischief they have thus done can be repaired. I repeat it: they ought to have compared together several whole sentences, so framed as to point out the variations of meaning in each pretended preposition, and to enable one to reduce all such words to distinct classes.

'When I read in such works, *angry at* or *for* a thing, *angry with* a person, *to complain of* a thing, *to complain of* a person, to be *surprised of* or *at* a thing, to be *surprised by* a person; a *man* of noble birth, a man *descended from* noble parents, &c. I cannot but think that the authors have been led to attach to the pretended preposition the meaning which some particular preceding word conveys, or to believe that some particular preceding word requires of itself such preposition. Now, finding that this particular preceding word would now and then suffer another sort of preposition to follow, they have looked upon this as an exception to their rule: by degrees, their exceptions have been as numerous as the instances which agreed with their rule, and a sort of labyrinth has been formed at last, from which even such a ball of thread, as Ariadne gave, of old, to Theseus, could hardly extricate any one who entered it. I must repeat it once more; there is no possibility to perceive the use and force of those words which have been called prepositions, but by forming a series of such complete sentences as may contain the necessary circumstances, and taking care that every possible combination of those words with others be introduced as an example.'

The preposition again asks:

'Whence do you derive your friend *By*, when he stands as a forerunner, to announce what is conveyed by the words *Operator, Co-operator?*

'*S.*—I might have said at once (but I reserve presenting the derivation at large, till we are come to the latter part) that the primitive meaning of your name was *way, road, course,* and the like; that you had been serviceable to mankind to such a degree as to deserve that your name should be raised to some dignity: in consequence, it was agreed that the meaning of *way* should be extended not only to that of *which way*, or *the manner how*, things come to pass, but even to that of *Operator*, the highest quality that can be conferred on any individual. You do not scorn, for all that, to appear often in your primitive state, for which compliance you are the more to be respected: but still there are attached to your name other notions which require that I should examine some expressions in the Gothic and old Saxon languages, in order to ascertain precisely every one of the functions you have been allotted to perform. In this examination, I shall point out how the high function of *operator* might be said to be implied in those

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those expressions of antiquity. *Began*, in old Saxon, meant what the Latins expressed by OPERARI (to work), *exercere, colere, excolere, incolere*, PERAMBULARE (to travel about), FLECTERE (to bend, to bow), *deflectere, inflectere, curvare, retorquere*, DECLINARE (to tend to a different way, to bend one's course to, to avoid, to decline), *divertere, recedere, fugere, submittere, servire, procumbere, observare*. Instead of this *Began*, we find the old Saxons used also *Beagian, Biegan, Bigan, Bigean, Bugan, Bygan*; and the Goths *Biugan, Bugan* (whence *Ga-bugan*, and the Anglo-Saxon *Ge-bugan*, as well as *Ge-bigan*). Hence *By* for *Byg* may have been formed from *bygan*, to express a sort of *agent*, equal to *Operator* or *Co-operator*; as *Be* may have been formed from *Beg* or *Began*, as *Bi* or *Big* from *Bigan*, and even *Bii*; for *g*, in Anglo-Saxon, used to be often pronounced as if it were *i* or *y*, and in the modern languages, was accordingly changed either into *i*, *j*, or *y*.'

In a subsequent part, the author observes:

'I recollect that I have to account for *By* so used as to denote *way, course, range, road*, or the like.—I suspect that *By*, employed as a word equal to *way*, is in the very predicament wherein the ancient French noun *parage* has been a long time.—This word *parage* originally was used to express *range, course, place of resort, way, road, passage*, and was applied figuratively so as to become equal to *lineage, extraction, family, birth, issue*. In time, it became confined to denote *road* or *tract* for ships (as a *station, place to ride in* or *come to*). Yet, I take the French noun *parage* to come from the Spanish *parage* or *paraje*, which is still used to express *place of resort, range, course, way, road, part, place*. In German, *Bay* expresses the same with the French *Baie* and the English *Bay*, when said of a *road* or *tract for shipping*, or of a certain portion of land in which the sea has cut its way, and formed a sort of *nook*, or *cove*: in Dutch, *Baai* means *bay*.—In German, *bahn* means *way, road*; and so does the Dutch *baan*: the German verb *bahnen* means *to cut away*; and, in Dutch, the verb *baanen* means *to prepare a way, to make level*. From whatever verb these words *Bay, Baai, Baie*, did come, is immaterial, since their signification is settled; nor can it be denied but that they may easily have become *By*. Again, the Old Saxon noun *byge* (translated *angulus, sinus, ancon*), as well as the noun *byht* (translated *angulus*, vel *sinus, in quo concurrunt limites regionum*), come from the Old Saxon *bygan*, which verb served to form, or was formed from, the German *beugen* or *biegen*, the Dutch correspondent of which is *buygen*: in German, from *beugen*, arose the nouns *bug* and *beuge* (a bent or bend, a bending), *bogen* (a bow), *bucht* and *bugt* (bay, creek), and *busen* (bay, gulf): in Dutch, from *buygen*, arose not only *buys* (a noun equal to *channel, conduit, pipe*, or the like), but *boog* (a bow, just as the German *bogen* from *beugen*), and *bogt* (a bent or bend, a turning, a winding). The latter *bogt* gives reason to infer that the German *bugt* or *bucht* must have also meant a *bent* or *bend*, a *turning*, a *winding*, and secondarily *a way* or *path*, a *passage*, a *road*, &c.; to infer also that the Anglo-Saxon *byht* (formed from the verb *bygan*) must have meant originally nearly the same with the Dutch *bogt*, and the [illegible]

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man *bught* or *bucht* (that is, not only a *bent* or *bend*, a *turning*, a *winding*, but a *way* or *path*, a *passage*, a *road*, &c.)—But, the word *weg*, having been subsequently formed (to express *way*, *road*, *passage*, in short, the Latin *via*, as to Old Saxon, German, and Dutch), the other words have been confined to express *road* for shipping, *incroachment* (of the sea) forming a sort of *way* in the form of a *nook*, *cove*, *creek*, &c.'

Having accounted on his own principles for the force of this preposition in the several examples introduced by Dr. Johnson to illustrate its meaning, Mr. Salmon gives a string of etymologies which, although somewhat abruptly introduced, display much vivacity and ingenuity, as well as learning.

The observations of the author on the effect of certain prepositions, used as prefixes in compound words, form an interesting part of the work. Under this head, he states that

'*For*, used sometimes in English as a negative prefix, comes from the Anglo-Saxon adjective *fær*, equal to the Latin adjectives *cassus*, *vacuus*, *improvisus*.—Now *cassus* (unprofitable, vain, useless, idle, improper, or, not to the purpose), being considered as used adverbially (unprofitably, vainly, uselessly, idly, improperly, or, not to the purpose), will become equal to *for* used as a sort of negative particle: as in "I *for*get my lessons," i. e. I get my lessons *unprofitably* or *uselessly*; and in "He will *for*swear himself," i. e. He will swear himself *idly* or *improperly* or *not to the purpose* he should, &c.—In German and in Dutch, the negative Anglo-Saxon *fær* has been changed into *ver*; thus *ver*gessen in German, and *ver*geeten in Dutch, express the same with the English to *for*get.'

Mr. S. closes his tract with remarking that

'Next to the notion of *operator* or *co-operator*, there is none that returns more frequently into speech than that of *possessor*; and that notion extends much further than many people are aware of. Every moment we are asking the question *whose?*—Whatever a man may dispose of, as he pleases, is a possession quite real in regard to him: whatever he thinks he may dispose of he also views as a possession, however precarious this may be.—A man goes even so far as to consider like a possession any person he commands or employs, all he touches, all he does, all he says, all he occupies himself with.—What I say is so true, that, in presenting, with a noun, those actions, occupations, &c. he gives to that noun, or at least he may give it, one of the possessive adjectives in lieu of its article; hence it is that *your action* is not only for *the action of you*, the *action which you are performing* or *which you have performed*; but also for *the action which you mention* or *which you have mentioned*: hence, likewise, *my man* is not only for *the man of me* or *belonging to me*, *the man* I *have*, &c.: but for *the man of whom I speak*, or *have spoken*, &c. so likewise *his book*, is not only for *the book he has*, *the book of him* or *belonging to him*, &c. but for *the book he is making* or *has made*, &c. &c.—These examples will be sufficient for any one to conceive that the idea of possession may

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be extended to a vast number of circumstances; especially if he reflects that inanimate things are very frequently personified, and consequently susceptible of appearing each in the character of a *possessor*. But how imperceptibly the notion of *operator* changes into that of *possessor*, may be conceived by this instance: "the action which *you* have performed." or "the action which has been performed *by you*," wherein the word *you* represents the *operator*; while in "*your* action," the word *your* is generally understood to be a *possessive adjective* equal to *belonging to you*, and "*your action*" is considered as "*the action belonging to you*:" and yet "*your action*" is often said for "*the* action *which you have performed*."

This work is of a more metaphysical cast than that of Mr. Horne Tooke: but the hypotheses which it hazards, though sprightly, do not bespeak that acumen, that wariness, that patience of research, and that mature reflection, which will render the Diversions of Purley coeval with the language in which they are written. As Mr. Salmon states that he is a Frenchman, we are surprized that he did not make more frequent references to his countrymen Gebelin and La Brosse, who first traced the course in which Mr. Horne Tooke has shewn himself so worthy to follow.

Art. XII. *Memoirs of the Life and Character of the late Reverend Cornelius Winter.* Compiled and composed by William Jay. 8vo. pp. 478. 9s. Boards. Williams and Smith, &c. 1808.

To apply the cold and rigid strictures of criticism to the effusions of grateful and ardent friendship, over the ashes of departed piety and worth, is one of the most ungrateful tasks which can possibly be imposed on a Reviewer. Nothing but imperious duty should force us to such an employment of our pens: but, since it is our province in all cases to weigh and discriminate, in appreciating the merits of an eminent character, we must guard against being seduced by the eulogist into unauthorized admiration. Without hesitation, we can subscribe to those remarks on the utility of Biography, which Mr. Jay has copied into his preface from one of the papers in the Rambler; as well as to the majority of those observations which occur, at the end of the work, on the advantage that may be derived from the contemplation of such an example as the object of his memoir presents. At the same time, however, we cannot refrain from suspecting that, in the manner in which this character of Cornelius Winter is drawn and held up almost to adoration, it will tend to mischief among low conceited mechanics; who may fancy themselves qualified, with a little smattering of the scriptures, to

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commence preachers, and may in consequence quit those workman's benches to which they may be well adapted, and exchange them for the pulpit, to which they cannot so easily be made adequate. The prudent part of mankind will join with us in believing that it is not wise to encourage persons, in the lowly class in which Cornelius Winter was born, and with the poor attainments which were his portion, to imagine that they are *called* to preach the Gospel. Though, by industry and perseverance, he at last qualified himself, to a certain degree, for teaching others, he must for many years have been miserably deficient in scriptural learning. Surely such forwardness, such premature rushing into the ministry, ought to be censured as the effect of vanity lurking under the mask of piety, of self-deception, or of "*zeal for God which is not according to knowledge*," rather than obtain the praise of reflecting christians. Are apprentices and journeymen to be encouraged 'to wait the intimations of the will of God,' to assume the high office of public instruction? Mr. Jay does not seem to be aware that the commencement of Mr. Winter's ministerial career is open to objection; and that some readers will suspect that the part which Mr. W. took with the Dissenters was the result of his being refused ordination by the Bishop of London. After his disappointment, he could thus write: 'I know I was called to preach the Gospel, but I do not know that I was called to read prayers:' but if he did not know that he was called to read prayers, why did he request episcopal ordination? Did he here omit 'to wait for the intimations of the will of God,' or are we to consider the refusal of the Bishop to be the conveyance of these intimations?—The great and increasing prevalence of Methodism, at the present day, induces us to take a more copious and more minute notice of the opinions and relations of the memoir before us, than we should otherwise feel ourselves required to bestow on them.

It is impossible for us to peruse this volume without feeling esteem for Mr. Winter as a very exemplary, religious, and moral character: but we must not pass without a comment that pious delirium, by which he seems to have conceived himself to exist in the age of the apostles, when extraordinary spiritual gifts blessed the church. He has *times of refreshing from the presence of the Lord*, and his soul is at particular seasons *set at liberty*, while at others he is 'sapless in his own mind.' Whatever may have been the ardour of this divine's piety, the purity of his heart, and the scope of his benevolence, we cannot permit the Biographer triumphantly to adduce these circumstances as proofs of the exclusive advantages of

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of *evangelical religion*, by which we are to understand the Calvinistic system. If the example of such a man as Cornelius Winter demonstrates the beneficial influence of habitual devotion and meditation on the scriptures, his laudable conduct is no evidence of the superior efficacy of his creed. Dr. James Foster and Mr. Theophilus Lindsey were as upright, as amiable, as spiritually minded, and as ready to follow the dictates of a pure conscience, as the subject of Mr. Jay's memoir; and if a good life manifests soundness in the faith, the truth of every creed may be established by particular instances of its effects. We must enter our caveat against such a conclusion. Professors are rendered virtuous and holy, not by the efficacy of disputed tenets, but by the operations of those common principles which constitute the foundation of practical religion. Excellent characters may be found in all churches; and, as they derive their excellence from the same divine source, their lives, when properly studied, may become generally useful.

Cornelius Winter, according to the account written by himself in Part I. of this work, was born October 9, 1742, in Gray's-Inn-Lane, and was descended of low parents, his father being by trade a shoe-maker. They died soon after his birth, and left him to the care of poor relatives, who neglected him, and suffered him to wander about the streets, spending his time in idleness and childish dissipation. When he was turned of eight years of age, he was admitted into the charity-school of St. Andrew, Holborn: but the sister on whom he depended for subsistence failed in her resources, and the poor boy was obliged to go to the work-house. Thus circumscribed were his opportunities of instruction; and when he had merely learned to write at the charity-school, his *education* closed. He was then taken to the work-shop of a relation who was a water-gilder, to whom he was apprenticed, and to whose family he became an errand-boy and drudge; a situation in which he remained till he was twenty-one years of age. During all this period, he derived much pleasure from hearing the preachers of the church, and Sunday was on this account a day of delight. From the church, however, he went to the Tabernacle; where, as he informs us, after a discourse by Mr. Whitefield, (April 9. 1760.) 'the scales of ignorance fell from his eyes.' An acquaintance with this celebrated methodistic teacher soon commenced, and Cornelius shortly became one of his preachers. He was thus admitted to great intimacy with Whitefield, and acquired a knowlege of his private character, of which we are furnished with this sketch:

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'He used too much severity to young people, and required too much from them. He connected circumstances too humiliating with public services, in a young man with whom he could take liberty; urging that it was necessary as a curb to the vanity of human nature, and referred to the young Roman orators, who after being exalted by applauses, were sent upon the most trifling errands. His maxim was, if you love me you will serve me disinterestedly: hence he settled no certain income, or a very slender one upon his dependents, many of whom were sycophants, and while they professed to serve him, under-handedly served themselves effectually. Under this defect his charity in Georgia was materially injured; owing to the wrong conduct of some who insinuated themselves into his favour by humouring his weakness, and letting him act and speak without contradiction. He was impatient of contradiction: but this is a fault to be charged upon almost all great people. I could mention some. He was not happy in his wife, but I fear some who had not all the religion they professed contributed to his infelicity. He did not intentionally make his wife unhappy. He always preserved great decency and decorum in his conduct towards her. Her death set his mind much at liberty. She certainly did not behave in all respects as she ought. She could be under no temptation from his conduct towards the sex, for he was a very pure man, a strict example of the chastity he inculcated upon others. No time was to be wasted; and his expectations generally went before the ability of his servants to perform his commands. He was very exact to the time appointed for his stated meals; a few minutes delay would be considered a great fault. He was irritable, but soon appeased. Not patient enough one day to receive a reason for his being disappointed under a particular occurrence, he hurt the mind of one who was studious to please; he discovered it by the tears it occasioned, and on reflection, he himself burst into tears, saying, "I shall live to be a poor peevish old man, and every body will be tired of me." He frequently broke the force of his passion by saying, "how could you do so, I would not have served you so." He never commanded haughtily, and always took care to applaud when a person did right. He never indulged parties at his table; a select few might now and then breakfast with him, dine with him on a Sunday, or sup with him on a Wednesday night. In the latter indulgence he was scrupulously exact to break up in time. In the height of a conversation I have known him abruptly say, "But we forget ourselves," and rising from his seat, and advancing to the door, add "Come, gentlemen, it is time for all good folks to be at home." Whether only by himself, or having but a second, his table must have been spread elegantly, though it produced but a loaf and a cheese. He was unjustly charged with being given to appetite. His table was never spread with variety. A cow heel was his favourite dish, and I have known him cheerfully say, "How surprised would the world be, if they were to peep upon Doctor Squintum, and see a cow heel only upon his table." He was neat to the extreme in his person and every thing about him. Not a paper must have been out of place, or put up irregularly. Each part of the furniture must have been likewise in its place before we retreated to rest. He said he did not think

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think he should die easy, if he thought his gloves were out of their place. There was no rest after four in the morning, nor sitting up after ten in the evening. He never made a purchase but he paid the money immediately; for small articles the money was taken in the hand. He was truly generous, and seldom denied relief. More was expected from him than was meet. He was tenacious in his friendship, and when the transition of providence moved from prosperity to adversity, he moved with it to abide by his friend. He felt sensibly when he was deserted, and would remark, "The world and the church ring changes." Disappointed by many, he had not sufficient confidence in mankind; and from hence I believe it was, he dreaded the thought of outliving his usefulness. He often dined among his friends, usually connected a comprehensive prayer with his thanksgiving when the table was dismissed, in which he noticed particular cases relative to the family, and never protracted his visit long after dinner. He appeared often tired of popularity; and said, he almost envied the man who could take his choice of food at an eating house, and pass unnoticed. He apprehended he should not glorify God in his death by any remarkable testimony, and was desirous to die suddenly.'

This delineation is perhaps tolerably exact, and will be acceptable to many of our readers: but it must not divert our attention from the painter of the portrait, whose qualifications for the important office which he assumed must have been very scanty, since he confesses that he had 'met with no expository help;' and it must have required no small portion of assurance to undertake the explanation of texts of scripture publicly, though Mr. Winter wishes to have it supposed that he was of 'a timid turn of mind.' Taking it for granted that he was industrious in the improvement of himself, still he must have known that the situation of a water-gilder's apprentice afforded no means for the attainment of the requisite knowlege*: yet he had not long exercised the preaching-talent before he solicited to be consecrated to the sacred office; and when Mr. Whitefield offered to take him to Georgia, he *modestly* replied that he 'did not *find freedom* to go without ordination.' He consented, however, at last, to accompany his friend across the Atlantic, without this ceremony; undertook, on his arrival in Georgia, to become a minister for the instruction of negroes on a certain estate, a stipend having been left by the former proprietor for this purpose; was nominated to this office by the executors; and returned to

* Perhaps, however, this remark should be qualified, since these lowly theologues really are not aware of the extent of learning and research which their office demands. Indeed, generally speaking, those only who know something are convinced of their own ignorance.

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England with various recommendations to the Bishop of London for ordination, the will of the deceased having enjoined that the religious instructor of his negroes should be a clergyman. As this situation must have appeared lucrative to such a person as Mr. Winter, he unquestionably was solicitous to be confirmed in his appointment: but, ordination having been refused by the Bishop of London, his return to America was precluded, and he recommenced itinerant preaching in his own country. From this state he passed to that of a stationary minister; took the charge of a particular congregation; married; and united to the occupation of preacher, the more laborious duty of tutor, in educating young men for the ministry.

The astonishment of the reader must be excited by this last circumstance. How, it will be asked, could Mr. W. venture on such a project?—To what an extent he was qualified, we have no opportunity of ascertaining. It is said that, being fond of retirement, and sedulous in the improvement of his time, he had cultivated his mind to an extraordinary degree; and, though no critical remarks occur to evince superior acquirements, intimations are given of his knowlege of Latin, Greek, and Hebrew. His pupils (of whom Mr. Jay was one) seem to have entertained the greatest respect for him, and to have been pleased with his mode of instruction. Perhaps, however, he may be said to have less taught than inspired them; and it maybe conceived that his pious, regular, industrious, and benevolent life conveyed a more valuable lesson than his professed lectures. To substantiate the high praise which is bestowed on him as a tutor of the first order, Mr. Jay ought to have presented some specimen of his lectures; which, it is to be hoped, would have been more creditable to him than scraps from a methodistic diary, or any of the letters by which this publication is occupied. From the style, however, of those parts which are Mr. Winter's own composition, it is manifest that his mind was in a degree cultivated, and that he had attained some of that correctness of thought, though not all that correctness of expression, which are indicative of a literary man: but it no where appears that, as a scriptural critic, he penetrated beneath the surface of the English translation, or that his Greek and Hebrew helped him to enlarge his conceptions; since those views of religion, which presented themselves soon after he quitted the work-shop in Bunhill-Row, continued with him to his grave. If Mr. Jay should be induced to present to the public a supplemental volume, we hope that he will afford us some specimens of Mr. Winter's lectures as a tutor, during his residence in the vicinity of Marlborough.

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Circumstances occuring in his congregation at this town to embitter his situation, he consulted, what in this narrative is termed, '*the leadings of Providence*,' and removed thence to take the charge of a congregation at Painswick. From this place, the letters in which Mr. Winter gives an account of himself are dated, and in the last of these he states that he was within two months of entering his 58th year.

In the second part, Mr. Jay continues the narrative; relating the circumstances of his friend's sickness and death, and entering at length into distinct views of his character as a man of talents, a tutor, a minister, an author, and a christian. Instead of following Mr. Jay through the details of the latter end of this good man, who did not reach his 66th year, we shall transcribe the delineation which is given of him in point of talents:

'He was not possessed of first-rate natural endowments: but it is equally certain that he claimed a considerable degree of mental superiority. His apprehension was quick, his judgment was accurate; and his imagination, though not vigorous and bold, was fertile and ready. No one could more nicely or instantaneously discriminate the defects or excellences of a performance; but his candour and self-diffidence generally repressed the declaration of his sentiments. If genius be used in a limited and rather modern sense of the word as denoting peculiarity and individuality of thought and expression, Mr. Winter had a considerable claim to it. He always lamented the want of memory. It might be supposed that a man must be certainly conscious whether he is really deficient in this faculty or habit. Yet I am persuaded the complaint is too general, and helps much to produce the effect it bewails. The memory like a friend loves to be trusted, and rewards confidence. No man will be satisfied who measures his power of retention by his wishes: and the memory should not be censured because it does not lodge every thing it meets with, and which would produce superfluity and confusion. The goodness of it very much consists in an instinctive property by which it throws off what is needless and unsuitable, and applies only what is pertinent and necessary. And this was the case, at least in a great degree, with Mr. Winter: whether writing or speaking he never seemed at a loss for what the occasion required either to confirm or illustrate his subject.

'With regard to his learning, it has already appeared that he was destitute of a classical education, and began his ministry under very great disadvantages. *Though this could not be considered as his fault* *, he felt it as his affliction; and never resembled those who depreciate what they do not possess, and are not willing to acquire. Never did

* His want of requisite learning was certainly not *his fault*: but to engage in an undertaking for which he was very unfit is a trait in a character which ought not to be mentioned with commendation. *Rev.*

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a man more value erudition in all its various branches, and for all its legitimate purposes; never did a man strive more patiently and laboriously to gain literature. And his acquisitions considered in connection with his circumstances were eminent. He had more than a competent knowledge of the original languages, and read the scriptures in them. He well understood the Latin tongue, and made proficiency in the French. His acquaintance with general science, though not profound, was extensive. He knew no luxury so great as a book: his reading was constant and diversified.'

Mr. Jay's description of Mr. Winter's practice as a tutor is more creditable to the temper and disposition than to the judgment of the deceased. To form young men for the ministry by conversation and reading, without a prescribed course of study, syllabus, or a series of lectures, and to engage his students to preach very early, are precedents which ought not to be followed, unless we would encourage ignorance and forwardness in candidates for the sacred office.

From the third part, containing the miserable fragments of a diary, and some specimens of Mr. Winter's epistolary style, we shall offer no extracts, wishing rather to draw the attention of the reader to the general practical remarks with which Mr. Jay concludes his memoir. After the life and character which he had been delineating, he is justified in calling us to reflect on the progress which may be made under the greatest disadvantages; on the impression which may be effected by constant and consistent goodness; and on the good which may be done by small resources. On the last of these hints, he justly observes that

'The poor and miserable have seldom been much indebted to the rich and great. In general the demands of those in the higher circles of life are equal to their supplies: for they have not only the requisitions of necessity, and convenience, and decency to satisfy, but those of pride, and luxury and folly. An allowed distinction above the vulgar will not content them: they must be costly, and vie with each other in the splendor of appearance. And hence, whatever be their income, they have little to spare for benevolent purposes. Nor can it be supposed that their mode of life will allow them to be very familiar with scenes of indigence and distress. They will pass by on the other side, rather than approach the wounded traveller; the lamentable tale of woe must not mingle with their music; their feelings cannot bear to be shocked. "They send forth their little ones like a flock, and their children dance. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave."

'But others do good and communicate without affluence. By small contributions often repeated, by applications to those who are more ready to give than to *do* alms; by the force of example reproaching and stimulating others; by self-denial, by economy, by contrivance;

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ance; by numberless and nameless personal attentions where nothing of a pecuniary nature is conferred; they are even rich in good works. It would be surprizing to those whose "Strength is to sit still," could they see what may be done by a single individual zealously disposed, and wisely employed. I fear we do not sufficiently make this business our object; for there is much truth in the remark of Richard Baxter, that our success commonly bears a much more exact proportion to our design, our desire, and our hope, than we are apt to imagine. Let this thought be enthroned in the mind. Let it influence ministers, parents, and individuals who are concerned to serve their generation according to the will of God. Let us lay it down as a principle that no good effort is entirely useless. Let us never be discouraged, because we do not command an amplitude of means, but instead of bewailing what is impossible, let us labour to effect what is practicable. Let us never excuse our negligence, by accusing our stations—but remember that the ways of doing good are infinitely various; that they are found in every period of life, in every relation, in every condition, in every circumstance: that the luxury of doing good is so great, that the Father of mercies has not confined it to a few; all may taste it; all cannot be liberal, but all may be kind; all cannot be generous, but all may be useful.'

The general composition of this memoir will add to the reputation of Mr Jay as an author. He has written the whole *con amore*, animated by the inspiring sentiments of esteem and gratitude. While Mr. Rowland Hill quaintly expresses his high opinion of Cornelius Winter, by affirming that "he would make the very worst devil of any man on earth," the biographer ascribes to him "every virtue under heaven."

ART. XIII. *Horæ Ecclesiasticæ.* Practical Essays, in a Series of Reflections, on Documents of the United Church. By the Rev. James Harriman Hutton. Vol. I. 12mo. pp. 194. 4s. Boards. Rivingtons.

CLERGYMEN are naturally solicitous to defend the Scriptures against infidels, and to exhibit in the best point of view the system to which they are attached. When such undertakings are prosecuted with fair investigation and a liberal temper, they will never offend, though they may not always convince the critic. In the Essays before us, Mr. Hutton professes not to aim at Proselytism, and therefore he appears not in the character of a polemic or theological combatant; confining his endeavours to a diffusion of the genuine spirit of the Established Church, throughout the circle and society of her friends. For this purpose, observations are made on the 39 articles, on the Attributes of the Supreme Being, on Revealed Religion, and on the Canon of the scrip-

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tures of the O. T. When the size of this volume and the nature of its contents are considered, we need not add that the author is not prolix: but we cannot protect him from the opposite charge of being often more concise than satisfactory. In truth, though we applaud the motive and the spirit in which these Essays are written, and the mildness with which the author prosecutes his discussions, we cannot allow that he has eminently succeeded in illustrating those difficult points which unavoidably fall in his way. His remarks on the three creeds are very short; and his only recommendation of that which is ascribed (erroneously) to St. Athanasius is, that it 'contains an epitome of the doctrine of the four first councils:' but we conceive that the respect in which these councils are held, at the present day, by the members of the Established Church, is very faint, and that the appeal to Scripture, as the basis of faith, is more generally adopted.

On part of the 17th article, Mr. H. makes these liberal comments:

'God, in harmony with his eternal purpose of multiplying happiness and good, hath ever chosen *Christians* to be his 'people of inheritance.' We understand by the expression, *persons, however dispersed, who, from the fall of man to the present time, have embraced a promise;—formerly, of a Messiah who was to come into the world;—since, concerning the same Messiah, who absolutely did come.* It is too plain to be disputed, that the profession of such a truth is, of itself, an imperious call to act up to the morals of it. When people do so, in a steady, serious manner, it is no hazardous presumption that they are 'chosen in Christ out of mankind:' Nay, we even say of such, that God hath so chosen them *before the foundation of the world*; for a purpose to which times and seasons may well be made subservient —'that they should be holy and without blame before him in love'—offering to him their first duties, and regarding each other with the heart and hand and countenance of affection. This is about as far as we can enter into the subject with propriety; and if we wade but a little further we presently get out of our depth.

'Cranmer's doctrine in another place induces us to adopt this large and liberal sense of the article, without minding a partial and particular designation.. "God is naturally good; and willeth all men to be saved; and careth for them; and provideth all things by which they may be saved; except by their own malice they will be evil, and so, by righteous judgment of God, perish and be lost." So Latimer in one of his sermons—"God will have all men to be saved. He excepts not Englishmen here, nor yet expressly nameth them; and yet I am as sure that the realm of England is allowed to hear God's word, as though Christ had said a thousand times, "Go, preach to Englishmen—I will that Englishmen be saved."

'Nothing has more the appearance of a narrow and partial appointment, than the case of Esau and Jacob. We may watch the general aspect of it. 'Jacob have I loved—Esau I have hated;'—that

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that is, *I have preferred the one to the other.* But how preferred him? 'Two *nations* are in thy womb,' said the oracle to Rebecca, 'and the one people shall be stronger than the other people.' The will of the great Disposer was, that Messiah should be in the line of Jacob's descendants, not of Esau's: but the fact is, that the elder, Esau, never did personally serve the younger, Jacob; only the Edomites, Esau's posterity, were subjected to David, the descendant of Jacob. There was no divine reprobation of the person of Esau. "No doubt Esau was reconciled to his brother, and joined himself to the true Church, that he might be partaker of the spiritual promise by grace. It is likely that Esau was saved at last."

'Contemplating the Almighty as a moral governor, an amiable being, and 'of great counsel;' we are assured that his purposes originate in mercy, that they are conducted in wisdom, and that they respect the improvement, the virtue, the perfection of those to whom they apply. Can we then think that a written law, inviting all men who meet with it to court the protection and favour of God by a life of piety, justice, benevolence, and sober habits; is yet thrown away upon those who are not fore-ordained to comply with it? The article gives no countenance to such a supposition. If any one will honestly look into his heart, and examine it with the same accuracy as he would an account, for instance, or any other concern; and if the answer be on the side of piety and justice, as before; then it were idle to talk of an old reckoning, nobody knows where or of what description, standing in force against him, and reversing a computation founded on authority and prescribed by rule.'

Nothing is more certain than that the Invitations and Exhortations of God's word carry in them a declaration, or proof, of the capability of man's compliance with them; for it would be a libel on the Deity to suppose that he should, in a revelation from heaven, have addressed gracious offers to all men, when he knew that only a very few would have the power or means of complying with them. Questions arising from the doctrine of the Foreknowlege of God may puzzle us: but so will others, respecting his Infinity, Eternity, &c. The author, however, wisely avoids getting out of his depth:

'We acquiesce, therefore, in this view of the awful subject, namely, That just, generous, temperate Theists, are predestinated to future glory, and that those of an opposite class are not so predestinated. Moreover that all persons who are acquainted with religion, have their duties, with motives and rewards, plainly set before them, *in order that they may be complied with.* This is all that is necessary. The subject here has its limits. There is an anecdote of Dean Swift, that, in lieu of trying at a hopeless proposition, he would present his reader with a *wide hiatus*, assuring him that this was the best account of the matter that he could afford. One is struck with the humour and ingenuity so conspicuous in this extraordinary writer: but the *sentiment* is of the greatest weight; an admirable satire against the Sciolist who pretends, and the Dogmatist who decides.'

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'For the purpose of illustrating the 27th article, Mr. H. refers to the 29th Canon, which prohibits a parent from being sponsor for his own child: adding

'It is *thus* that a distinction is taught between the Natural and Spiritual Births. Baptism is a new relationship between the child and God, a heavenly parent. The earthly parents are not "urged to be present." As a pledge for the steadiness of those who undertake for the child, it is expected that they have received "the holy communion."

Ought things to be *thus*? Is a christian parent an improper sponsor in the rite of Baptism? Can any individuals be so much interested, generally speaking, for the spiritual welfare of a child, or be so instrumental to his spiritual regeneration, as his natural parents? Yet earthly parents *are not urged to be present* at the Baptism of their own child.—In our judgment, this subject, which is of no slight importance, requires more consideration than the present writer seems to have employed on it.

We received some pleasure from the Essay on *the Attributes of the Supreme Being*, and followed the author with satisfaction through his demonstration of the Self-Existence, Unity, Spirituality, Omnipresence, Onniscience, Omnipotence, and Benevolence of the Deity. We also applaud the conclusion, in which he condemns the gloomy doctrine of Reprobation *: but we were not a little surprized that such a deduction of the great principles of religion, by the efforts of human reason, should have been followed by the assertion that '*Natural Religion* is an inadmissible term.' On the contrary, we maintain that the existence of Natural Religion is a doctrine of Scripture; and that, without this, Revelation would have nothing on which it could be bottomed in the human mind. It is a mistake to imagine that by asserting the existence of Natural we sink the importance of Revealed Religion; the fact is that, by the capacities of the human intellect, by which we perceive the Being and attributes of God in his works, and are enabled to discern between good

* After a display of the divine goodness, the author adds,

'Far different the picture which is sometimes drawn by Melancholy and Superstition; and freely may we arraign the injudicious measures of those, who divest, as it were, the Creator of his Goodness, and present him chiefly as the proclaimer of Reprobation, and the Author of irrespective Decrees. Father of heaven! be thy Door of Mercy ever open to the returning penitent; and teach us to combat the gloomy persuasion that thou hast excluded any by thy Fore-appointment; and that, *without an eye to their conduct*, thou hast ordained misery for thy children!'

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and evil, we are prepared for the enlarged teachings of Revelation, and can appreciate the value of its glorious discoveries. Hence we are pleased with those writers who have contemplated the subjects of Natural and Revealed Religion in connection. We expected to find the topic thus treated by Mr. Hutton, and were not prepared for the strange assertion that 'by *Nature* we are to understand *the Revelation which was prior to the time of Moses.*' If, however, we do not agree with him in this matter, we subscribe to his general view of Revealed religion:

'Upon the whole, and taking into one view the great subject of Revealed Religion, it would appear that the Supreme Being, consulting the happiness and the good of his creatures, has, 'at sundry times and in divers manners,'—*but all in harmony with the great scheme of improvement centring in the point of Redemption,*—revealed the knowledge of his will, by a divine and supernatural influx upon the minds of some to be communicated by them to the rest. The result of this teaching is, That, in the first place, men should fix their hearts upon Him who made, who loves, and continually provides for them: Next, as an effort of genuine Self-love, and which leads to Social Virtue, that they keep a constant guard over the workings of the irregular passions: that they practise also Temperance—and they will not outlive their enjoyments; Sobriety—and they will know that blessing of blessings, "A sound Mind in a sound Body:" And lastly, That they acquire *habits* of Justice, Good-faith, Industry, Beneficence; cultivating withal that noble, generous disposition which bespeaks Gratitude, Friendship, Patriotism—like a lovely stream that overflows its banks, and fertilises the neighbouring plain.'

It is remarked that the meaning of the phrase applied to David, *a man after God's own heart*, does not refer 'to him as a warrior, but simply as an asserter of the Unity, in opposition to Polytheism; and that we have no authority to extend the sentiment an iota farther:'—but, with submission to Mr. H, this description would not then be appropriate to David, because the same may be said of all the friends of the Jewish Theocracy, the fundamental principle of which was the absolute unity and supremacy of Jehovah.

The notices on the several books of the O. T., in the last essay of this volume, are extremely concise. Occasionally, the author endeavours to obviate difficulties, but not always, we think, with success. He observes that

'In the book of Judges, chap. iv. we meet with an apparent instance of excessive depravity—the slaughter of Sisera by the hands of Jael! But I would ask, whether we are not borne out in supposing that she received Sisera with every purpose of innocence and hospitality; but that, after he was in her power, an express revelation was made

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made to her, of which before she was ignorant—that she had in her custody an enemy of Jehovah and of man, who was to be cut off from the earth, and that his death was called for at her hands? It is ever desirable to vindicate the honour of the sacred writings, and the morals of our holy religion. If there is nothing in the passage that warrants this interpretation, there is yet nothing that contradicts it: and when commentators on the other Testament place a journey of St. Paul into Arabia, between verses 22 and 23 of Acts ix.; we may be less unwilling to admit an hiatus between verses 20 and 21 of Judges iv. or between the *Lordly Dish* and the *Workmen's Hammer*, in the subsequent chapter.'

We cannot approve this explanation. Many wicked acts are recorded in the history of the Jews, and Christians are not bound to find an apology for them.

As Mr. H. has been studious to propagate the instructions, consolations, and blessings of the Christian church to which he belongs, we hope that his labours will be favourably received, and that he will be encouraged to finish his plan.

MONTHLY CATALOGUE,

For JUNE, 1809.

MEDICAL, &c.

Art. 14. *Observations upon an eruptive Disease which has lately occurred in the Town of Sherborne, Dorset, after Vaccination*; in a Letter to a Friend. By Richard Pew, M. D. &c. 8vo. 1s. Longman and Co. 1808.

AFTER the process of vaccination had gone through its regular stages, exposure to virulent variolous infection produced, in the case here stated, an eruptive disease which exhibited the characters of very mild small-pox. Instances of this kind have occasionally happened; and it is proper that they should not be concealed, in estimating the relative advantages of the two kinds of inoculation. It appears, however, that this subsequent disease is seldom attended with inconvenience, and *never with danger*; so that it cannot be regarded as any real diminution of the benefits of vaccination, or as affording any valid ground of objection to it. Dr. Pew writes with candor; and his pamphlet must, we apprehend, have produced the desired effect on the minds of those who were influenced by the occurrence which gave rise to it.

Art. 15. *The Candid Appeal to the British Public of John Buffa, M. D.* Late Physician to the Army Depôt, Isle of Wight, containing his Remonstrance to His Royal Highness, Field Marshal the Duke of York, &c. &c. 8vo. 2s. 6d. Dickson. 1809.

This pamphlet relates to a series of events which occurred to Dr. Buffa, and which terminated in his being reduced to half pay, and ordered

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ordered not to be again employed, in consequence of "improper conduct." The story, as related by himself, must impress the reader with the idea that he has been hardly treated; and yet, having heard only one side of the question, we should not deem ourselves justified in coming to a positive decision. Some parts of the affair, also, are related in rather a confused manner; and the memorial which he presented to the late Commander in chief, and which contains the main circumstances of the case, even though it may be perfectly correct as to facts, is certainly ill written.

We were inclined to give Dr. Buffa credit for the moderation which he had displayed, and the care with which he had avoided personal invective, when we discovered that, although he preserved his temper through the body of the pamphlet, he has unfortunately given way to his feelings of irritation in an appendix subjoined to the second edition, and in which he has lavished some puerile abuse on the members of the Army Medical Board.

Art. 16. *Anniversary Oration delivered, March* 8, 1808, *before the Medical Society of London*, on the general Structure and Physiology of Plants, compared with those of Animals, and the mutual Convertibility of their Organic Elements. Published at the unanimous Request of the Society. By John Mason Good, F. R. S., &c. 8vo. Longman and Co. 1808.

We are well acquainted with the extent and diversity of Mr. Good's acquirements; and we regret that the present tract is of such a nature that it is likely to diminish his literary reputation. Notwithstanding that he pleads the excuse of 'request of friends,' and although the whole Medical Society of London were unanimous in their approbation, we are obliged to pronounce the performance unworthy of publication, since the matter which it contains is deformed by a want of selection and arrangement, and by a total neglect of style. Yet we can suppose that it may have gratified the society, because it possesses the merit of bringing together a considerable portion of amusing facts and discussion, and it exhibits an extensive acquaintance with the different branches of natural science. We know also that a discourse delivered *vivâ voce*, and to a well disposed audience, may pass current, and even be applauded, when it will not bear the eye of the impartial public in a printed form.

The object of the author is to establish an analogy between plants and animals, as to the respective parts of which they are composed, and the nature of their functions. He pursues this analogy in the mode of their decomposition, and in the manner in which they both seem to draw their nutrition from the same kind of matter.

Art. 17. *Important Researches upon the Existence, Nature, and Communication of Venereal Infection in pregnant Women, new-born Infants*, and *Nurses*, by the late P. A. O. Mahon, chief Physician to the Venereal Hospital *du Vaugirard*, &c. &c. &c. at Paris. These are contrasted with the new opinions of the late John Hunter upon this subject, together with observations thereon, by Jesse Foot, Surgeon. 8vo. 3s. 6d. Becket. 1808.

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M. Mahon is an author whose works are known and esteemed in this country *, and whose opinions we should be inclined to receive with attention He enjoyed a public appointment, which gave him an opportunity of becoming thoroughly acquainted with the disease on which he treats, and he appears not to have neglected the advantages of his situation. His *Researches*, now before us, are divided into three parts; in the first of which he gives an account of the opinions of preceding writers; 2dly, he enumerates the symptoms which have fallen under his own observation; and 3dly, he attempts to remove the objections that have been urged against the existence of this form of venereal infection. With respect to the first section, which contains his historical survey of the doctrines of his predecessors, we have little to remark; except that it displays a considerable extent of information, and, like other similar researches, presents a lamentable picture of the errors and inconsistencies into which men of science have been betrayed, by trusting to false hypotheses. The part of M. Mahon's work, which will be read with the most interest in this country, is that in which he endeavours to answer the objections that have been urged against the possibility of the venereal infection being communicated to children, except by the immediate contact of an ulcerated surface. This latter opinion, although in our estimation controverted by the most palpable facts, yet, in consequence of the support which it received from the celebrated John Hunter, obtained at one period many respectable followers. We apprehend that the number of its adherents is now much diminished: but it is a doctrine which leads to such important practical conclusions, that it cannot be too fully discussed; nor its futility, should it be proved erroneous, be too clearly pointed out. M. Mahon has attacked it in the fairest manner; he has taken those cases which are brought forwards by Mr. Hunter himself; and, by his remarks on them, he endeavours to shew (as we think, with complete success,) that they lead to conclusions directly the reverse of those which were originally deduced from them.

To M. Mahon's treatise, some observations in support of his opinion are added by Mr. Foot, whose cases are much in point, and whose remarks are generally judicious: but we cannot refrain from warmly animadverting on the petulant and indecorous language which is adopted, not only against Mr. Hunter, but against Mr. Abernethy, whose candor and mildness should have especially shielded him against such an attack.

RELIGIOUS.

Art. 18. *An Attempt to display the original Evidences of Christianity in their genuine Simplicity.* By N. Nisbett, A. M. Rector of Tunstall. 8vo. pp. 204. 6s. Boards. White.

Mr. N. states in the preface that this volume is little more than an abridgment of a much larger work, published in 1802.; and of which we gave a particular account in M. R. Vol. 46. N. S.

* See M. Review Vol. 38. N. S. p. 507, and 48. p. 465.

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p. 104. As we have not the original volume at hand, and as the author does not announce the introduction of any new matter, our duty is confined to the task of referring our readers to the article which we have formerly written. We must add, however, that many writers of late having discovered an unaccountable predilection for the hieroglyphics of the Revelation, we are happy to find Mr. Nisbett honestly confessing that he does not understand them, nor set any value on their mysterious allusions. 'Whoever (he remarks) has read what Professor Michaelis and Dr Less have advanced upon the subject of the authenticity of this book, will not be very confident that it ought to be ranked among the sacred books.' We trust that this opinion will spread among the Clergy, and that they will leave it to Fanatics to flounder in "the Serbonian bog" of the Apocalypse.

Art. 19. *The mysterious Language of St. Paul, in his Description of the Man of Sin*, proved from the Gospel History to relate not to the Church of Rome, but to the Times in which it was written. With some Remarks upon Sir H. M. Wellwood's Sermons on Matt. xxiv. 14. By N. Nisbett, M. A. Rector of Tunstall. 8vo. pp. 88. 2s. 6d. Rivingtons, &c.

Between apostacy from the faith and an erroneous faith a very wide difference subsists, and on this ground alone the common application by Protestants of "the Man of Sin" (2 Thess. ii. 3.) to the Church of Rome may be resisted; because this Church, however corrupt, has never denied the Faith. It is easier, however, to defend the Church of Rome from this stigma, than to specify the object to which this phrase of the Apostle is pointed. Mr. N. is of opinion that the "apostacy" mentioned by St. Paul is of a *civil nature*, viz. a *revolt from the Roman Government*, and that the "Man of Sin" designates '*the Jewish Nation.*' We allow that the language of the apostle is very mysterious, and we should be happy to have found Mr. N. in these pages withdrawing the veil: but his ingenious comments do not produce conviction. Supposing the Man of Sin to mean the *Jewish Nation*, and "the coming of Christ" mentioned 2 Thess. ii. 1. to import *the destruction of Jerusalem*, what are we to understand by the converts of Thessalonica, a town in Macedonia, being "gathered together unto Christ," as specified in the same verse? Mr. N. endeavours to account for the mysterious language of St. Paul, by supposing that the Gospels were not published when this epistle was written.

The remarks on the Reverend Baronet were provoked by his having maintained that Matt. xxiv. 14. refers to the day of judgment, as well as to the destruction of Jerusalem; whereas Mr. N. contends that it simply refers to the latter event, and that Scripture has no double meanings.

Art. 20. *Scripture made Easy*, in familiar Answers to the catechetical Questions of a late learned Divine. For the Use of Schools. By Mrs. Eves, Clifford Place, Herefordshire. Crown 8vo. pp. 200. 3s. 6d. sewed. Printed at Birmingham.

As a school-book, intended to lead young persons to an early knowlege of the contents of the Scriptures, this little volume may

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have some merit: but we cannot compliment Mrs. Eves on her good taste in her introductory dialogue, in which she tells her pupil Miss Meanwell that, to be properly dressed for the Mansion of Delight (Heaven), 'her robe must be righteousness, her girdle holiness, her bandeau discretion, her gloves charity, and her veil humility.' Why not proceed to inform her what her stockings and garters must be?

Art. 21. *The New whole Duty of Prayer;* containing fifty-six Family Prayers, suitable for Morning and Evening for every Day in the Week; and a Variety of other Devotions and Thanksgivings, for particular Persons, Circumstances, and Occasions. 12mo. 4s. 6d. Boards. Scatcherd and Co. 1809.

Prayer-making is supposed to be a very easy sort of production; and certainly it is a species of composition on which Reviewers dare not be severe: but we think, with submission to the pious gentry of North and South Britain, that they who write prayers for others ought not to conclude that any drawling prose will pass muster with us, provided that it be in the shape of a devotional exercise. Our pious affections are not to be excited and kept alive by tame and spiritless forms of prayer.—In point of orthodoxy, the compositions before us will not fail to please: but, on the score of language and felicity of expression, they have no commanding charms. Their character is extreme plainness.

This Duty of Prayer is divided into four parts; the 1st including Family Prayers, for every morning and evening throughout the month; the 2d, Occasional Prayers; part 3d, Prayers for the use of particular persons, (in which separate forms occur for a *husband*, for a *wife*, and for a *widow*); and 4thly, Thanksgivings.

A hundred specimens of devotion cannot be dear at the price of 4s. 6d.

LAW.

Art. 22. *A Treatise of the Law relative to Contracts and Agreements not under Seal.* With Cases and Decisions thereon in the Action of Assumpsit. In Four Parts. By Samuel Comyn, Esq. of the Middle Temple, Barrister at Law. Vols. I. and II. 8vo. 1l. 11s. 6d. Boards. Butterworth. 1807.

Mr. Comyn states that his object, in undertaking the present work, was 'to produce an useful book of reference, and to supersede the necessity of a long and laborious research into a vast variety of detached reports of cases upon the subject.' The design is doubtless meritorious, and we think that it has been successfully prosecuted.—The student, who wishes to gain a liberal and comprehensive view of this matter, should accompany the reading of these volumes with a perusal of the Digest from Lib. xvii. to xx of Pothier's *Traité des Obligations*; together with the treatises of Mr. Newland and Mr. Sugden, which lay down the doctrines of our Courts of Equity in relation to the same points. The performance before us is strictly practical, and aspires to no praise beyond that of method and correctness. It is, like most English law-books, rather

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rather a common-place book of the heads of law which it embraces, than a treatise.

Art. 23. *Reports of Cases argued and ruled at Nisi Prius* in the Courts of King's Bench and Common Pleas. By John Campbell, Esq. of Lincoln's Inn, Barrister at Law. Vol. I. Parts I. and II. 8vo. pp. 389. 12s. stitched. Butterworth. 1809.

This work may be considered as a continuation of that of Mr. Espinasse; and those who encouraged the latter performance will countenance the present, as certainly not inferior in execution and interest. These Fasciculi shew that the writer is fully equal to his undertaking; and, if the employment be humble, it is not without its utility. Indeed, labours of this sort are not fairly estimated, if they are considered merely as giving assistance to the practising lawyer; for it ought to be recollected that they have a most salutary influence on the administration of justice itself, since they place the Judge not only more within the view of his contemporaries, but under the immediate eye of posterity. Let Mr. Campbell guard against introducing trivial cases, and report only such as contain real points; let value, rather than bulk distinguish his volumes; and he will, we doubt not, experience as he will deserve encouragement.

Art. 24. *An Epitome of the Practice on the Equity Side of the Court of Exchequer*; comprehending all the material Authorities upon Points of Practice, from the Commencement of the Suit to the Decree. By the late Samuel Turner, Solicitor, with very considerable Additions and Improvements by an experienced Hand. 8vo. pp. 154 5s. Boards. Clarke and Sons.

A similar compilation of the same author, respecting the Court of Chancery, is, we are informed, in considerable request among solicitors. The object in this performance seems to have been to give *multum in parvo*; and it must be owned that the writer has not ill succeeded. The law-practitioner will meet in these pages with directions for proceeding in all ordinary cases; and the compilers of this closely-printed volume are entitled to praise for their diligence and fidelity.

Art. 25. *A Treatise on the Law of Distresses.* By James Bradby, of Lincoln's Inn. 8vo. pp. 324. 7s. 6d. Boards. Butterworth.

In this treatise, the author confines his attention to Distress at Common Law; at the same time noticing the successive changes which have been introduced into it by different statutes, and passing over such Distresses as, he says, may be called statutory execution. We admit that the affinity between these and the subject of his pages is more in sound than in substance; yet still it would have been convenient to find both treated in the same volume, because they are not without points of resemblance. We are the more led to express this wish, since we should have been pleased to have had more to peruse from so able and luminous a pen as that to which we owe the present production; which is executed in a manner that is not less interesting than instructive. Mr.

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Busby takes a liberal and comprehensive view of his subject, and yet his treatise is as practical as the merest drudge could wish it to be. It is a book, and not a compilation. The writer aims at the style and manner in which we could wish to see law-performances more generally executed.

AGRICULTURE, &c.

Art. 26. *Crosby's Farmers', Graziers', Stewards', Bailiffs', and Cattle Keepers' Pocket Book* for 1808, and for 1809. Containing a general Account of live and dead Stock; a quarterly Calendar; a Journal; Tables of Weight and Measures; a List of Town and Country Bankers and of all Market-Towns, with their Distances from London; Hints and Rules for ascertaining the Weather; List of Taxes, &c together with numerous other Articles of Information necessary to be known by every Farmer, Grazier, and Cattle Keeper. To be continued annually. 8vo. Crosby and Co.

A glance at the various contents of this volume, which is printed and bound conveniently for a pocket companion, must indicate its utility to those persons whose accommodation it consults. It is not properly a work which demands the notice of reviewers: but by announcing it we may convey information to some of our readers, for which they will thank us.

POETRY.

Art. 27. *The Minstrel*; or the Progress of Genius. In Continuation of the Poem left unfinished by Dr. Beattie. Book the Third. 4to. 4s. Boards Longman and Co. 1808.

We trembled for this adventurous Muse, who has dared to attempt a continuation of a work which is replete with the most exquisite gems of true poesy; and we entered on the perusal of this *third* book, full of apprehension that our disappointment would surpass our pleasure. As, however, we do not suffer our prepossessions to blind our judgment, the merit of the author has sustained no injury; and our examination has convinced us that his presumption was not so great as we were inclined to suppose. If he has not actually caught Dr. Beattie's mantle, he has found a lyre which is much in that writer's fashion, and shews himself capable of sweeping its strings in the style of true Minstrelsy. Though not equal to the original bard, he follows at no great distance; and as Dr. B left his work unfinished, this farther development of the Progress of Genius may be read with interest by all those who were charmed by the former stanzas. The author apologises for not having pursued the outline of the plan faintly sketched in one of the Doctor's letters, lately published by his biographer Sir William Forbes; observing that the verses before us were composed long ago, and would not now have been published if the result of his inquiries had not led him to believe that no materials for the continuation of "The Minstrel" had been found among Dr. B.'s papers.

The

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The character of Edwin is well sustained; and the stanzas swell with that tide of verse, flow with that ease, and abound with that richness of imagery, which manifest a soul finely touched and endowed. We need only transcribe that part of the present poem which depicts the blessings of the Muse:

'Oh, could I aught of that celestial flame
Acquire, which glow'd in SPENSER'S holy breast,
How small would be on Fortune's gifts my claim,
Of Nature's stores and Nature's love possest!
He whom the Muse has favour'd is most bless'd:
For him the forest spreads a broader shield;
The shades of summer give securer rest;
The beauteous vales a livelier verdure yield;
And purer flows the stream, and fairer smiles the field.

'He envies not the rich imperial board,
Or downy couch for pamper'd Luxury spread,
The simple feast that woods and fields afford,
The canopy of trees, the natural bed
Of moss by murmuring streams perennial fed,
In him more genuine heart's content excite:
The dazzling rays by brightest diamonds shed
Yield to the fairer glories of the Night
That circle round his head in order infinite.

'Such were thy joys, sweet Bard, when stretch'd along
By Mulla's fountain-head thy limbs reclined,
Where Fancy, parent of enchanted song,
Pour'd the full tide of Poesy, refined
From stain of earthly dross, upon thy mind.
Thine was the holy dream when, pure and free,
Imagination left the world behind
"In that delightful land of Faerie"
Alone to wander, rapt in heavenly minstrelsy.

'Oh who, so dull of sense, in heart so lost
To Nature's charms and every pure delight,
Would rather lie, on the wild billows tost
Of vain Ambition, with eternal night
Surrounded, and obscured his mental sight
By mists of Avarice, Passion, and Deceit?
Not he whose spirit clear, whose genius bright,
The Muse has ever led, in converse sweet,
Within the hallowed glades of her divine retreat.

'Not EDWIN—in whose infant breast, I ween,
From childish cares and little passions free,
Tho' long in shades retired, unmark'd, unseen,
Had blown the fairest flower of Poesy.
That lovely promise of a vigorous tree
Instructed Genius found: each straggling shoot
He wisely pruned of its wild liberty,
Turn'd the rich streams of Science round the root,
And view'd with warm delight the fair and grateful fruits.'

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Can a doubt be entertained that the author of such stanzas will obtain from the public, to whose taste he makes his appeal, any other than such a reception as will induce him to resume his lyre?

Art. 28. *The Battle of Maida*, an Epic Poem, by Lieutenant-Colonel Richard Scott, of the Honourable East India Company's Bengal Establishment. Crown 8vo. pp. 112. 4s. Boards. Symonds. 1808.

Somewhat too large a proportion of this epic poem in two books on the Battle of Maida is dedicated to the author's campaigns in India; of which, however, he relates some interesting military anecdotes, but in which we are sorry to find that he thinks that his own services and those of many among his companions in arms have been unjustly overlooked. He promises in a short time to publish memoirs of a thirty years' military life in India, from which we are prepared to expect considerable entertainment. As a poet, the Colonel can scarcely anticipate very exalted praise; though it has often been our lot to review inferior works from those who, far from having his excuse for the want of literary excellence, have devoted the whole of a sedentary life to its attainment.

Art. 29. *Scripture Versions, Hymns, and Reflections, on select Passages.* By J. Waring. For the Use of young People. 12mo. 3s. 6d. Boards. Darton and Harvey.

This kind of hymn-making, and putting into easy verse certain portions of Scripture, though a very subordinate department of poetry, deserves some recommendation on account of its utility, in tending to impress serious truths on the minds of those who are incapable of relishing the more elegant productions of the Muse. Watts's hymns are more adapted to the taste of common readers than Gray's Elegy. 'One great use of poetry (says Mr. Waring in his introduction) is, by measured lines and the recurrence of *similar sounds*, to assist the memory: and, on subjects of the utmost moment, who will say the youthful mind can be too much assisted? There are many who, having no relish for poetry, cannot judge of its effects on minds differently disposed: and herein I have the judgment of a friend, to whose opinion I pay great deference: "There may be very susceptible minds, who, if they could have religious truth pleasantly brought to their view, would, I hope, find a basis of solid rest which they can nowhere else obtain."

Mr W's professed object in these versions is to bring young persons to love and search the sacred writings; and when we are told that he has been obliged 'to rise early and to lie down late in preparing this little work for the press,' we cannot doubt of his having been instigated by a religious motive. His stanzas are not superior to the style of our modern hymns: but compositions of this nature, for private use, need not be nicely weighed in the scales of Parnassus. As a practical volume of hymns and versified texts, Mr. W.'s work is not to be despised.

MISCEL-

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MISCELLANEOUS.

Art. 30. *Good Advice for the Husbandman in Harvest*, and for all those who labour hard in Hot Berths; as also for others who will follow it in warm Weather. By Thomas Beddoes, M. D. 12mo. 7d. R. Phillips. 1808.

This is a valuable little tract, and exhibits to great advantage the peculiar manner which the deceased and lamented author possessed of setting a subject in a remarkably strong and clear point of view. In many parts of England, it is usual for the labourers, who are employed about harvest-work, to drink most enormous quantities of cyder and malt-liquor; and the practice is often encouraged by persons who ought to be better informed, on the idea that the bodily strength of the men can only be exerted to its full advantage when it is continually recruited by copious potations of stimulating liquors. The quantity swallowed is almost incredible; and the consequence of this intemperance is not merely the temporary loss of vigor, but it appears to lay the foundation for many irremediable diseases, and to bring on premature old age and death. By our medical readers, all these facts will be readily admitted, as being consonant to their daily experience; it is not therefore to the professional man that this work is principally addressed; and we sincerely hope that it may obtain that general circulation for which it is so well adapted in form and price. On one part of it we must remark particularly, as containing useful information on the effects of excessive drinking which are exemplified in the London coal-heavers. The statement is conveyed in some answers by Dr. Willan, to queries addressed to him on the subject by Dr. Beddoes.

'They work twelve hours daily, drinking each about a gallon of porter. In the pauses of work, or in waiting for waggons, they take gin — not less than a *dozen* glasses.

'Hours out of work, they proceed as above, but somewhat more leisurely. On holidays they are universally drunk from an early part of the day.

'They have all the appearances of old age at 45, and most of them die before 50—many of them much earlier. Those who remain alive at 50, and above, pine a few years in workhouses, and die of the dropsy!

'They are affected with bilious vomitings, tumour, and tension in the hepatic region, and jaundice repeatedly; many of them with fatal *apoplexy* at an early period of life, 35 to 40. Some with paralysis, (palsy.) They are also liable to pneumonic inflammation, and even to phthisis (consumption.) Without much lesion of the organs, many of them fall into a temporary state of extreme debility, which prevents them from working from three to six weeks.'

We must again advert to the cheap form in which this pamphlet is printed; a circumstance which speaks highly in favour of the motives that influenced the author in its publication. We have pored over its small type, closely-printed lines, and rough paper, with infinitely more pleasure than we have surveyed the hot-pressed and wide-margined volumes, which have begun of late to obtrude themselves even into the study of professional men.

Art.

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Art. 31. *A Dissertation on the Hebrew Roots*, intended to point out their extensive Influence on all known Languages. By the late Rev. Alexander Pirie of Newburgh. 12mo. pp. 174. Edinburgh, Ogle; London, Williams and Smith.

It has rather been taken for granted than proved, that in the Hebrew language *every* word or term derived its source from a manifest allusion to some quality or attribute of the object to which it was applied. In many instances, names, when first given, may be supposed to have been prompted by some qualities or accidents belonging to the subjects to which they were applied: but it is not easy for us to trace the connection between the articulate sounds, or written characters, and the ideas meant to be conveyed by them. For example, Parkhurst tells us that the term דבר, which signifies *word*, is used for the *celestial fluid* or *light*, and of course must be applied metaphorically to *words* which announce or bring to light our sentiments or conceptions. The difficulty, however, is not removed; because the question recurs, why should three letters. *Daleth*, *Beth*, and *Resh*, or DBR, express *light*, rather than RBD or ABC? We must allow that the connection between certain characters and sounds, in language, is in some measure arbitrary, and that this connection originally must have been declared before language could have become intelligible; just as in the modern discovery of telegraph writing, the meaning of certain signals must be first specified before they can convey any meaning at all. When words are once formed, derivatives flow from them in all directions; and hence, in all modern languages, the features of their great progenitors in the East may be traced. Parkhurst, in his Hebrew and English Lexicon, has traced a multitude of English, French, and Italian words, as well as Latin and Greek terms, to the Hebrew. We think that Mr. Pirie has been greatly indebted to that Lexicographer; and had his editor compared the substance of this dissertation with the notices at the bottom of each article in the Hebrew Lexicon, and printed only that which was original, the whole would have been compressed within a few pages.

Art. 32. *The Comet*; a Mock-Newspaper. By the Author of All the Talents. 8vo. pp. 86. 3s. 6d. sewed. Stockdale, jun.

We expected to find this comet blazing with a long tail of wit and pleasantry, but it is rather nebulous than fiery. In all mock productions, the semblance of truth must be preserved in order to keep up the delusion. *Ficta, voluptatis causâ, sint proxima veris.* This rule, however, has not been observed in the present instance, and all probability and keeping are outraged, for the purpose of overwhelming the *Talents* with ridicule. In the supposed articles of *News*, most of the humour consists in nick-names and puns; for example:

'BIRTH.

'Yesterday morning, of a *Sun* and *Air*, Mrs. *Horizon East*.

DIED.

'Of a lingering , *Broad-bottom Te*
celebrated swindler

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Art. 55. *Gleanings from Zimmerman's Solitude:* to which are added occasional Observations, and an Ode to Retirement. By Mrs. Bayfield Crown 8vo. pp. 194. 4s. Boards. Lindsell.

By *solitude*, Zimmerman means *retirement*, and it is by our relish for retirement that our character may be appreciated. He who never courts solitary reflection knows none of the pleasures of an intellectual Being. He can neither govern himself, nor be qualified to govern others. Our Saviour was often alone; and to withdraw occasionally from society is as necessary for the christian as it is for the philosopher.—If Mrs Bayfield, by reducing the work of Zimmerman on Solitude to the size of '*a pocket companion*,' can increase the diffusion of the beautiful sentiments which it contains, and thus cultivate the virtues which grow in retirement and are fostered by self-converse, she will most charitably have employed her time. It is truly remarked that

'Solitude enables us to live independent; there is no misfortune it cannot alleviate, no sorrow that it will not soften; it adds dignity to the character, and gives fresh vigour to the powers of the mind; it enlarges the sphere of attention, and ripens the seeds of judgment.'

Mrs. Bayfield's observations are not numerous: but they manifest good sense. Let one note speak for all the rest:

'*Exquisite sensibility*, however, should be rather corrected than encouraged; or it will create that enthusiasm of the mind, whose fire obscures the sober light of reason, and the steady rays of *Native Truth*. *Exquisite sensibility*, even when extended to the *fair* and *good*, by an excessive refinement of our feelings, is apt to render us peevish and disgusted with those persons and circumstances it may be our lot to mix with, in our intercourse with the world. Alas! alas! there are ten thousand avenues through which the susceptible and feeling heart is daily wounded.'

By the Ode on Retirement, prefixed to these Gleanings, Mrs. B. proves that she is imbued with the spirit of her author, and possesses the talent of forcibly expressing it:

'Here, rural objects woo to soft repose,
Here, starts the tear that's due to other's woes—
Here, the full heart with kind emotion bends,
Here *feels* the Lover's claims, and here the Friend's—
Here, pure Benevolence the soul expands—
Here, Pity opens wide her liberal hands:
And mild Religion sorrow-soothing pow'r!
Beams o'er the *past* and decks the *future hour*,
Lights up her torch at Faith's resplendent rays,
While *Hope* triumphant marks the hallow'd blaze.'

It is aukward to apologize to a lady for having long neglected her! but we can assure Mrs. B. and others, that we are often forced to betray this want of gallantry against our will.

NOVEL.

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NOVEL.

Art. 34. *Delworth*; or, Elevated Generosity. By T. Southwood. 12mo. 3 Vols. 15s. 6d. sewed. Crosby and Co. 1808.

The outline of this story may be very easily traced. The hero of it was attached, from his earliest years, to the lovely Anne Maitland, who merited and returned his passion. His friend Hampden was equally smitten with the fair Matilda: but Venus, being on this occasion peculiarly in humour for "imposing her brazen yoke on ill-assorted hearts," made Hampden the object of Matilda's indifference and contempt, while Delworth became the idol of her enthusiatic admiration. Delworth undertook to plead the cause of his friend; and, forgetting as well the obligations of friendship as the sacredness of his own previous engagement, he fell a criminal victim to the charms of Matilda. The little society was now dissolved; yet, at the period of their re-union, though all these facts were known, and Anne moreover appeared in the character of Hampden's wife, an amicable arrangement was somehow negociated on the footing of *status quo ante bellum*. The rights of first love are triumphantly established: Anne gives her hand to Delworth; and Hampden is contented to submit to a conjugal connection with the forsaken mistress of his friend.

It is needless to remark that probabilities are here not much regarded; and considerable confusion and obscurity prevail in the incidents, more especially in the *éclaircissement*. The reflections and moral observations, also, bear much too large a proportion to the events related. Yet we have occasionally remarked a degree of force and feeling in the style, which inspires us with the hope of being able to bestow no inconsiderable portion of applause on the well digested productions of the author's maturer mind.

SINGLE SERMONS.

Art. 35. *Occasioned by the Death of the Rev. William Humphryes*, preached at Hammersmith, Oct. 9, 1808, by Robert Winter, and the Address delivered at his Interment in Bunhill-fields Burial-Ground, Oct. 6, 1808, by William Jay. 8vo. pp. 64. 2s. Maxwell and Co.

After some serious and pious reflections on the character and history of Enoch, (text Gen. v. 24.) the preacher enters on a long biographical memoir of the deceased, who is represented to have been 'one of the best men that ever lived.' Funeral sermons are not often more creditable at once to the orator and to the subject of his eloquence; for though Mr. Winter has yielded to the warmest impressions of friendship in speaking of Mr. Humphryes, he has not by his encomiums surpassed the character which he wishes to hold up to view. The account, however, of Mr. H, in the first line of p. 43, does not harmonize with the general statement, and it is probably an oversight; for 'prefer earth to heaven,' we should no doubt read, prefer heaven to earth.

In the address at the grave, the same honourable testimony is given of the deceased which occurs in the sermon, introduced by some remarks on mortality in general, and on the death of Christ

in

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in particular. 'He (says the orator) is said to *die*: we as his followers are only said to *sleep*. Death stung him; but, as it is fabled of the bee, left his sting in him: we may therefore safely defy the harmless foe.' We suspect, however, that, by this classical allusion to Lucretius's bee, Mr. Jay has been seduced from orthodoxy. Surely death cannot be said to have stung our Saviour, and to have left his sting in the wound, when Christ is risen from the dead and dieth no more. The distinction between the *dying* of Christ and the *sleeping* of his followers is also a puerile conceit: but Mr. Jay is more excusable on this head than for telling his hearers and readers that an appeal has been made to the Legislature, 'to *suppress*' the principles professed by Mr. H. and his Calvinistic brethren. At the grave of a friend, it was out of place to allude to the controversy respecting the Evangelical Preachers; and, standing on the immediate view of eternity, Mr. Jay ought to have been sacredly accurate.

Art. 36. *The Church of England incompletely reformed*: preached on the Occasion of the General Fast, Feb. 17, 1808. By George Somers Clarke, D.D. Vicar of Great Waltham, Essex. 8vo. 1s. 6d. White.

Art. 37. *The Everlasting Fire of the Athanasian Creed*: preached on the Sunday after Ascension-Day, 1808. Dedicated to the Rev. Francis Stone, M.A. Rector of Cold Norton, and his Prosecutors. By the Rev. George Somers Clarke, D.D. 8vo 1s. 6d. White.

These compositions are placed by us in the class to which their title assigns them, but their contents are of a description which intitles them to more consideration than the generality of sermons demand from us, or from the theological reader. Dr. Clarke is very acute in his investigations, and bold in his strictures; though, having the fear of the Consistorial Court before his eyes, he is more guarded and cautious than the unfortunate Mr. Stone, to whom one of these discourses is dedicated. Immediately on naming the text of the first sermon, Jer. viii. 3. *Amend your ways*, the Doctor adds,

'Not so much to you, my hearers, as to myself and to the clergy, but more particularly to the compilers of the form of prayer for this day, and also to those who are in authority over them, I take the liberty of addressing the words of the text; which appear to me to belong in the first instance more to the priests and rulers of the nation, than to the people at large.'

By such an exordium we are prepared for a *concio ad clerum* on matters of importance; and the purity of the sacred text, from which the psalms and lessons of the church are taken, is the first object of inquiry. Having adverted to the disingenuous conduct of Erasmus respecting 1 John, v. 7, Dr. C. proceeds in this long sentence:

'While our religion is thus supported: while the names of Origen, Jerome, and Erasmus suggest more than suspicions of alteration and interpolation of the sacred text; from which the short prayer of our Lord is itself far from being free: while evidences are continually produced as numerous as the MSS. brought to light by the industry of editors: and, although for nearly a cent[illegible] new

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translation of the Bible hath been importunately solicited by the learned of these countries; by Kennicott, Lowth, Newcome, Blayney, and others; a parochial minister is still compelled to read psalms and first lessons in translations, which frequently mock and deride his knowledge of the original, disgust him with their absurdity, inadequacy, or impropriety, and confuse him with shame for his church, from a consciousness of their being unintelligible to his congregation, and scarcely less so to himself: while dramatic and other writers of past times are now renewed by almost countless editors and interpreters, and the book, which is as much more poetic than any of them as the work of God must be superior to that of man, is suffered to lie in the obscurity and imperfection, in which alone it could have been given in translation two hundred years ago by the best learning that then existed; and although there is now no want of any sort of ability for the work; to whom, rather than to himself, the clergy, and their superiors before mentioned, should a parochial minister in the first instance address the words of the text in the portion of scripture appointed for the epistle in this day's service?'

A learned and critical examination follows, to prove that many of the psalms ascribed to David are not of his composition: that Asaph is Isaiah; that the 50th psalm refers to the deliverance of Hezekiah and Jerusalem from the Assyrian invasion by Sennacherib; and that the 51st, usually supposed to have originated in David's penitence after his complicated act of adultery and murder, was probably a formulary of humiliation, composed by the plaintive Jeremiah, during one of the sieges, or the captivity by Nebuchadnezzar. Though this be a new discovery, it is rendered probable by the conclusion of the psalm; since David in his time could not have prayed for "building up the walls of Jerusalem;" nor have contemplated them as lying in ruins. This subject is curious and important; and Dr. C.'s new rendering of the words, usually translated *righteousness* and *salvation*, &c will be approved by sound critics.

In conclusion, Dr. Clarke hints at the incorrectness of the sacred text, and the defectiveness of the public translation; he calls on the clergy 'sincerely to enter on the duty of amendment, by contributing to remove from the worship of God every impediment, every misinterpretation and interpolation of scripture, every false and unintelligible translation;' promising to proceed in his critical labours, and to give to the public his readings and interpretations of the difficult or misinterpreted passages of the prophets, particularly in those passages which are appointed to be read as the first lessons on Sundays.

The discourse on the *Everlasting Fire of the Athanasian Creed*, though not so original as the preceding, displays the same character of bold research: but Dr. Clarke has taken care to guard his orthodoxy from consistorial suspicion by this singular passage, in a note at p. 37:

'The three creeds, particularly the Athanasian, the author, when a boy, was instructed to learn by heart; and every part of every one of them he always not only submissively believed, but thought

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thought that he comprehended: he has therefore been no hypocritical subscriber of articles of faith for secular purposes. For nearly thirty years he has read the Athanasian creed in church, upon the days appointed; and never omitted it, as the writer of the Confessional, published about half a century ago, says that many of the clergy have done. Every particular also of every one of them he is desirous of proving, in the best manner possible, 'by most certain warrants of holy scripture;' but by no uncertain warrants: and on that ground the present sermon was composed.'

It is conceived that the part of the creed which is the subject of this sermon originated in Is. xxx. 33; and hence the preacher considers the import of this passage, and explains the reference to Topheth in the valley of Hinnom, as well as the meaning of Gehenna in the N. T., for the purpose of proving that the strong expressions, which we understand to signify hell and everlasting fire in the O. and N. T., denote nothing more than temporal punishment everlasting in its effects. We transcribe the conclusion:

'From the different parts of scripture, which have been explained, and particularly from the last-mentioned testimonies by St. Paul and St. Peter, let us conclude, with the Athanasian creed; that 'they who have done evil shall go into everlasting fire,' that is, be everlastingly destroyed by fire: or that, in St. Paul's words, they shall suffer the punishment of everlasting destruction, as completely as the Assyrians were in Topheth annihilated by fire; or as the cities of Sodom and Gomorrha were reduced to ashes by a vengeance, that was everlasting in its effects; not by a perpetual burning; but by fire that should not be quenched, until it hath completely and for ever destroyed all, who at the last day shall be found to have lived and died incorrigibly wicked and impenitent.'

If this doctrine of the annihilation of the wicked be preferable to that of everlasting torments, it is a gloomy account of the final destiny of moral and intellectual creatures.

Art. 38. *A Discourse by* Thomas Falconer, A. M. of Corpus Christi College, preached before the University of Oxford, November 5. 1808. 4to. 1s. 6d. Rivingtons.

Two circumstances in our history, both having for their declared object the re-establishment of the Catholic Religion, pass in review on the present occasion. Against the assertions of Dr. Milner, the preacher, in the first place, contends for the reality of the Gunpowder Plot; though, in our judgment, it wears a suspicious aspect. On the subject of the *Revolution*, the second object of discussion, Mr. F. freely delivers his opinion; observing that 'by this memorable transaction the Revolutionists taught, that from the rights of one party flow certain duties of the other, that the regal state is not a species of hereditary property only, but also an office which has certain relative duties belonging to it, and likewise, that the regal authority has its limits, but that its limits are identified with those duties.' Contemplating the Catholic Religion through the medium of history, the preacher feels some alarm at the proposal of its re-

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establishment: but the difference of former and present times and circumstances ought to be well weighed, because it is very essential, in considering this subject.

Art. 39. Preached at a Country Church, November 8, 1807, on the 5th verse of the 93d Psalm, "*Holiness becometh thine House, O Lord for ever.*" Adapted to a Country Congregation. 8vo. 1s. 6d. Williams.

A serious exhortation on the importance of Public Worship, well suited to the state of Religion both in town and country.

Art. 40. *The Hopes of the Righteous in Death, illustrated:* preached in the Parish-church of Horningsham, by the Rev. Francis Skurray, A. M., Fellow of Lincoln-college, Oxford. 8vo. 1s. Rivingtons.

We have here a serious and appropriate discourse, preached on the Sunday after the interment of Mr. Davis; who had, for a series of years, been the confidential agent in the family of the Marquis of Bath, and to whose death we adverted in p. 18. of our last Number.

CORRESPONDENCE.

It would be easy to comply with the request of a *Constant Reader*: but we do not undertake to answer all questions. Whenever the texts which he specifies come in our way in the review of theological articles, we shall not hesitate to offer our explanation of them. In our opinion, they involve no difficulty.

We are obliged to W. T. F—G., for pointing out an oversight in our last number, arising from some confusion in the MS. not detected in revising the Press. Certainly the words "*and Consort*" should not have occurred in page 61. line 14, 15 of the May Review, and our readers are desired to erase them.

Mr. Baynes's request shall, if possible, be fulfilled in our next number.

We applaud T. J.'s conduct, as well as the vigour of his *Lash*; but we cannot enter into any private communications.

*** In the APPENDIX to Vol. 58. which was published with the Review for May on the 1st. of June, Page 490, line 11. for 'correction,' r. *connection*; and in the Table of Errata for the Volume, for P. 185. r. P. 195.

In the Review for May, P. 61, l. 14 and 15. dele the words '*and consort.*' P. 64. l. 15. from bott. read 'not *to* pursue.' P. 100. l. 1. for '*Psaumées,*' r. *Psaumes*, and add the word *tirés*.

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THE
MONTHLY REVIEW,
For JULY, 1809.

ART. I. *Observations on the Historical Work of the late Right Honourable Charles James Fox.* By the Right Honourable George Rose. With a Narrative of the Events which occurred in the Enterprize of the Earl of Argyle in 1685, by Sir Patrick Hume. 4to. large Paper, with a Portrait of Sir P. Hume, 1l 16s. Small Paper, without the Portrait, 1l. 5s. Boards. Cadell and Davies. 1809.

IF our ancestors, who were familiar with political controversy as it prevailed a century ago, could cast a momentary glance on the manner and the terms in which it is now carried on among us, they would probably be filled with surprize on witnessing its continuance: for they would observe, in the language of our disputants, that all are agreed on the great points which then agitated the public mind; that all Englishmen *profess* the doctrines of Whiggism, and no man living defends the principles then announced by the Tory faction; that the Revolution of 1688 is universally and by each party termed not only lawful but glorious; and that the Act of Settlement, though its provisions may have been overlooked in some inferior particulars, is regarded as the very foundation of all the blessings that we boast or enjoy. Perceiving all this, they would inquire with astonishment what possible differences, at least as to abstract and speculative positions, could still retain the power of dividing opinions which to appearance were so completely united.

In theological contests, a remark has sometimes been made which is not wholly inapplicable to this question. It has been said that eminent protestant divines have occasionally advanced arguments in favour of their orthodox creed, which would have been equally good in favour of popery before the Reformation. In other words, they have required the assent of their followers to particular doctrines, not on account of their truth, but because they were by law established;—an argument which, if admitted in the time of Henry the Eighth, would have effectually prevented them from ever being established. By a similar method of reasoning, of late years the

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measure of the Revolution has been defended; not that the people have a right to change the institutions of their government whenever they become oppressive, but because the existing institutions of this country have all drawn their origin from the Revolution, and the power of the Whig party has finally triumphed over its adversaries. Thus, (as Mr. Hume observes on the inconsistency of Socrates, who deduced the principle of non-resistance from the notion of an original compact ~~between the governors and the governed,~~) the Whiggish premises of cashiering the possessor of the throne in the year 1688 are made subservient to the Tory conclusion of entire acquiescence, under any circumstances, in the order of things which happens to be established.

Hence, while we have all ranged ourselves under one political denomination, the spirit of party, which is supposed to be natural to Englishmen, has still found full scope for its former activity. One portion of us are Whigs, from approbation of Whig principles; the other, because the house of Hanover is actually seated on the throne, and can derive a valid title from nothing but the exclusion of James and his family. The Revolution applies the surest touchstone for ascertaining to which of these discordant opinions an individual is attached. This great event is regarded by the *real* Whigs as a natural consequence of misgovernment, and as the proper punishment for laws invaded, and for an open violation of the social compact; — that power, which was originally intrusted by the people to their ruler for certain beneficial purposes, being resumed by them when the trust was abused, and the condition broken. The *nominal* Whigs contemplate the Revolution with different eyes. To them it is an insulated and anomalous case, not deducible from but a glaring exception to any rules of public law, and, like other exceptions, tending to confirm the rule by the deviation; — a transaction not to be justified on principle, though fully sanctioned by success. Their sole plea for it is the overruling necessity that compelled, at all hazards, the exclusion of a popish prince from the throne of their protestant country. According to these reasoners, the only *moral* to be *drawn* from the Revolution is inapplicable to all other circumstances, and the precedent established by it is such as ought never to be pursued.

It is impossible to deny, though grievous to acknowlege, that the illustrious name of Burke has imparted a dangerous splendor to the latter class of opinions: but the weight of his authority will be much diminished, when we consider the temper, the times, and the circumstances in which his later works

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works were composed; when we contrast them with the spirit that pervaded the productions of his better days; and, above all, when we attentively weigh the nature of his apology for an inconsistency so strikingly apparent*. On the other hand, a confident appeal may be made to the whole conduct and all the public declarations of the most distinguished luminaries of the last and the present reign,—the great Earl of Chatham, and Charles James Fox. The revolt of our American colonies gave to both the fairest opportunities for unequivocal professions of their political faith; but the immortal champion of liberty in our own times was called to assert its principles under an infinite variety of trials the most disheartening, afflictive, and even perilous. On no single occasion did either of these great men waver in their conviction, or hesitate to proclaim it. They made no sacrifices to the weakness of temporary alarm, to the attractions of City popularity, or to the gainful favour of a Court. Through life, their stedfastness was unshaken; and one of them had resolved to devote the evening of his active day to the task of fixing on the minds of his countrymen, and establishing by historical evidence, the important constitutional truths with which his own mind was impressed. The small part of his history which he was able to accomplish has not in general been justly appreciated; nor will its full value be discovered without frequent consideration and repeated discussions. Every attempt, therefore, to bring its excellence to the test is a benefit to the public: but we own that it was not without some emotions of surprize that we found it assailed by such an antagonist as the present.

The most important position maintained by Mr. Fox is comprehended in his observations on the commencement of the reign of James the Second. He thinks that a connection with France was that monarch's first object, and that his motive to it was the desire of rendering himself an absolute sovereign, rather than that of establishing popery, which was considered as a more remote contingency. This supposition is made probable by observing that the most zealous ministers of James, both in England and Scotland, were protestants; and the lesson to be drawn from this view of facts is described as far more instructive, than it would be if the sole inference were "that we must not have a Catholic for our King."

Against this position it will be easily believed that all Mr. Rose's forces are directed. He sets out with unceremoniously

* See the last page of his "Reflections on the French Revolution."

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declaring that it is 'contrary to the clearest evidence;' he remarks, with that kind of official smartness which is not very engaging even in a parliamentary retort addressed to a living adversary, that 'the truth of history is not to be sacrificed to *an instructive lesson*:' but he adds that lessons are instructive in proportion to the extent of their application, not according to the impression which they make; and that it is far more important to warn the generality of the world against religious bigotry, by shewing that it was the cause of James's deposition, than to caution the few individuals, who may happen to fill a throne, against an abuse of regal power. Though his calculation of consequences may not perfectly coincide with our own, we are delighted with Mr. Rose's discovery of the political mischiefs that flow from religious bigotry, and earnestly hope that all private individuals, members of parliament, and others, will profit by his hint. When the just claims of the Catholics are next brought before the House of Commons, that injured body may surely reckon on his enlightened support; and it may be augured with a reasonable confidence, resulting from experience, that Mr. Rose and the majority of our representatives will not differ in their votes!

In order to disprove the opinion of Mr. Fox, a vast number of extracts are taken from the Appendix to his work, all intended to shew that, in the early part of James's reign, both that Monarch and His Most Christian Majesty were intent on the project of establishing the Catholic religion in England. Some of the expressions to this effect are unquestionably strong: but they are very far from being uniform; and an obvious distinction is to be observed in the use of them throughout the correspondence. Lewis appears to insist on the *introduction of popery* as the condition of paying a pension to James; who, on the other hand, naturally unwilling to forego his pension, promises very largely, in phrases which fall extremely short of the importunate vehemence of his sanguine correspondent, to *procure every possible indulgence* to his Catholic subjects. Lewis requires that his own religion should become predominant in England; while James undertakes to obtain for its professors a legal and unshackled right of openly practising its ceremonies. The former asks every thing, and the latter is loth to refuse any thing, but his promises are faint and feeble, as if checked by a secret consciousness that the enterprise was both hopeless and dangerous. Lewis fancies that the name of king implies an absolute power over the bodies, souls, and consciences of all his subjects, and he wishes the first employment of it to be exercised in planting the true faith in England: but James has learned that an English king is subject

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subject to many restrictions, and deems it prudent to place his authority beyond controul, before he will risk it on so perilous an experiment. This disposition to hesitate and delay, and to decline attempting too much, may be collected from every statement made by James's ministers to the French government, and from every report by Barillon of their confidential discourses: but, as we cannot pursue the comment through any considerable length of text, we shall content ourselves with referring to a letter from Barillon, which appears to us nearly decisive of the question. It is dated the 19th of February, 1685, and is the first document transmitted to Lewis XIV. by his Ambassador, after the death of Charles the Second. The new King of England and the representative of France appear to have been closeted without witnesses, and to have exchanged their sentiments with unrestrained freedom. James threw himself without reserve into the arms of France, and was anxious to enhance his merit with the power to which he looked for support, by promising the most extensive compliance with all that Lewis could desire from him. What, then, at this moment, is his language, and how far do his promises reach? "*Le Roy d'Angleterre*" (says Barillon to his master) "*a ajouté à cela toutes sortes de protestations de reconnoissance et d'attachement pour Votre Majesté; il me dit que sans son appui et sa protection il ne pouvoit rien entreprendre de ce* qu'il avoit dans l'esprit en faveur des Catholiques; *qu'il savoit assez, qu'il ne seroit jamais en sureté que* la liberté de conscience *pour eux ne fût entièrement établie en Angleterre; que c'est à cela à quoi il travaillera avec une entiere appliquation,* dès qu'il y verra la possibilité," &c. (Appendix to Mr. Fox's work, p. xix) Thus, even at the moment of opening his heart to him whom he was most interested to conciliate by the largest protestations, he engages to do no more than aim at the establishment of *liberty of conscience,* and strongly implies his conviction that even this would for some time be impossible. Can we have a stronger proof that a resolution to establish the Catholic religion had at that time no place in his mind?—That he afterward entertained this extravagant scheme, and took active steps for carrying it into execution, all the world knows too well to require the fact to be now stated again. Mr. Rose, however, has done us the favour to relate the particulars much at large; and from them he would have us conclude that James intended, from the very outset of his reign, to abolish the existing religion, and to substitute the Catholic. We might perhaps have acquiesced in his inference, before the publication of Barillon's letters: but by them we are convinced that James was throughout the passive instrument of the French

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King; whose commands he dared not to contest, from the fear of losing his pension; and whose bigoted zeal he shared, though experience had taught him the danger of indulging it in a nation of freemen and protestants. We apprehend, then, that James's subsequent labours towards the restoration of popery will be more naturally explained by the impatient remonstrances of Lewis, who never ceased to urge him to them, than by any previously formed resolution of James himself; who is proved, by so many circumstances, to have been worked up slowly and gradually to the violent state of mind, which hurried him to the loss of his dominions.

In our judgment, the objections to this great position of Mr. Fox are by these considerations satisfactorily removed; but various other parts of his work are attacked with equal pertinacity; it is said that he has stated facts without authority; that he has indulged his party-bias at the expence of truth; that he has overlooked facts which might have been established by documents the most authentic and accessible; that he has abused authors, whom he certainly never read; that he has omitted to defend Russell and Sidney from the charge of accepting French bribes, which he might easily have done; and that he has actually gone so far as to state a fact on the evidence of Bishop Burnet, who is intitled to no credit or respect. His head-strong partiality for a republican form of government is inferred from his having rendered justice to the magnanimity of Cromwell, the destroyer of monarchy, while he has spoken with abhorrence of Monk, who restored it; and his solicitude to give colour to rebellion is collected from his having praised the Earle of Argyle, who took up arms against his King, while he refuses to go out of his way to praise the Marquis of Montrose, who resisted the usurped power of the Commonwealth. These various observations afford Mr. Rose numerous occasions of complimenting His present Majesty, and the existing state of the laws; of referring to former works of his own, which may have escaped the memory of an ungrateful public; of treating with complacency of his own official situation, and the natural motives which it induces for perfect impartiality in historical researches; mixed with frequent professions of his own candor, caution, patriotism, modesty, delicacy, official accuracy, and many other amiable qualities.

We trust that it is unnecessary to assure our readers of our willingness on all occasions to investigate important truth; and we will add that, if any colourable charge had been brought against the work of Mr. Fox, we should have been peculiarly anxious to scrutinize it with severity, because it would be as

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desirable to deprive real error of the high sanction of his name, as to shield that name from the unjust imputation of suppressing truth, or disseminating falsehood. On the present occasion, however, we openly declare that we scarcely know in what manner to proceed; an attentive perusal of the volume before us has fully convinced us that all the charges against Mr. Fox are destitute of foundation: but a detailed examination of them would exceed all reasonable limits; and it is Mr. Rose's unhappiness that his proofs and allegations are equally repulsive in their manner, tedious in their particulars, and trifling in their effect. By what beneficial operation, then, these 'Observations' are to render a 'service to his country,' he has not condescended to explain, and we have not the ingenuity to discover.

This gentleman's attack on Bishop Burnet is induced by that prelate's assertion, adopted by Mr. Fox, that Monk procured the conviction of Argyle, by betraying confidential letters addressed to him by that nobleman. The fact itself has been disputed before, by Dr. Campbell, in his Lives of the Admirals, and also in his life of Archibald Marquis of Argyle in the *Biographia Britannica*. Their arguments, some of which are certainly intitled to consideration, Mr. Rose has copied into his Appendix; and he has added some others of a negative kind, which we shall transcribe in his own words:

'Woodrow, an historian zealously attached to the Presbyterian cause, who lived soon after the event, and was remarkably industrious in searching records, and collecting anecdotes, especially such as affected leaders in that party, is entirely silent on the point. The reliance, however, placed by Mr. Fox on this anecdote, appeared to call for a further attentive investigation, in order to ascertain the truth or falsehood of it. Without resting, therefore, on the industry which had been applied formerly, a diligent search was first made amongst the records of the Parliament, the Council, and the Justiciary in Scotland, to discover whether any trace of the fact alleged could be met with in the proceedings on the trial of the Marquis: but a chasm in those periods rendered that search ineffectual. Recourse was next had to a collection of all the publications during the civil war, and some years after the Restoration, supposed to be complete *; several of them written after the death of the Marquis, and some by persons devoted to his memory; giving accounts of what was most interesting respecting him, and of what passed at his trial, and to his latest moments: in no one of which is there the remotest allusion to papers of any sort having been read, previously to passing sentence on him, in aggravation of his offence.

'No better success attended a most diligent search in a collection of the books and pamphlets, printed in the reigns of King Charles the

'* In the possession of the author.'

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First and Second, presented by His Majesty to the British Museum, in which there are no less than seven different tracts respecting the trial and execution of the Marquis, published in London and Edinburgh in 1661: one intituled the last proceedings against him, "containing, *inter alia*, a speech of his, in which he expressly denies having had any epistolary intercourse with Cromwell, or any of that sectarious army *."

'The inquiry, however, did not end there. Thurloe's State Papers having been referred to in the Biographia Britannica on the subject, an examination was made through that voluminous collection, whether there had been any communication between the Marquis of Argyle and Monk; but nothing of the sort could be found: on the contrary, there is, besides the passages referred to in the Biographia, the heads of a discourse between the exiled King and Don John of Austria †, on the state of Scotland in the end of 1659, which afford strong presumptive evidence that no confidential letters, especially of such high importance to the writer as those alluded to, were written by the Marquis.'—

'In order, however, to leave no source of information untried, recourse was had, last of all, to the newspapers of the time, in which particular accounts of the proceedings on the trial of the Marquis at Edinburgh were given from day to day; but not a syllable of the pretended communication made by Monk is to be found in them. It is hardly possible to conceive that stronger evidence could be found in any case to establish a negative, than is here produced to prove the falsehood of the Bishop's charge. We must therefore believe, that if Mr. Fox had informed himself fully on the subject, he would have been induced to forbear the positive condemnation of Monk, and the consequent severe censure upon him.'

Let us calmly inquire what is the amount of all this ostentation of industry. Woodrow lived soon after the event, which was not properly within the scope of his church history: but Burnet lived at the time of the event, and could not have been deceived respecting it. The records of Parliament were properly searched; yet it was not likely that the letters should be found there, for they are expressly said to have formed no part of the evidence, but to have been read in the course of the debate by Lord Middleton, after the evidence was closed and found insufficient.—The records of the Council were still less promising; for it does not appear that Argyle was once examined before the Council. It was equally fruitless to rummage the papers of the Court of Justiciary for what occurred in a parliamentary trial.—As well might Mr. Rose have said that Lord Melville was never impeached, because the Court of King's Bench retains no traces of his trial before

* 'The last Proceedings against the Marquis of Argyll, &c. London, 1661, 4to.'

† 'Thurloe's State Papers, Vol. v. p. 604.'

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the House of Peers. The absence of these letters is explained by Dr. Campbell in his life of Argyle, in a most satisfactory way, and Mr. Rose cites the following sentence from it: "The great ministers of those times, and those who were deepest in taking away the Marquis's life, *removed*, as far as they were able, *all the minutes relating to his process.*" If, then, Mr. Rose believed Dr. Campbell, he might have entirely spared himself the vaunted labour of this useless search. Nobody would think of examining the registers of the Court of Justiciary, for a discovery of the vouchers which Lord Melville and Mr. Trotter obliged themselves, by contract, to destroy.

The omission of this fact in the various publications of the time savours strongly, we think, of a forcible suppression, by the government of Scotland, of the documents of their own scandalous conduct and the inexcusable baseness of Monk. Let it be remembered, too, that the liberty of the press was in those days very imperfectly established; and that the disclosure of any thing which the Parliament, or the Council, wished to conceal, would have probably been visited with severe animadversion. Moreover, the letters in question were no part of the evidence, nor were they read in *aggravation* of Argyle's *offence.* All the facts, on which his indictment was to rest, had been given in evidence; they included treasonable acts fully sufficient to lead to a conviction, if they proceeded from a treasonable intention, and were not to be considered as mere evidence of non-resistance to the government *de facto*, which he had not power to overthrow. The question therefore related, as the lawyers express it, to the *quo animo* of the Marquis;—of which it is easy to conceive that his parliamentary judges would be satisfied by the Commissioners privately reading these letters, though they never formed any part of the public process against him.

Argyle's disavowal of all "*epistolary intercourse* with Cromwell, or any of that sectarious army," appears to point at something like what is here imputed to Monk: but it is possible that the crafty prisoner might draw rather a jesuitical distinction in his own mind, between Monk's military character as an officer in Cromwell's army, and his civil capacity as governor of Scotland; and it is hard to conceive that in the latter some correspondence should not have passed between them. Argyle was sheriff of his own county, and must have communicated with the ruling powers of the state; and might not so subtle a mind have consulted his own safety, by professing more attachment to Cromwell and his government than he felt, for the very purpose of concealing that disaffection towards them, of which he was so strongly suspected? If he did so, such pro-

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fessions in his own hand-writing would be at once admitted as decisive of the *quo animo*, by those who wanted only a plausible pretext to justify their predetermined sentence.

Thurloe's State Papers prove nothing on this subject.

It is hoped that the silence of the news-papers has been sufficiently explained, by what was said with respect to the silence which is observed by other publications: but it is proper to mention that, in our extract, we have omitted a panegyric on Monk by Skinner his chaplain, which we consider as both inapplicable and ridiculous.

Though Mr. Rose has condescended to repeat so much from the works of others in defence of the 'restorer of royalty,' he takes no notice of what is said on the other side. He does not canvas the memoirs of Baillie, nor Cunningham's History of Britain, who state the same fact in the same manner; and though he mentions that Mr. Laing adopted it from them, he would conceal from us that this acute investigator was aware of the doubts of Dr. Campbell, by whom he observes (vol. iv. note 1.) that it "is preposterously questioned."—We really cannot suffer our prejudices in favour of royalty, even with the assistance of Mr. Rose's industry and Dr. Campbell's ingenuity, to outweigh the testimony of three respectable witnesses, confirmed by the judgment of the most accurate historical reasoner now living, and adduced to prove a fact which is highly probable in itself.

We venture to call Burnet a respectable historian, notwithstanding the great pains employed by the present author to vilify and degrade him. In the Appendix, No. 6, Mr. Rose has adopted the invective poured forth by a Mr. Bevil Higgons, in two octavo volumes, against "the mis-statements, inaccuracies, and errors in the Bishop's history;" has been at the expence of reprinting a complimentary dedication of a book of Burnet to the Duke of Queensberry, whom in his history he afterward freely censured; has himself pointed out three trivial mistakes, which are so easy of correction that they could never have been intended to deceive; and has copied some of the MS. notes written in the margin of the Bishop's history by the second Earl of Dartmouth, who treats the prelate's reputation for veracity very coarsely indeed. We know not why this Tory Earl is more deserving of credit than the Whig Bishop: but we are sure that one of his reflections on Burnet, for having been "a domestic servant in the Hamilton family," even if that circumstance be true, shews no liberality of mind. Another of this nobleman's annotations declares that the first inquiry which the Bishop "made into any body's character was, whether he were a Whig or a Tory; if the latter, he made it his business to rake all the spiteful

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spiteful stories," &c. — perhaps so;—and perhaps the first Earl of Dartmouth, the confidential friend of Charles and James, (the latter of whom, after his abdication, corresponded with and distrusted him,) may have suffered from the Bishop's diligence in collecting facts. It is probable that many other noblemen may have been equally interested to abuse this plain-spoken prelate, and that many marginal libels of equal virulence might be produced from the libraries of the great: but these illustrious characters would be quite as little disposed to pardon his veracity as his falsehood. We must add, however, that Lord Dartmouth does not appear to have contested the truth of the anecdote concerning Monk's surrender of the letters which he had received from Argyle.

To us, the narrative of Bishop Burnet affords strong internal evidence of truth. We cannot believe that he as a religious man, writing in the style and with the professions employed by him, and with so much openness and simplicity, could possibly be engaged in the fabrication of wilful and deliberate lies. That he was careless, credulous, and partial, may be allowed: but that he was guilty of corrupt deception is in our opinion incredible *. The same judicious historian, whom we have before cited, in the same note to which we referred for his opinion on Monk's treachery to Argyle, nicely and justly discriminates the merits of Bishop Burnet. Mr. Laing thus expresses himself: "Burnet's veracity, at least in Scottish affairs, is attested throughout by his coincidence with Woodrow's history and original materials; an immense mass of MSS. in the Advocate's Library, which I have carefully inspected. The coincidence is the more remarkable, as Woodrow, who published in 1721, 1722, had never seen Burnet's history, published, the first volume in 1723, the second in 1734. In writing from memory, Burnet neither is, nor pretends to be, always correct in dates; and in his latter days he was undoubtedly credulous. But his narrative is neither to be rejected because the dates are misplaced, nor are the glowing characters of nature to be discarded because they coincide not with the prejudices of party writers." This appears to us a very adequate answer to Messrs. Higgons and Rose.—We beg also to call our reader's attention to the unexpected confirmation which a fact stated by Burnet alone, and questioned by Mr.

* Lord Dartmouth himself says, in one of his notes, "He was extremely partial, and readily took every thing for granted that he heard to the prejudice of those he did not like; which made him pass for a man of less truth than he really was. I do not think he designedly published any thing he believed to be false."

Rose,

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Rose, (p. 156, 157.) has received from Lord Lonsdale's interesting memoir, lately printed, and reviewed in our last Number. That nobleman, who was a member of parliament when the "bill for declaring treasons" was brought in, expressly mentions the vigorous and effectual opposition by which it was defeated.

The present opportunity will not perhaps be deemed an improper one, for inserting, from the volume before us, an anecdote respecting the Marquis of Argyle, whose trial has been so long under our consideration. It relates to the period at which he was in the highest authority, and had nearly succeeded in establishing Charles the Second on the throne of Scotland; and it rests on the credit of Lord Dartmouth's MS. notes in his copy of Burnet's history:

"When the King came to Scotland, the Marquis of Argyle made great professions of duty to him; but said, he would not serve him as he desired, unless he gave some undeniable proof of a fixed resolution to support the Presbyterian party, which he thought would be best done by marrying into some family of quality, that was known to be entirely attached to that interest; which would in great measure take off the prejudices both kingdoms had to him, upon his mother's account, who was extremely odious to all good Protestants: and thought his own daughter would be the properest match for him, not without some threats if he did not accept the offer; which the King told Colonel Legge, who was the only person about him that he could trust with the secret *. The Colonel said, it was plain the Marquis looked upon His Majesty to be absolutely in his power, or he durst not have made such a proposal; therefore, it would be necessary to gain time, till he could get out of his hands, by telling him he could come to no conclusion, in an affair of that nature, before he had acquainted the Queen his mother, who was always known to have a very particular esteem for the Marquis and his family, but would never forgive such an omission. But that was an answer far from satisfying the Marquis, who suspected Colonel Legge had been the adviser, and committed him the next day to the castle of Edinburgh; where he continued till the King made his escape from St. Johnstoun, upon which he was released: the Marquis finding it necessary to give the King more satisfaction than he had done before that time."

We are much deceived, however, if this fact has not been before recorded.

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* If credit is to be given to Voltaire, the spirit of Charles was so broken two years afterwards, suffering under the severest privations in 1652, as to induce him to propose to Cardinal Mazarin to marry one of his nieces, which was rejected by the Cardinal; but who, three years afterwards, would have encouraged it, when difficulties were opposed to it by the Queen Dowager.'

Mr.

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Mr. Rose enters largely into the circumstances of competition between Archibald Marquis of Argyle, and his rival the Marquis of Montrose, whom he censures Mr. Fox for declining to panegyrize. He allows, indeed, that 'the character given of him by Clarendon (who could not forgive him for having taken the first covenant) is certainly more *admirable* than *amiable*:' but did he know that Clarendon charges that great champion of royalty with deserting the covenant, purely from hatred to Argyle; that he "by underhand and secret insinuations made proffer of his service to the King," and actually proposed the private assassination both of Argyle and Hamilton *?—Was this a fit subject for the panegyric of Fox? Or is an adherence to the King, from whatever motive it originates, to be deemed a sufficient covering for the whole multitude of sins?—We have no pleasure in bandying about these Whig and Tory criminations, a century and a half old; which are painful and disgusting to contemplate, but which are not wholly useless in enabling us to form an estimate of human nature.

As to Mr. Rose's observations in defence of Russell and Sidney, they are rather probable than original:—they amount to this:—that Barillon was more likely to have deceived his master by stating that he had bribed those patriots, than they were to have dishonoured themselves by accepting a bribe from France. In the money-negotiations between the two courts, Barillon is reported to have grown rich; and it may be conjectured from a letter addressed to him by Lewis XIV. and inserted near the end of Mr. Fox's Appendix, that his master was not without suspicions of peculation in the ambassador. It is greatly to be regretted that we are deprived of the sentiments of Mr. Fox on this interesting point. Lord Holland would have rendered a very acceptable service to the public, by reporting the opinion which his relation ultimately formed on the subject, after his return from Paris;—an opinion which he surely must have declared in conversation to his friends.

Mr. Rose's extracts from D'Avaux are entertaining, but somewhat irrelevant. On the Duke of Monmouth's expedition, he generally agrees with the object of his attack, and therefore says little: but for our own part we strongly dissent from both, as to the indulgence which they are willing to allow to the meanness of Monmouth's supplications to the King. A paper occurs in the Appendix, which contains rather full particulars of the Duke's last moments, but nothing of much novelty or importance.—The discussions on Mr. Fox's account of Argyle's

* See Clarendon's History of the Rebellion, Vol. iii. p. 298, Oxford edition. 1707.

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attempt, apprehension, and execution, are chiefly remarkable as they display the author's sensitive regard for all persons in authority, and all who are in any manner attached to a regular and existing government.

'In examining,' says Mr. Rose, 'I hope with candour and impartiality, the political tenets of Mr. Fox, I can scarcely be accused of an ungracious attempt to lessen the reputation of his work.' Yet, if Mr. R.'s charges were true, that work would be of no value; and if the party feelings of its author had obtained the sway here imputed to them, they would afford an instance of the most childish weakness that ever was united to great mental powers. The unfinished state, in which the labours of Mr. Fox were left at his death, might have furnished some apology for considerable errors, if they had been detected: but we are clearly of opinion that no impression has been made, in any single instance, on the accuracy of Mr. Fox's narrative, or the justness of his opinions. Mr. Rose, then, acted wisely in excusing the imperfections of his own production, by alleging the shortness of time in which it was composed; though, perhaps it was not wise to commence such an enterprize without an opportunity of devoting more time to its completion. 'In the midst of almost unremitting attention to official duties, which *take* equally from the *disembarrassment* of the mind *as* from the *leisure of time*,' as he beautifully expresses himself in his preface, p. xxxvi. he certainly may be forgiven if he has failed to overthrow the well digested operations of a great and powerful mind: but whether he was well advised, when he attempted any thing of this sort, is a question which we shall not presume to answer; though we flatter ourselves that we may have contributed towards qualifying him to answer it for himself. Some allowance is claimed 'for the *necessity* of these observations appearing' ("*je ne vois pas la necessité*") 'while Mr. Fox's work was fresh in the memory of those who have read it:' but we cannot admit the occasion for so much expedition, while we can venture to assure Mr. Rose that such a work as that which he has assailed will not be easily forgotten, nor seldom read.

When we saw this quarto volume announced for publication in the newspapers, it bore this title in the advertisement:—"*A Narrative of Events, &c. by Sir Patrick Hume, with Observations on, &c. by the Right Hon. George Rose.*" The title-page of the volume itself, regulated no doubt by correct rules of precedency, has reversed this order, and has made the observations of the privy counsellor take the lead of the knight's narrative, which is placed in an obscure corner of the book, between two hundred pages of Observations and a long Appendix.—Mr. Rose

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Rose certainly appears to be possessed of many valuable historical documents; among which the papers of the late Earl of Marchmont, the descendant of Sir Patrick Hume, and the friend of Mr. Rose, hold a distinguished situation. It will be remembered that Sir Patrick joined the Earl of Argyle's expedition in 1685, of which he wrote a rather full account to his wife; and Mr. Rose, thinking that this narrative throws some new light on that unfortunate transaction, and may serve to remove certain imputations which he conceives have been cast on the character of Sir Patrick, has very laudably committed it to the public. It demands a more particular examination than we can now find space to bestow on it, after having paid our respects so much at length to the Right Honourable corrector of Mr. Fox's history: we are therefore reluctantly compelled to postpone it to a future article.

[*To be continued.*]

ART. II. *Gertrude of Wyoming*; a Pennsylvanian Tale. And other Poems. By Thomas Campbell, Author of "The Pleasures of Hope," &c. 4to. pp. 134. 1l. 5s. Boards. Longman and Co. 1809.

THE brilliant and early promise of poetical talent which we joyfully hailed in Mr. Campbell's first performance,—the manly maturity which his mind has since attained, — his prudent delay in risking a second attempt, which manifested his scrupulous regard for reputation, while it afforded him ample leisure for correction and improvement, — and finally the natural operation of "hope deferred," in stimulating impatience, — all combined to inspire a sanguine confidence that this much protracted poem would rival the best productions of our most distinguished classics. At length the volume was ushered into the world; and the general expectation, thus highly wrought and eagerly excited, has been quenched in the universal feeling of total disappointment.

According to our long observation of the literary decisions of the public, they have often erred by excessive indulgence, and sometimes by undeserved neglect: but we do not remember a single unjust sentence of deliberate condemnation. In the present instance, however, a desperate experiment has been made, to drown the expression of the prevailing opinion in a tumult of noisy panegyric. A dictatorial cabal has attempted to win the mass of readers by complimenting their sensibility, or to threaten them into affected admiration by the dread of imputed dullness. As our own judgment, however, entirely

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coincides with that of the majority, we feel ourselves bound to defend it with some particularity, by speaking plainly of the preponderating faults, as well as of the small, the doubtful, and the chequered merits, of the work before us. This examination is due to the public taste, which is in danger of being vitiated by the worst sort of corruption; and it is not less due to the reputation of Mr Campbell, who may perhaps hereafter feel that we are intitled to his gratitude for the frankness of our proceeding; since, if he could be unfortunately persuaded by the co-operation of flattery and self-love that this poem is one of which he might be proud, all chance of his future excellence would from that moment vanish "into air, into thin air."

At the same time, it is right to observe that disappointment in the general effect of a literary production constantly indisposes the mind for the enjoyment of such parts of it as may deserve considerable applause. When our hopes of excellence are baffled, we are not in spirits to search for those inferior beauties of poetry, which we should otherwise deem worth the pains of inquiry;—when we have vainly looked for the picturesque enchantments of "the Fairie Queene," or the voluptuous refinement that pervades "the Castle of Indolence," we have not patience to hunt after such minuter graces as those which raised Dr. Beattie's "Minstrel" above the level of its contemporary poems. With the domestic part of this last-mentioned work, describing the rural habits of Edwin's father, and the happy life which he led with "the blameless Phœbe," the tale of Gertrude of Wyoming, where it is intelligible, may perhaps be fairly paralleled; and we hope to persuade that numerous class of readers, who have laid down the book with an undiscriminating sentiment of displeasure, that it contains some stanzas which are animated by noble emotion, some which are adorned with much elegance of description, and a few specimens of a style which has been laboured with felicity, and might have been rendered uniformly forcible, expressive, and perspicuous.

Mr. Campbell describes the lovely innocence of the secluded settlement of Wyoming, in Pennsylvania, before the fatal invasion by the Indians in 1778. We shall quote some of his first stanzas, and observe on them as we proceed:

'On Susquehana's side, fair Wyoming,
Although the wild-flower on thy ruin'd wall
And roofless homes a sad remembrance bring
Of what thy gentle people did befall,
Yet thou wert once the loveliest land of all
That see the Atlantic wave their morn restore.

Sweet

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Sweet land! may I thy lost delights recall,
And paint thy Gertrude in her bowers of yore,
Whose beauty was the love of Pennsylvania's shore!'

The reader will immediately perceive that this verse is not cited for the beauty of its language. In a pathetic address to Wyoming, its geographical position should not have been the first fact stated. 'Gentle peop*le did* befall' is somewhat tame and low. 'See the Atlantic wave *their* morn restore' seems a strange periphrasis for lying to the westward of the Atlantic. The needlessness of the Alexandrine appendage is obvious to every reader, as well as its slow length and deficiency of meaning.

'It was beneath thy skies that, but to prune
His Autumn fruits, or skim the light canoe,
Perchance, along thy river calm at noon
The happy shepherd swain had nought to do
From morn till evening's sweeter pastime grew,
Their timbrel, in the dance of forests brown
When lovely maidens prankt in flowret new;
And aye, those sunny moun'ains half way down
Would echo flagelet from some romantic town.

'Some surprize was excited in our minds, when we discovered, after repeated perusals of this second stanza, that it was actually susceptible of a grammatical construction: but our language, unassisted by inflected verbs and oblique cases in nouns, will not easily bear such distortion as it here undergoes; and it is besides impolitic in an author to detain our attention too long in decyphering the sense of such a passage. If the happy swain had nothing to do but the work of a gardener or a waterman, why is he called a *shepherd?* Of the evening pastime, which *grew*, and was sweeter than having nothing to do, delicacy *perchance* prevented a fuller description. The termination of the last line but one, 'Half way down,' has 'nought to do' with the meaning, but is of great use to the rhyme.

'Then, where of Indian hills the day-light takes
His leave, how might you the flamingo see
Disporting like a meteor on the lakes—
And playful squirrel on his nut-grown tree;
And ev'ry sound of life was full of glee,
From merry mock-bird's song, or hum of men,
While hearkning, fearing nought their revelry,
The wild deer arch'd his neck from glades, and then
Unhunted, sought his woods and wilderness again.'

—We should be somewhat puzzled to ascertain what are the periods fixed by the word *then* in the first line, in the last

last but one. Perhaps not any: but this may be deemed an easy and familiar way of continuing the description. If so, we will take this occasion to remark the inconsistency of patching these every-day idioms—*nought to do*—*daylight takes his leave*—(we should have preferred, *makes his bow*)—the infantile exclamation, HOW *might you the flamingo see*—*over hills and far away*,—&c., on a groundwork of style which abruptness and inversion, the omission of articles, and the precedency of verbs to nouns and of substantives to adjectives, conspire to invest with the character of extreme pedantry. *Arching a neck from a glade* is a curious phrase; and the music of our language is not improved by the newly created participle, *unhunted*.

'And scarce had Wyoming of war or crime
Heard but in transatlantic story rung,
For here the exile met from ev'ry clime,
And spoke in friendship ev'ry distant tongue:
Men from the blood of warring Europe sprung,
Were but divided by the running brook;
And happy where no Rhenish trumpet sung,
On plains no sieging mine's volcano shook,
The blue-ey'd German chang'd his sword to pruning-hook.'

Here the obscurity is at length broken by a gleam of sense and poetry. Excepting the last three lines and the first two, this stanza is good:

'Nor far some Andalusian saraband
Would sound to many a native rondelay.
But who is he that yet a dearer land
Remembers, over hills and far away?
Green Albyn! * what though he no more survey
Thy ships at anchor on the quiet shore,
Thy pellochs rolling from the mountain bay;
Thy lone sepulchral cairn upon the moor,
And distant isles that hear the loud Colbrechtan † roar!

'Alas! poor Caledonia's mountaineer,
That want's stern edict e'er, and feudal grief,
Had forced him from a home he loved so dear!
Yet found he here a home, and glad relief,
And plied the beverage from his own fair sheaf,
That fir'd his Highland blood with mickle glee;
And England sent her men, of men the chief,
Who taught those sires of Empire yet to be,
To plant the tree of life; to plant fair freedom's tree!'

We can no longer pursue the irksome toil of expatiating on the defects of a style which is obviously at once artificial

'* Scotland.'
'† The great whirlpool of the Western Hebrides.'

and

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and uncouth, vulgar and elaborate: but we will request the intelligent reader once more to cast his eye over the stanzas above quoted; and must take the liberty of asking whether he could have doubted, if we had quoted such poetry with applause, that we were laughing in our sleeve both at him and Mr. Campbell?

The patriarchal governor and judge of this fortunate hamlet was Albert, an Englishman, whose '*mutual heart*' '*fate had reft*,' (*i. e.* he was a widower,) but to whom his only child Gertrude was spared. The description of this amiable sage is rather interesting: but we are sorry that it is not in our power to make it comprehensible without transcribing the whole verse, of which the first five lines are in the same strain of affectation as the greater part of those which we have above cited:

> 'How rev'rend was the look, serenely aged,
> He bore, this gentle Pensylvanian sire,
> Where all but kindly fervors were assuag'd,
> Undimm'd by weakness' shade, or turbid ire;
> And though amidst the calm of thought entire,
> Some high and haughty features might betray
> A soul impetuous once, 'twas earthly fire
> That fled composure's intellectual ray,
> As Ætna's fires grow dim before the rising day.'

The concluding simile has much beauty, and is, we believe, new. It is, however, deficient in propriety, because the fires of Ætna are obscured, but not extinguished, by the light of day; and while the blazing sun prevents them from spreading an alarm, they are effecting unseen the work of horror and devastation. They might have been compared with more correctness to hypocrisy than to self-subjugation.

Some beautiful lines occur in describing the early years of Gertrude:

> 'How like a new existence to his heart
> Uprose that living flow'r beneath his eye.'

> 'I may not paint those thousand infant charms;
> (Unconscious fascination, undesign'd!)
> The orison repeated in his arms,
> For God to bless her sire and all mankind;
> The book, the bosom on his knee reclin'd,
> Or how sweet fairy-lore he heard her con,
> (The playmate ere the teacher of her mind);
> All uncompanion'd else her years had gone
> Till now in Gertrude's eyes their ninth blue summer shone.'

This is a lovely picture of the endearing intercourse between a father and an infant daughter: but [illegible] blue

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summer' in her eyes cannot pass unquestioned; and we dislike the association of ideas by which the bard is led to begin his recital. Having just mentioned this ninth blue *summer* that shone in Gertrude's eyes, he is reminded that it was *summer time* when a particular event occurred:

> '*And summer* was the *tide*, and sweet the hour,
> When sire and daughter saw,' &c.

This is a very forced connection: but not more so than the comparison of a white boy led by a swarthy Indian to '*morning* brought by *night*,' an image which never could be drawn from any observation of natural appearances.

The object which the sire and the daughter thus saw was an Indian chief, of the Oneyda tribe, leading an English boy, the only surviving child of Waldegrave and his Julia, with whom Albert had formerly been united in the closest bonds of friendship. This boy's father was slain in a treacherous attack by the Hurons, and his mother appears to have died of grief, but not till she had directed old Outalissi to confide her orphan to the hands of Albert. Here a vast and extraordinary chasm occurs in the story, which leaps from this period to the *return* from Europe of Albert's protégé, this Henry Waldegrave; whose *departure* from Wyoming had not been announced before. It is scarcely requisite to add that, after his return, the young people were instantly married. Their happiness, which exceeds all description, was fatally destroyed by the invasion of the Mohawks under Brandt, who compelled the inhabitants to fly from their beloved retreat to a place of strength and safety: but a party of riflemen beset them on their journey, and Albert and his daughter were laid low by the same bullet. What afterward becomes of Waldegrave or of Outalissi, we know not; but a sort of death-song of the latter finishes the poem.—Our readers will perceive nothing peculiarly well imagined in the events, and nothing very ingenious in the construction, of this story; which certainly, however, furnishes ample scope for the exercise of the softer emotions. If Mr. Campbell has eminently succeeded in awakening them, this would be better evinced by a reference to the affecting passages of his poem, than by any detailed commentary on their beauties: but, in aiming at a selection, we honestly and sorrowfully declare that we have considerable difficulty in chusing a stanza, or even a sentence, in which the sense and feeling are not overpowered by obscurity of expression, or wounded by painful affectation. The character of Outalissi appears to us the most successful as it is the most laboured portion of the poem; and the contrast between him and the more

sensitive

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sensitive European is as finely marked in the first part, as that which is caused by his ardor of revenge and the Christian's equanimity in the last. Albert gives way to the mixed effusions of affection and regret, when the son of his friends is just presented to his care:

'He said—and strain'd unto his heart the boy:
Far differently the mute Oneyda took
His calumet of peace, and cup of joy *;
As monumental bronze unchanged his look
A soul that pity touch'd, but never shook:
Train'd, from his tree-rock'd cradle † to his bier,
The fierce extremes of good and ill to brook,
Impassive—fearing but the shame of fear—
A Stoic of the woods—a man without a tear.

'Yet deem not goodness on the savage stock
Of Outalissi's heart disdain'd to grow;
As lives the oak unwither'd on the rock
By storms above, and barrenness below:
He scorn'd his own, who felt another's woe:
And ere the wolf-skin on his back he flung,
Or laced his mocasins, in act to go,
A song of parting to the boy he sung,
Who slept on Albert's couch, nor heard his friendly tongue.

'Sleep, wearied one! and in the dreaming land
Shouldst thou the spirit of thy mother greet,
Oh! say, to-morrow, that the white man's hand
Hath pluck'd the thorns of sorrow from thy feet;
While I in lonely wilderness shall meet
Thy little foot prints—or by traces know
The fountain, where at noon I thought it sweet
To feed thee with the quarry of my bow,
And pour'd the lotus-horn ‡, or slew the mountain roe.

'Adieu! sweet scion of the rising sun!
But should affliction's storms thy blossom mock,
Then come again—my own adopted one!
And I will graft thee on a noble stock:
The crocodile, the condor of the rock—
Shall be the pastime of thy sylvan wars;
And I will teach thee, in the battle's shock,

'* *Calumet of peace.* The calumet is the Indian name for the ornamented pipe of friendship which they smoke as a pledge of amity.'

'† *Tree-rock'd cradle.*—The Indian mothers suspend their children in their cradles from the boughs of trees, and let them be rocked by the wind.'

'‡ From a flower shaped like a horn, which Chateaubriant presumes to be of the lotus kind, the Indians in their travels through the desart often find a draught of dew purer than any other water.'

To pay with Huron blood thy father's scars,
And gratulate his soul rejoicing in the stars!"—

Perhaps it did not become Mr. C. to anticipate the praise which we should not have withholden, by observing of his own song, that it

'True to nature's fervid feelings ran;'

nor can we perfectly discover the metaphysical accuracy of the subjoined definition,—

'For song is but the *eloquence* of *truth*.'

From the son of a northern university, language of this sort may justly be called *imposing*.—The *tearlessness* of Outalissi, (if on this occasion *we* also may be permitted to coin an affected word) is well portrayed, but occupies too large a proportion of the work. It is in fact in the nature of an underplot; and the tears of the savage hero, extorted by the sufferings of his friends, are made as important as the rills which burst from Horeb to revive the fainting Israelites.—The description of the advancing war and of the prepared resistance is full of bold and noble imagery:

'*Scarce* had he utter'd,—when Heav'n's verge extreme
Reverberates the bomb's descending star,—
And sounds that mingled laugh,—and shout,—and scream,
To freeze the blood, in one discordant jar,
Rung to the pealing thunderbolts of war.
Whoop after whoop with rack the ear assail'd;
As if unearthly fiends had burst their bar;
While rapidly the marksman's shot prevail'd;—
And aye, as if for death, some lonely trumpet wail'd.—

'Then look'd they to the hills, where fire o'erhung
The bandit groupes, in one Vesuvian glare;
Or swept, far seen, the tow'r, whose clock unrung,
Told legible that midnight of despair.
She fainta,—she falters not,—th' heroic fair,—
As he the sword and plume in haste array'd.
One short embrace—he clasp'd his dearest care—
But hark! what nearer war-drum shakes the glade!
Joy! joy! Columbia's friends are trampling through the shade!

'Then came of every race the mingled swarm,
Far rung the groves, and gleam'd the midnight grass
With flambeau, javelin, and naked arm;
As warriors wheel'd their culverins of brass,
Sprung from the woods, a bold athletic mass,
Whom virtue fires, and liberty combines:
And first the wild Moravian yagers pass;
His plumed host the dark Iberian joins—
And Scotia's sword beneath the Highland thistle shines.

'And

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'And in—the buskin'd hunters of the deer,
To Albert's home, with shout and cymbal throng:—
Rous'd by their warlike pomp, and mirth, and cheer,
Old Outalissi woke his battle song,
And, beating with his war-club cadence strong,
Tells how his deep-stung indignation smarts,
Of them that wrapt his house in flames, ere long,
To whet a dagger on their stony hearts,
And smile aveng'd ere yet his eagle spirit parts.—

'Calm, opposite the Christian father rose,
Pale on its venerable brow its rays
Of martyr light the conflagration throws;
One hand upon his lovely child he lays,
And one th' uncover'd croud to silence sways;
While, though the battle flash is faster driv'n,—
Unaw'd, with eye unstartled by the blaze,
He for his bleeding country prays to Heav'n,—
Prays that the men of blood themselves may be forgiven.'

The funeral of Albert and his daughter is sketched with rapidity and spirit:

'For now, to mourn their judge and child, arrives
A faithful band. With solemn rites between,
'Twas sung, how they were lovely in their lives,
And in their deaths had not divided been.
Touch'd by the music, and the melting scene,
Was scarce one tearless eye amidst the crowd:—
Stern warriors, resting on their swords, were seen
To veil their eyes, as pass'd each much-lov'd shroud—
While woman's softer soul in woe dissolv'd aloud.

'Then mournfully the parting bugle *bid*
Its farewell o'er the grave of worth and truth;
Prone to the dust, afflicted Waldegrave hid
His face on earth:—him watch'd in gloomy ruth,
His woodland guide; but words had none to sooth
The grief that knew not consolation's name;
Casting his Indian mantle o'er the youth,
He watch'd, beneath its folds, each burst that came
Convulsive, ague-like, across his shuddering frame!'

The 'wild descant' that ensues appears to us a sober and even a tame calculation. It has evidently been wrought with care, but is neither ardent nor tender.—The picture of the wedded loves of Henry and his Gertrude we have entirely omitted, as by no means creditable to the author's powers of composition:—but, as our opinion here is perhaps singular, it will be fair to extract the stanzas which finish this description:

'At morn, as if beneath a galaxy
Of over-arching groves in blossoms white,

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Where all was odorous scent and harmony,
And gladness to the heart, nerve, ear, and sight:
There it, oh gentle love! I read aright,
The utterance that seal'd thy sacred bond,
'Twas listening to these accents of delight.
She hid upon his breast those eyes, beyond
Expression's power to paint, all languishingly fond.

"Flow'r of my life, so lovely, and so lone!
Whom I would rather in this desart meet,
Scorning, and scorn'd by fortune's flow'r, than own
Her pomp and splendors lavish'd at my feet!
Turn not from me thy breath, more exquisite
Than odours cast on heav'n's own shrine—to please—
Give me thy love, than luxury more sweet,
And more than all the wealth that loads the breeze,
When Coromandel's ships return from Indian seas."—

"Then would that home admit them—happier far
Than grandeur's most magnificent saloon—
While here and there, a solitary star
Flush'd in the dark'ning firmament of June;
And silence brought the soul-felt hour, full soon,
Ineffable, which I may not pourtray;
For never did the Hymenean moon
A paradise of hearts more sacred sway,
In all that slept beneath her soft voluptuous ray.'

Let the reader form his own judgment on the natural feeling and clear expression of this passage. We have said enough on the subject of inversions and tortured grammar, and shall here only protest against the change of the old fashioned *Honey-moon* into *Hymenean moon*. We have said enough, indeed, of this publication altogether; of which we have endeavoured to lay before our readers all the parts that are likely to give them pleasure, together with a few specimens of such as demand animadversion. It is unfortunately true that the faults of the work are exceedingly obvious, while its beauties cannot be *eviscerated* without extreme difficulty. In fact, the extraordinary vices of its style could not be compensated by the highest excellences of invention, sentiment, character, and fable; since these always depend on the clearness of the medium through which they are exhibited: but that it does possess these merits in a very eminent degree, we own that we have hitherto been unable to discern. On the whole, we think that the only service, which can be rendered by this poem to the reputation of its author, is by lightening for the future that load of public expectation, under which his poetical spirit appears to have sunken, in the effort of producing this additional specimen.

The

The volume is *eked out* by ballads and minor poems, all of which, having appeared already (we believe) more than once in public, may be now dismissed without particular observation.

ART. III. *An Account of Jamaica and its Inhabitants.* By a Gentleman long resident in the West Indies. 8vo. pp. 305. 7s. 6d. Boards. Longman and Co. 1808.

THE greater part of the British public are still so imperfectly informed in regard to our trans-atlantic possessions, that we open with considerable satisfaction a volume, which promises an account of the most important of them, from the pen of a writer who has had the benefit of long acquaintance with the spot. When an author describes himself as resident in Jamaica, the natural inference is that he is a man of business, in some branch; and the reader, who limits his expectations to the plain statements which are to be expected from such a quarter, will not be disappointed in the book now before us. It is on the whole a work of considerable utility; since the author is perfectly familiar with his subject, and his knowlege is the result of actual experience. Its chief value indeed is as a record of local information, or as a fund of materials to the philosophic inquirer; since the views of the writer, when he leaves the level track of description to unravel causes or deduce conclusions, are neither brilliant nor profound. On the score of good intention, however, he has a claim to our unreserved approbation; he writes with complete exemption from personal or party motives; and his arguments are directed to the support of justice and liberality.

A brief sketch, or rather notice, of the history of Jamaica, from its capture by the English in 1655, properly introduces the volume. The passage from Europe, the aspect of the shores of Jamaica in the eyes of a stranger arriving in crop-time, and the diversified and romantic scenery of the interior, are next described. The following passage (page 10) contains several interesting remarks on the state of the island:

"There are few countries in the world better watered than Jamaica; for, besides the countless springs and rivulets which issue from its mountains, there are many fine rivers in various parts of it. None of these are, however, navigable, excepting Black river, in the parish of St. Elizabeth, on which flat-bottomed boats bring down the sugar, rum, and other produce from the interior of that parish to the port of Black river: on some of the others, as the Rio Cobre, &c. canoes and small boats can sail for some way up. As to the smaller streams, it is impossible to particularize them; suffice it to say, that in many parts of the island seven or eight springs, all or most of them perennial,

nial, are known to take their rise within the circuit of two or three miles.

'Jamaica is divided into three counties, Middlesex, Surrey, and Cornwall; and these are subdivided into twenty parishes. It contains one city (Kingston), and 35 towns and villages. The principal of these are Montego Bay (which for size, population, and trade, may be ranked second to Kingston), Falmouth, St Jago de la Vega (the seat of government), Port Royal, Savannah la Mar, Morant Bay, Port Morant, Lucea, Port Maria, Old Harbour, St. Ann's (or St. John), Lacovia, &c. Kingston is a large city, and has a very extensive trade. Its population may be set down at upwards of thirty thousand souls of all descriptions. It is governed by a mayor, aldermen, and council, and has a town guard of forty men, who act under the police of the city, and are of great service in protecting the inhabitants, and preventing riot and disorder. There are in it some handsome buildings in the West India style. Kingston is, however, a hot, and, at times, a very unhealthy place. Many of the gentlemen there have pens, or country seats, in the cool parts of the vicinity, particularly the Liguanea mountains, to which they occasionally retire, and where they breathe for a while a more pure and salubrious air. There are some very laudable institutions here for charitable purposes, particularly the free-school, and asylum for deserted negroes; the latter is of a nature so benevolent and necessary, that none of the parishes ought to be without one.

'Montego Bay is a thriving and pretty populous town; but it was still more so previous to 1795, in which year it suffered very severely by a fire, which consumed two thirds of the town, and destroyed a great deal of other property: the whole of the houses that were destroyed have not since been rebuilt, a proof that this town is not now so populous as it then was. There is here a handsome court-house, lately built, and a neat little church, but the gaol is a most wretched one, and is, indeed, a disgrace to the parish. This town is the capital and sea port of St. James's.

'Falmouth not many years back was a small petty village; but it has risen rapidly to be a considerable town, through the increasing trade and cultivation of the parish (Trelawney), of which it is the sea port, and now bids fair to rival Montego Bay in wealth and prosperity. There is a good church here, and a hydraulic machine for supplying the inhabitants with water.

'St. Jago de la Vega, or Spanish Town (as it is sometimes called), is situated in St. Catherine's, and is, as before noticed, the seat of government. Here, too, are the public offices; so that this town, though not a large one, from its containing the government and assembly houses, and various other public buildings, may be considered as the genteelest and handsomest town in the island. It is intended, too, that some considerable additions and improvements in the public buildings here are to take place. Here is a temple and statue erected to the memory of Lord Rodney, whose name the people of Jamaica honour as they would that of a tutelary deity.

'Port Royal is a middling large but mean-looking town, standing on a narrow peninsula or neck of land. It is chiefly remarkable for

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its excellent fortifications, and naval yard, the harbour of Port Royal being the rendezvous for our men of war in this part of the world. Most of the inhabitants here are people of colour. This town was totally swallowed up by an earthquake, in the year 1692.

'Savannah la Mar is a hot, dirty, and mean-looking place, inhabited chiefly by people of colour, who keep lodging houses for the accommodation of those who attend the Cornwall assize-court, this place having the honour of being the county town, on account of its central situation. In this wretched place, however, the best fare is provided, for which a most enormous price is charged, viz. six or seven dollars per day. Savannah la Mar once suffered greatly from an earthquake.

'The houses in this island are of various forms and constructions. Some have stone foundations, others are entirely built of wood; some have jealousies, some sash windows with Venetian blinds, and some have a mixture of both. Most of them have piazzas, either open or with jealousies, and many have balconies. The apartments within, besides the piazzas, are a large hall, sometimes a recess as a sitting-room, or boudoir, a pantry, a closet, and bed-rooms. The kitchen, or *cook-room*, as it is here called, is a separate building, being never part of the dwelling-house as in Europe; this is highly proper, in order to obviate accidents by fire.

'In the towns there is a wretched intermixture of handsome and spacious houses with vile hovels and disgraceful *sheds*, inhabited by free people of colour, who keep petty hucksters' shops, and by low white people, who vend liquors and give rise to many disorderly and indecent scenes. This evil ought to be rectified if possible. As the city of Kingston is now chartered as a corporate body, it will probably take the lead.'

In treating of that destructive malady, the yellow fever, the present author is disposed to ascribe its fatal effects, in a great degree, to the influence of fear on the patient; an opinion which we have found general among those who, like this gentleman, had ceased by long residence in the West Indies to be in any danger of such attacks. Admitting that the idea may be sanctioned by a considerable share of truth, we are notwithstanding led to believe that this, like other West India maladies, is as yet very imperfectly understood; and that the mortality of our countrymen in tropical climates might be exceedingly lessened by a careful application of medical science. Of the truth of this remark, we have here a very striking example:

'Young men, just arrived in the island, are peculiarly liable to febrile disorders; an excellent precaution against which would be their residing, if possible, in a cool and healthy part of the interior for a few months, as a sort of seasoning. What strikingly evinces the propriety of such a step is the following circumstance:—About twelve years ago (from 1806), His Majesty's 16th regiment of foot arrived at Montego Bay from Halifax. It was then about 500

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strong; and in the first year it was quartered at that place it lost from two to three hundred men by sickness. But since the Maroon war, the bulk of the regiments stationed in St. James's has been quartered in barracks built on the scite of the old Maroon town, (about twenty miles up in the interior); since which time the part of the regiments posted there has been *uniformly as healthy as if quartered in the heart of England.* Seven hundred of the 55th regiment, some time back stationed there, had at one time not one sick man in the hospital, and only one had died in a space of six months. This spot is, therefore, very properly converted into head quarters for the regiments. There are, indeed, two circumstances to be observed with respect to the mortality in the 16th regiment; it was injudiciously drawn from a very cold country to a hot tropical climate, and the soldiers had unfortunately a too free access to spirituous liquors, the very bane of the best constitutions in a climate like this.'

After his description of the physical character of the island, the author proceeds to give an account of its political constitution. The office of Governor is twofold, civil and military, uniting the duties of Chancellor with those of Commander of the Forces. This high station is usually conferred on a military man, who in general is entirely ignorant of law; yet the satisfactory manner in which, it is universally admitted, these gentlemen administer justice, should afford an impressive lesson to those who maintain that a technical knowlege of law is indispensible in a judge. It shews that, in the catalogue of judicial requisites, this technical knowlege is of much less consequence than integrity and good sense: or, to speak more generally, it is one proof in addition to the many which we may easily find at home as well as abroad, that the administration of justice is in itself a very simple affair, and that it has been rendered complicated only by the perversions which our own institutions have introduced into it;—perversions originating chiefly in the mistakes of well intentioned legislators, and sometimes, but more rarely, in the artifices of a particular class, who conceived themselves to be interested in retarding the progress and increasing the expence of judicial procedure.

The assembly of Jamaica is elected by the freeholders, and two representatives are returned from each parish. All money bills originate here in the same way as in the British House of Commons; and in general the Assembly lays claim to a parity of rights and privileges with that House. The history of the island (as stated in our Review for August last, p. 349) shews that the Assembly has, from the beginning, conducted itself with spirit and independence; and on the difference which took place a few months ago with the present Governor, on the refusal of General Carmichael (the second in command in the island) to attend at their bar, the members gave proofs

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of their resolute determination to maintain the authority of their predecessors. Amid all the distresses which have of late years befallen our West India planters, the consolation remains to them of having an independent representation;—a representation composed of men who have exactly the same interest as their constituents, who are unbiassed by Government influence, and who are invested with power sufficient both to carry into effect colonial improvements, and to make the voice of reason be heard in the mother-country in behalf of those measures of relief which can proceed from Parliament alone. This would be an admirable advantage, if our colonists knew how to use it, and were they thoroughly instructed in regard to the nature of commerce and the principles which ought to regulate their intercourse with the parent-state. Had this been the case, they would not have laboured under ten years of distress; millions would not have been expended by creditors, in courts of law, in fruitless endeavours to recover their claims; the debtor would not have continued to delude himself with the notion that his advantage consisted in opposing and delaying payments, at whatever expence; the field-husbandry of the island, as well as the manufacture of produce within doors, would have been much more rapidly improved; and, by the gradual diffusion of accurate notions of trade, a shock would have been given to an opinion extremely plausible in appearance, and which, to the incalculable injury of the Colonies, seems to remain in full force at home—namely, that the profit of Great Britain is the greater, the more closely she draws the ties of monopoly, and the more produce she compels her Colonies to send to her. The colonists, however, have been deficient in a thorough knowlege of their case, and the result has been correspondent;—they have paid the price of error and credulity—of error, in the misapprehension of their own interests, and of credulity in imagining that relief would come from any quarter but themselves. Whenever the time shall arrive that their minds are opened to a more comprehensive view of their situation, they will derive the most essential benefits from their separate legislature. In these advantages the mother-country will equally participate; the interest of the two, although hitherto considered as distinct, being in fact as much the same as the interest of any two counties in England; and the common prosperity in this respect is much more likely to be advanced by an Assembly confining its attention principally to this subject, than by one which would account that subject among its secondary duties.

The abuse mentioned in the ensuing paragraph (page 38) is such, that we deem it our duty to assist in giving it notoriety:

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'The office of secretary is here a very lucrative one indeed, perhaps second to none but that of the governor himself. The fees attached to it are very considerable: every patent commission, and other instrument, has its stated price, and even the records of office can only be opened with a *golden key*.' It is pretty shrewdly to be suspected, that the *price* of sinecure or nominal appointments is rather arbitrary than specific. It is by no means unusual to offer from an hundred to five hundred pounds currency for these nominal appointments: they are eagerly sought for as soon as vacant, by people who can afford the money, either for the honour of the thing, or in order to be exempted from militia duty; for as there is little or no duty to perform, neither is there any emolument accruing. This sale of nominal appointments is indeed often carried to a most reprehensible length. The secretary under a late governor, on the eve of the latter's departure from his government, eager to reap the golden harvest while the *sun* in which he basked had not yet sunk below the horizon, made, it is said, a pretty active use of this privilege, and not always with a very scrupulous attention as to recommendations, &c. So sensible was the succeeding chief magistrate of the impropriety of many of those appointments, that he for some time hesitated whether he would confirm them: and his predecessor no doubt must have felt that he had sometimes too implicitly given the sanction of his name on these occasions. This species of traffic, to say the least of it, is an indiscriminating way of giving ease and honour, if *honour* it may be called. By this unjust distribution, able-bodied men are improperly exempted from that duty, in a military capacity, which they owe to their country, as well as others; and situations which should be the reward of merit, the mead of talent, or the repose of age, are thus scattered fortuitously among those who can afford the most alluring price.'

Of regular troops, the number in Jamaica is generally two thousand; and in addition to their usual pay, they have a handsome allowance from the island. Here are also several *West India Regiments*, composed of negroe soldiers and white officers; an establishment which this author, like other Colonists, considers as of hazardous tendency. As a remedy for this danger, he proposes to send these West India regiments to the East Indies, and to bring over an adequate number of Sepoys in their stead. The male population of whites in Jamaica being liable, with few exceptions, to serve as militia, that corps is numerous, and can bring into the field between eight and ten thousand effective men. They are tolerably well disciplined: but complaints have long been made of gross partiality in the distribution of commissions; raw inexperienced youths, the sons of men of influence, being made officers at the age of fifteen or sixteen. — The author very properly recommends that, in a climate in which rapid marching so soon disqualifies troops for action, carriages should be kept in readiness for their conveyance on any emergency.

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Arms, accoutrements, and dress ought to be as light as possible; and riflemen would be of incalculable utility in a country which is so much intersected as Jamaica is with woods, mountains, and rocks.

After having discussed the political state of the island, the writer proceeds to describe its animal and vegetable productions. The animals common in tropical climates are sufficiently known to make it unnecessary to enlarge on this part of the subject:—but the subsequent anecdote (page 82) deserves to be noticed:

'As to the power of fascination which it is said the snake possesses, the author never knew but one instance that had the appearance of it:—on riding along a road one day, he observed a little bird hopping, with a kind of circular and feeble motion, round one particular spot; he desired his servant to go and seize the little flutterer; but just as he had got to the spot, and almost laid his hand on it, a large black snake darted away from under the grass, and at the same instant the little bird flew away. Extreme terror and strong surprise produce a species of fascination, and this probably is the kind which charms and arrests the hapless bird, and finally draws him into the mouth of the wily serpent.'

The bread-fruit tree has been introduced into Jamaica above a dozen years, and has multiplied so fast that every part of the island abounds with it. The negroes, however, are not fond of it, preferring their plantain and yams to this newly-imported food. In the event of a hurricane, it would be a much more tedious matter to reinstate the bread-fruit-tree than the plantain. The interruption of supplies from America has made our planters direct their attention to the raising of provisions in their own grounds, for which the most ample field presents itself; the favourite root, the yam, being so productive that the labour of one negroe would probably be equal to the support of fifty.

In the following extracts, our readers will have a fair specimen of the author's style, and will gain a distinct idea both of the situation of a West India estate and of the mode of managing the negroes:

'The situation best adapted for a West India estate is a fertile level or valley, well watered, and at an easy convenient distance from the sea side. But few estates in Jamaica can, from the nature of the country, be so favourably situated. The greater part are more or less intersected with ridges of mountains, a number are without the conveniency of contiguous water, and many are necessarily placed at a great distance from the *barquedier*, or shipping place. If an estate lies in a mountainous district, the hills on which the sugar cane is planted, are the better for being of easy acclivity, and facing towards the rising sun. But the steepest acclivities sometim[illegible]

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sist of a most fertile soil, and produce the most luxuriant canes: there is, however, a great additional difficulty in removing them from these eminencies to the mill; and a remote estate requires double the number of oxen which are on one situated by the sea side, in order to transport its produce to the shipping place. An estate which has a water-mill, saves considerably in stock; as one without such convenience, must work their mills with cattle and mules: if, however, it be situated near the sea, it may be supplied with a wind-mill. In the interior the breeze is too unsteady and precarious for such a machine, and is too liable to be intercepted by the natural inequalities of the country. The works of an estate, or building for the manufacturing of the produce, are placed in the most central situation of the cane land; at the same time with an eye to other conveniencies, as a stream of water (this being a most essential advantage, in many points of view), an easiness of access, and a proper extent of eligible ground for building on, and for a good sizeable area around for drying trash, &c. These buildings are a mill (sometimes two, a water and cattle-mill, or cattle-mill and wind-mill, or two cattle-mills, according to the size of the estate;) a boiling-house, a curing-house (where the sugar is cured), a distilling-house; one, two, or three trash-houses (for drying the cane-trash for fuel); one or two mule sheds; and a cooper's and carpenter's shop. The other buildings on the estate are the proprietor's house, the overseer's house, an hospital for sick negroes, and sometimes a house for the surgeon; though sometimes he resides in the overseer's house. The land is portioned out in the following manner: If a large estate, consisting of about fifteen hundred acres, about a fifth part is planted in canes; two fifths are laid out in guinea-grass and common pasture; one fifth is occupied by plantain walks, &c. and negroe grounds; and the remaining fifth consists in woods, ruinates, and land lying fallow. This proportion varies, however, according to circumstances. The fields of canes and pastures are enclosed either with logwood fences or stone walls; the former is most common, and, when kept in neat order, are a beautiful ornament to an estate; it much resembles the hawthorn. The fields of canes contain from ten to twenty acres, having between them roads or intervals of twelve or fifteen feet wide. The negroes' houses are grouped together, and stand isolated from all the other buildings, forming a sort of rustic village, inclosed by a stone wall, and displaying an intermixture of gardens and various fruit-trees, which has a pleasing sylvan appearance.—

'Formerly the slaves on the estates were cruelly and injudiciously made to perform much supernumerary work, at improper times. After the labours of crop were over, and they should have enjoyed a little additional respite, they were, on many properties, harassed to a shameful degree. Not even the light of heaven circumscribed their labours, but they were made to work for hours after it was dark, and for hours before light dawned in the morning. At present their labour is light, and this supernumerary toil is no longer exacted. On a property which has five hundred acres of land in cultivation (including pasture and provisions) there are two hundred slaves, about half of which number are constantly employed in the agricultural duties of

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of the estate, and manufacturing the produce. In England, an estate of this extent would be cultivated by the tenth of this number. It is true, the mode of cultivation is here different. This proportion shews at least that the work the slaves here perform is far from being excessive. The routine of their daily work is as follows: They assemble in the fields at day break; about ten in the forenoon, they are allowed about half an hour to eat their breakfast, which is brought out into the fields by the negro cooks; at one they go to dinner, and in about two hours after are again assembled in the fields (either by a bell, or, as is most usual, by the sound of a conque-shell, which is heard at a very great distance); and they draw off from work in the twilight of the evening. Once a fortnight, out of crop, they are allowed a day; but during crop none can be allowed, as that is too busy a season for any extra allowance of time. Perhaps, if one day out of every week throughout the year was allowed, besides Sunday, which should rather be deemed a day of rest, in conformity with our holy religion, it would not be more than humanity entitles them to; and if that were impracticable, as in truth it is during the season of crop, some compensation might be allowed in lieu of the deprivation of it. At Christmas they are allowed three days, and at the end of crop, or harvest-home, one day to make merry. Though the season of crop brings along with it many additional labours, yet is it the gayest and most cheerful throughout the year to the negroes. At this time they seem animated with a livelier flow of spirits, and merriment and song every where resound: in short, a stranger, with the anticipation of being a witness of nought but depression and misery, would be astonished and delighted with this exterior shew of happiness, both at this time and at Christmas, when they give way to unrestrained festivity. It is difficult to say, whether the juice of the sugar-cane has any effect in elevating their spirits; certain it is, that it has a very evident one in promoting their health. Indeed, so salubrious is this liquor, that not only the negroes, but all the different animals on the estate are fond of, and thrive wonderfully on it. The negroes are formed into different gangs, according to their age and strength. The first gang consists of the ablest hands (of both sexes) on the estate; the second gang of less able hands, and boys and girls; and the third, or small gang, of children from eight to twelve years of age, who are employed in weeding the young plant-canes, and such other light work. The two principal gangs are followed by black drivers, as they are called, who superintend the work under the book-keepers, and carry whips, as instruments of occasional correction, which it is the duty of the book-keeper, in the absence of the overseer, to see they do not unnecessarily or maliciously inflict, and only in a moderate degree. It were perhaps to be wished, that this instrument were laid aside, at least only used in cases of marked delinquency, and a mode of common correction, less revolting, substituted; for, however seldom this instrument may be used, it is in itself a disgusting and unnatural thing.'

An agricultural society having been lately formed in Jamaica by some gentlemen of landed property, the present writer ap-

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plauds the intention of the institution, but is doubtful of its success. We are aware that, from various circumstances, the progress of such a society in the acquisition and dissemination of agricultural knowlege must be extremely slow: but we would advise the planters to look for relief much rather from their own improvements than from Acts of Parliament. Their parliamentary interest is too weak to carry a point against any considerable opposition; and moreover the benefit of legislative preferences is temporary, while the benefit of practical amelioration is permanent. The former is obtained by a struggle against persons of adverse interests, who imagine themselves injured, and are disposed to watch every opportunity of getting the ungracious edict cancelled; while the latter injures no one, but proves a general blessing by the addition which it makes to the progress of human improvement.

The kind of writing in which this author seems most desirous to elevate his style is the descriptive; and though it is very clear that literature has not been his profession, yet his attempts to convey a vivid impression are not unsuccessful, at least when directed to objects of nature. Indeed, the scenery of Jamaica is sufficiently striking to animate minds possessed of less sensibility than we are disposed to ascribe to this gentleman. His principal efforts at description are the picture of a hurricane (page 29.), and of a December evening and morning (page 116.) We extract the latter:

'The sun was just setting below the western horizon, and the heavens were mildly irradiated with his farewell beams; it was clear and serene all around; the air was mild and bland, and the distant green eminences gleamed with a reflected lustre. Nought disturbed the stillness of the scene, save the busy and officious musquito, who is kind enough to warn you of her approach by an unwelcome buzzing in your ear; the screachings of the wild parrots, who, in detached parties, skim the arch of heaven, in their retreat to their haunts; and now and then the scream of the clucking-hen, an unsociable bird, delighting in the solitude of the deepest retreats.

'The following is a landscape at sun-rise in this month. From the lofty summit of a mountain is beheld an extensive circuit of country. The scenery at the foot of the mountain is lively and vivid; the negroes, in gangs, are employed in the fields cutting canes, or weeding pastures; numerous herds of oxen, &c. graze in the reaped fields, or verdant acclivities. An endless diversity of hill, valley, wood, mountain, and defile, interspersed with clusters of the bamboo cane, copses of underwood, pastures shaded with lofty trees, plantain walks, ruinates, and extensive fields of sugar-canes, chequer and adorn the face of the country; while from the works of many of the properties, columns of smoke perpendicularly ascend to a great height in the pure heavens—and activity and stir is apparent around them.

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At a greater distance, an extensive and beautiful valley, rich in the products of the soil, opens to the eye. The morning mists, which still partially hang over it, have the illusive appearance to the beholder of a vast lake resting on its bosom: behind it are the evanescent hills, losing themselves by degrees in the clouds. At a still greater distance, appears the ocean—still, calm, and unruffled; the sea-breeze not yet having curled its smooth glassy surface. The air is serene, the sky cloudless, and the sun, now immerged into sight, appears as if resting on the bend of a distant rising while he gladdens and illumines the whole scene! Innumerable wild flowers, shrubs, and blossoms, now exhale their sweetest perfumes; and the birds, who retire silently into the shade from the mid-day heat, now warble their renovated song.'

The great misfortune of Jamaica, as of our other West India colonies, is the want of education on the spot. Children are removed from the parent's eye at a tender age, and sent to the mother-country, where a boarding school ill supplies the absence of paternal vigilance. They return to the West Indies with the appearance of a finished education, but generally without any serious impression of its value, or of the necessity of following up what they have only begun to learn; and here the opportunity of farther improvement may be said to be at an end, since the society, into which the male part of them at least are liable to fall, is often more calculated to degrade than to instruct. To explain the means of gradually amending the state of society in the West Indies, and of rendering the members of it more intelligent and more virtuous, would much exceed our limits; and we must content ourselves with a short extract from the volume before us (p. 208.), which will be found to justify the praise bestowed at the beginning of this article on the moral tendency of the book. After having lamented the improper state of morals in the West Indies, and the inefficiency of the means hitherto adopted to amend them, the author says:

'But let innocent, elegant, and rational pleasures be a little more encouraged here; let a polite taste for literature be diffused, at least among the independent; let the means of education be more fully and liberally established; let the great and leading men (*married* as well as single) exhibit, in their moral conduct, correct examples of virtue, propriety, decency; let them foster and encourage this disposition in their dependants, by their countenance, favour, and assistance; and, above all, let the duties and ordinances of religion be more fully understood, and better respected, and the good consequences would soon appear. Virtue and reason would then, in some measure, re-assume their rights; self-love would be enlisted on the side of duty; men would be impelled, by still stronger motives than those of shame, to avoid the open and gross violation of the social duties; one passion would be engaged to counteract another; the

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voice of interest would check and intimidate the licentious sallies of passion; instead of that indecent disregard of religious and moral duty; instead of that general debasement of illicit sexual intercourse, so much complained of by the wise and thinking part of the West Indians themselves; instead of that universal laxity of manners, which will ultimately prove the ruin of the country; men would at least *strive* to be virtuous and decent; they would at least *endeavour* to avoid the semblance of a licentious and dissolute people.'

We are glad to find the author bearing testimony to the great amelioration which has taken place within these twenty-five years in the treatment of the negroes; and humanity has been seen, in this as in other cases, to carry its reward along with it. Formerly, the white inhabitants were in perpetual apprehension of insurrection, as the stanchion-windows and loop-holes of old houses still testify: but at present they have no need of such defences.

The article in our Review for August last, to which we have already alluded, treats explicitly of several subjects contained in the volume under notice, and renders it unnecessary, after the specimens which we have given of the writer's composition, to dwell at any length on matters that are already known to our readers. These topics are the characters of the Mulattoes and Jews, the humanity of the white master to his Negroes, the amount of island-population, and the intercourse of our West India colonies with America. On the last topic, we cannot forbear to notice a coincidence between the present author and Mr. Renny, whose book was the subject of the article just mentioned; and it is remarkable as tending to shew how much the cause of justice and liberality would gain by an unremitted pursuit of knowlege. Both these gentlemen are zealously interested for the West Indies; both of them perceive the advantage to our colonies of intercourse with the United States; and both accordingly claim its permission on behalf of the planters. Yet both conceive themselves obliged to make the admission that this intercourse would be injurious to the mother-country. Now had they carried farther their researches on the principles of commerce, had they ascertained the nature of capital and the causes of its augmentation, they might not only have avoided an admission so likely to be fatal to their argument, but they might have proved to the British nation that its interest would be promoted by the intercourse in question, in a degree which would be similar to that of its colonies.

We must now say a few words on the present author's defects. The style of his volume is sometimes disfigured by considerable inaccuracies and inelegancies. We have at one

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place (p. 24.) 'for to gratify,' and at another (p. 122.) 'contingencies of chance.' Circumstances also of too humble a class are introduced into the text, instead of being put in notes at the bottom, where their inequality to other topics would not have been felt. Finally, the author's observations are sometimes of that obvious cast which must subject them to the character of common-place. As a literary composition, therefore, the faults of this book are considerable: but these are greatly outweighed by its merits; because, while it is not devoid of claims to approbation for occasional elegance of language, it has an undoubted title to favour for the uniform substantial value of its matter.

ART. IV. *An Illustration of the General Evidence establishing the Reality of Christ's Resurrection.* By George Cook, A.M. Minister of Laurencekirk. 8vo. pp. 323. 7s. Boards. Longman and Co. 1808.

"*If Christ be not risen,* (says St. Paul,) *then is our preaching vain, and your faith is also vain.*" This text, which places the importance of the Resurrection of our Blessed Saviour in the most striking point of view, will serve to the end of time as a complete justification of every attempt to illustrate the evidence of that momentous event, on which all the sublime and consoling hopes of the Christian must be established. To be satisfied of the reality of this pledge and assurance of immortality is of more value than any actual possession of sublunary good; for though lawyers may make out the conveyances of estates to us "to have and to hold for ever," experience teaches us that our tenure is restricted to a few years, and that those are embittered with sorrow. The hope of a future existence has always been the buoyant principle of reflecting man; and the distinguishing feature of the Christian Religion is that it gives a power and a weight to this doctrine, which unassisted nature could not possibly obtain. It supersedes speculative reasoning by building our faith on a *fact*, and by pointing to the Resurrection of its Great Founder as the forerunner of our own.

We require not, therefore, from Mr. Cook any apology for the present undertaking, though many have preceded him; we expect not originality, but an able exhibition of argument; we ask for no new illustrations, but ability to do justice to this most interesting of subjects. Whether we respect the manifest irreligion of the age, the lukewarmness and worldly spirit that are visible in the Christian church, or the alarming growth of infidelity, it seems imperiously neces[illegible]

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recourse to first principles, to examine the foundations of religion, and to prove that the hopes which animated the Apostles are not less stable than glorious. Here the members of Establishments and sectarian communities, the clergy and the laity, are equally concerned; and here Trinitarians and Unitarians must be of one mind, because if Christ be not risen the hope of all is altogether vain. Though Mr. Cook's treatise cannot be said to be complete, it contains some strong reasoning; and, from the specimen which we have of the author's talents, we wish that he had not confined himself to the *General Evidence*. Mr. Gilbert West's celebrated "Observations on the History and Evidences of the Resurrection of Jesus Christ" include a portion of matter, which infidels will insist on having brought into the debate, and which in fact ought not to be slightly passed over; we mean the distinct narratives of this interesting event which are given in the four Evangelists. The work of this layman, it is said, has been effectual in the conversion of several Deists; and surely a plan which has been so successful ought to a certain extent to have been followed, after which Mr. Cook's arguments might have been added as auxiliaries. Mr. West's method was first "to lay down the order in which the several incidents related by the Evangelists appear to have happened; next to make some observations on the method and manner in which proofs of this astonishing event were laid before the Apostles, and in the third place to add an exact and rigorous examination of the proofs themselves." To this most important part of the inquiry, Mr. Cook has not, in our judgment, paid sufficient attention; while, as if to supply this deficiency in the outset, he has in the last part of his essay wandered into an elaborate disquisition of the circumstances under which Christianity combated and supplanted those systems that were hostile to it:—matters which relate rather to the general history of the Church, than to the particular fact of the Resurrection of our Lord.

It must not, however, be supposed that by these hints, which are thrown out chiefly for the consideration of the author, we mean to undervalue the work before us; which, as far as Mr. C.'s plan has extended, is reputable to him. His illustration is divided into four parts. After having made some preliminary remarks on the possibility of a Resurrection, and on the sufficiency of such a fact to prove a divine interposition, Mr. Cook proceeds, 1st, to state the evidence of the truth of the Resurrection, derived from the prophecies of Jesus, conjoined with his wisdom; and the improbability, as these predictions respecting himself were known to his enemies,

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mies, of his not perceiving that if these were not fulfilled he would effectually defeat his own scheme; 2dly, to consider the evidence for the truth of the Resurrection derived from the fact, or the amount of the circumstantial evidence; 3dly, the evidence for the truth of the Resurrection, arising from the testimony of those who were witnesses of it; and 4thly, the evidence derived from the success which attended the preaching of the Apostles, founded on the fact that Christ rose from the dead.

The last two parts are the most laboured. In the third, Mr. C. argues with great energy to shew, in two distinct sections, that the Apostles could not have been deceived themselves, and that it is in the highest degree improbable that they should entertain a wish of deceiving others. On the former topic he observes:

'If Jesus was not restored to life on the third day, as they said, his body must, on that day, have been either in the possession of the apostles, or of their enemies; in the former case, the most sceptical cannot doubt that the apostles knew that he was still dead; in the latter, even granting that they had before been somehow unaccountably mistaken, their mistake would have been completely removed the moment that they announced it, because the rulers and pharisees, who were most eager to extirpate Christianity, would have triumphantly produced the body.'

To prove that the Apostles could have no desire of deceiving others, the author adverts to their own disappointment, and to the presumption in favour of their veracity which is derived from a variety of considerations; especially as they had no passion to gratify, and as they endured suffering and death rather than they would retract their testimony. We shall make some extracts from this part of the treatise:

'It tends very much to establish the veracity of the apostles, that they had been themselves much disappointed by the death of Jesus, and must, from the nature of the case, have been completely so, if he never rose from the dead. When they first renounced the comforts of domestic life, and the place which they held in society, that they might follow him, they were prepossessed by the idea, that, notwithstanding the meanness of his appearance, he was their Messiah; that at a convenient season he would proclaim his sovereignty, and would confer upon them the most exalted situations in his kingdom. It required the most delicate and continued instruction on the part of Jesus to remove these prejudices; to convince them that his kingdom was not of this world; that it was necessary to look beyond it for the happpiness which was to reward those who were sincerely attached to him.

'But this hope of eternal life which ultimately, in a great measure, reconciled them to the humble condition, to the poverty in [redacted]hich

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which they were to continue while upon earth, rested entirely upon the divine mission of Jesus, or upon his resurrection; he himself often told them so: and indeed it was so evident, that all of them, without any particular information, must have perceived it.

'If, then, they saw him, in place of rising from the grave, mouldering into dust, they must have been satisfied that all his promises were deceitful; that the delightful prospects of future bliss which he had set before them could never be realized. How severe must have been this disappointment; with what feelings of indignation would they reflect on the memory of a man who had not only deceived them, but who, by doing so, had led them to renounce all which was most dear to them? In what manner would men in this situation naturally act? They could not fail to regret their credulity, to think with much sorrow on the part which they had acted; they would be eager to hide themselves from those who had been the most frequent witnesses of their delusion; to return to the stations in life which they had abandoned; and to renew the kindly intercourse, which their ill directed zeal had induced them to suspend.

'And, accordingly, we find that the apostles did act precisely in this manner. Depressed by the melancholy event of their Master's death, and dreading that he was for ever separated from them, they dispersed, and resumed the professions which for him they had forsaken. And if they thus acted when their hopes were rather shaken than destroyed, is it not natural to conclude, that they would be confirmed in this course of conduct, when they found that what they dreaded had actually happened.'—

'It is equally evident that the apostles had no hope of acquiring wealth. It was the constant subject of their Master's preaching and of their own, that this world should hold a very low place in our affections; that excessive attachment to it is inconsistent with that elevated piety, and that disinterested generosity which we are formed to acquire; in short, they endeavoured to destroy the power of those mercenary considerations which so often corrupt the heart, and to expand the noblest feelings which adorn human nature. In perfect harmony with a design so amiable and refined, they never grasped at riches; they continued, during their ministry, in the same poverty in which they had been before they attached themselves to Jesus, and they even exercised those mechanical employments in which they had been initiated, that they might not be under the necessity of requesting support from the converts, who would have gladly shared with them the abundance which they enjoyed. It is established by the writings of authors, who certainly had no design to applaud the Christians, that the attention of the primitive disciples was directed to objects very different from the accumulation of wealth; that they even shewed an indifference to it, which the particular circumstances in which they were placed rendered very amiable, but which, in the ordinary state of society, it is by no means a duty to cherish.

'If, then, Jesus Christ did not rise from the dead, it must be admitted that a number of men changed all their habits of life, submitted

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submitted to incessant, and, as they believed, hopeless labour, for the purpose of representing an impostor as the greatest benefactor of the human race, although they could thus gain nothing which they could hold in estimation; although there was no motive which could, if they were constituted like other men, even in the slightest degree incline them to act as they did.' —

'But what, if Jesus did not rise from the dead, was the precise state of the case. They displayed this courage when mental fortitude, that resolution which arises from the consciousness of rectitude, had ceased; the change in their conduct was accomplished by what should have had quite a different effect, by what should have satisfied them of their prudence, or at least of their good fortune, in having declined to die with their Master, and should have determined them to submit to no more inconveniency upon his account, by producing absolute conviction, that through their credulity they had been engaged in a bad cause, in a cause to which it would be criminal, and even impious, any longer to avow an attachment.

'If, therefore, the resurrection never happened, there is no sufficient account, no account at all, indeed, for one of the most wonderful facts which occurs in the history of the human mind; the transition so rapidly made by the apostles, from the excess of timidity, to cool, steady, and long continued fortitude; nay, this singular resolution must be ascribed to what every person may be sensible ought, according to every principle in our nature, to have proved a complete security against it.'—

'If the resurrection never took place, as the falsehood of their assertions must have been certainly known to those who declared that they were the witnesses of that event, their continuing to profess their belief in Jesus as the messenger of heaven, and the Saviour of the world, implies, that a number of men who had been much deceived, and most cruelly disappointed, became, in consequence of that disappointment, fervently attached to the memory of the man who had deceived them; that with the avowed design of promoting his honour, of procuring for him the love, the veneration, and the gratitude of mankind, they engaged in an undertaking which, to persons possessed of their measure of judgment, must have appeared impracticable; that they ascribed to this teacher, doctrines which would not naturally have suggested themselves to men in their situation of life, doctrines which subverted those opinions and sentiments which from infancy they had been taught to revere, and to which, conceiving them to be sanctioned by divine authority, they were most firmly attached, even when they believed in the divinity of their master; that rather than renounce this scheme of imposture, the success of which could be attended with no benefit to them, and could only give currency to what in their hearts they must have detested as impious, they patiently submitted to the most dreadful tortures, and even voluntarily exposed themselves to death, with the composure and joyful anticipation which would have been natural only if their pretensions had been well founded; and to sum up the whole, that they acted with this astonishing degree of fortitude and resolution, although they were

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constitutionally timid, and had been betrayed by that timidity into conduct which, when they reflected upon it, they severely condemned.

'If there be any man who sees no difficulty in admitting all this, in reconciling it with human nature, he must be allowed to believe that the apostles were impostors, and that the resurrection of Christ was devised by them for the purpose of deceiving the world, or rather for no purpose whatever; but I cannot persuade myself that any one who looks into his own bosom, who endeavours from consciousness, or from experience, to investigate those radical principles, which must, while we are men, influence and determine our conduct, will hesitate to admit, that if, under all the circumstances which have been stated, the disciples of Jesus gave a false testimony respecting the resurrection, they acted in a manner subversive of every law of the mind; that the supposition of their giving such a testimony overthrows every ground of belief, and involves us in inextricable perplexity.'

Though the fourth part contains many pertinent observations, we shall not draw the attention of our readers to it; because, as we have already said, the success which attended the apostles belongs more to the evidence for the credibility of the Gospel in general, than to that of the Resurrection in particular.

For a conclusion, the author illustrates the harmony which subsists between the different parts of the evidence, and declares his persuasion that the future progress of Christianity will be promoted by an examination of the solid grounds on which its divinity is established.

Some words not in common use in the southern parts of the island occur in this tract, as *expiry* for expiration; *stumbled* them, for caused them to stumble; *profanity* for profaneness, &c.: but, on the whole, the language is correct; and the exhibition of the arguments, in support of the reality of the important point which is discussed, is of such a nature, that a perusal of the volume must afford comfort to the Christian, while on the mind of the ingenuous infidel it cannot fail of making an impression.

ART. V. *A concise View of the Constitution of England.* By George Custance. Dedicated, by Permission, to William Wilberforce, Esq. M.P. for the County of York. 12mo. pp. 474. 6s. Boards. Printed at Kidderminster for the Author; and sold in London by Longman and Co. 1808.

IT would really have given us great pleasure to have been able to recommend this work, which is written on a very useful plan, to the attention of young persons pursuing their studies

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studies in the ordinary course of education: but such a recommendation would be inconsistent with our duty as reviewers, not merely on account of the errors which we have detected in perusing the volume, (since some errors were naturally to be expected,) nor on account of its deficiency in clearness of language and in lucid arrangement of particulars, but because we have been shocked with a prevailing strain of sycophancy, and a fashionable acquiescence in corruption, of which we should above all things deprecate the reception among the rising generation of our countrymen.—We must protest against the assertion that 'the privilege of parliament does not extend to the case of writing and publishing seditious libels,' (p. 80.), since the proceedings in the case of Wilkes, on which alone the above doctrine is founded, were ordered to be expunged from the journals of the House of Commons as subversive of the rights of all the electors of Great Britain, by a vote of that assembly passed on the 3d of May 1783. Moreover, we cannot deem it right and useful that our sons should be instructed to believe that 'the King has the *same title to the crown*, that a private man has to his hereditary estate' (p. 117.); though indeed, in refutation of this false and dangerous position, it will not be necessary to travel out of the very chapter which contains it, in which it appears that the crown was taken from the hands of its actual possessor, and confided to those of the Prince of Orange, who had no pretence of hereditary right; that it was afterward settled by Act of Parliament in a particular line, to the exclusion of two elder branches; that the kingdoms of England and Ireland, when forming a legislative union, agreed in the year 1800, (a period not very favourable to wild political theories,) that "the crown should *continue* settled" on the terms prescribed by a previous *Act of Parliament*; and that to maintain that parliament is "not able to make laws to bind the crown, and the descent thereof," is high treason by an unrepealed law of the realm. We did not, however, expect to see that grave absurdity repeated in an elemental book on the laws of England, that 'it is very surprising that any sensible person can infer the doctrine of "a right to choose our own governors," from the conduct of our ancestors at the revolution in 1688; since if we had possessed it before, it is clear that the English nation did at that time most solemnly renounce and abdicate it, for themselves and for all their posterity for ever.'

In speaking of the Royal Prerogative, Mr. Custance takes occasion to discuss the judicial power, and the King's right to appoint judges,—who, we may remark, are never once mentioned in the chapter "Of the Magistracy." It is here that the

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the author breaks out into the most extravagant raptures on the act passed in the early part of the present reign, in consequence of the suggestion from the throne, by which it was provided that judges should retain their office, notwithstanding a demise of the crown. 'An Act was passed, (says he) by which the judges are now continued in office, notwithstanding a demise of the crown; *and* cannot be removed but by a joint address of both Houses of Parliament to the King.' Who could doubt, on reading this sentence, that both these important objects were for the first time secured by the Act in question? Yet it is bare justice to the calumniated memory of William the Third, to state that he first altered the tenure of the judges from *durante bene placito*, to *quamdiu se bene gesserint*, and made the address of both Houses of Parliament the only criterion of their good behaviour. The Act passed in the first year of the present reign merely tied up the hands of His Majesty's successors, introducing no alteration whatever while that reign should last.

We cannot take the trouble of controverting this author in all his positions by which we have been disgusted: but the following passages ought not to be entirely passed over, when we are calling the public attention to an elementary work which is destined for the moral and political instruction of youthful readers:

'Pensions and sinecures are liable to be greatly abused; yet the bestowing of them even where no service has been performed or implied, is not always improper, but may sometimes be strictly politic and wise. Every man thinks more highly of himself than he ought to think; and is more or less under the influence of vanity, pride, selfishness, and ambition. It is, indeed, very easy to raise a cry of *bribery* and *corruption* against ministers of state; but a *disinterested* patriot is a very rare character, at all times, in all countries, and under all forms of government. The scriptures represent every *unrenewed* man, as proud, and disposed to resist all authority over him. Yet most men in civilized states are so sensible of the benefits of subordination, that they are ready to defend "every ordinance of man," provided they themselves may but have a share of the *ruling* power. They will even be obedient for wrath, but none but the real christian will be so for *conscience'* sake. If then many of those who, from their talents and rank, have great influence in the country, were not by some means gratified, and thus engaged to support the government for their own advantage: it would soon be overthrown by the united efforts of ambition, and avarice, and pride, and revenge. The minister, therefore, who has the address, seasonably to confer a favour to avoid a greater evil; ought no more to be charged with *bribery*, than the physician does with *poisoning*, when he administers an opiate, to allay the irritation of his patient. Doubtless, it is the bounden duty of the government to adopt the strictest economy; but the total abolition

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lition of pensions and sinecures would not be politic, if practicable. The burdens of the state, indeed, would probably be no more lightened by such a measure, than a first-rate ship distressed in a storm would be, by the officers throwing overboard their pocket money and trinkets.'

That this corrupt cant should be circulated among the middling and lower ranks is one of the most alarming symptoms in the present state of the country. Where is the reasoning to stop? Bribing in voters at an election may be preached up as a religious duty; and why may not the same or similar means be adopted for *preserving the peace* of corporations, parishes, mercantile partnerships, and even domestic associations? The dangers of Methodism, in various points of view, have been often and ably pointed out: but we are here enabled to contemplate it in a new character,—as the avowed advocate and slave of Mammon, endeavouring to throw the cloak of evangelical christianity over the foulest and meanest abuses of worldly wisdom. Inapplicable scriptural quotations, and scraps of holy writ, are foisted on us in every page of this work with a puritanical pertinacity which some readers will think is irreverent, and all will consider as ridiculous. Thus 'the *best* solution of the difficulty' (respecting the origin of government) 'is given in few words by an inspired writer, who affirms that "the powers *that be* are ordained of God.' —Again, this holy man (Mr. Custance, not St. Peter) treating of the revenue, after having averred that 'it is but reasonable that the people, who derive the benefit resulting from this *ordinance of God*, should contribute towards *the* defraying *of* the unavoidable public expenditure,' proceeds to remark that 'this should be done with chearfulness, *because* 'rulers are God's ministers attending continually *on this very thing*;' —Attending continually on the means of raising revenue from the people! A very strange reason for contentment and chearfulness on the part of the said people!

Perhaps we have dwelt too long on this publication: but we confess that, at this particular period, every treatise, however imperfect, on the constitution of England, which may by possibility bias the opinions and regulate the feelings of even the lowest classes of our countrymen, appears to us so deeply important, that we can scarcely persuade ourselves to quit the subject. That this constitution must owe its permanence to a timely reform has been long ago demonstrated by Chatham and by Fox; and the necessity of that reform has been the favourite doctrine of all honest politicians for the last thirty years, the leading principle of all the eminent members of the party now excluded from power, and the

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great bond of union among all those who, from disinterested motives, have adhered to their vicissitudes of fortune. Recent detections and exposures have still more fully manifested this necessity; of which a larger and more respectable body of the people have by them been made sensible, than ever before appeared in its favour. Is it possible that, at such a moment, and contemplating the known alternative, the Whigs of England can be guilty of a dereliction of that important principle, to which their honour as individuals is thus solemnly pledged, and in which the peaceable continuance of a free constitution in England is inseparably involved?

ART. VI. *Philosophical Transactions of the Royal Society of London*, for the Year 1808. Part II. 4to. 14s. 6d. sewed. Nicol.

NATURAL HISTORY, SURGERY, *and* CHEMISTRY.

A Letter on the Alterations that have taken place in the Structure of Rocks, on the Surface of the Basaltic Country in the Counties of Down and Antrim. Addressed to Humphrey Davy, Esq. Sec. R. S. by Wm. Richardson, *D. D.* — The Reverend writer of this letter, who is an inhabitant of the country which he describes, and who seems to have examined its peculiarities with great attention, here proposes to investigate the natural causes which have produced those singular appearances, that have so long rendered the coast of Antrim an object of curiosity to the scientific traveller. For an extent of several miles, the land is bounded by an abrupt and very lofty precipice, the front of which is composed of immense basaltic columns, of the most regular structure; occasionally interrupted by breaks, and intersected by horizontal strata of different materials. The number of horizontal strata which may be distinctly traced is ten; and Dr. Richardson informs us that each of them preserves very nearly the same thickness through its whole extent, their upper and lower surfaces being exactly parallel to each other. He also remarks that, where any change occurs in the disposition of the strata, the alteration takes place *per saltum*, as he expresses it, and not gradually; that the *façades* are formed by vertical sections of the upper strata, while the lower part is steep, but not perpendicular; that the bases extend a considerable way into the sea; and that wherever these *façades* present themselves, the materials which might be supposed to have formed the continuation of the strata are entirely carried away.

Having established these positions by an accurate examination of the features which the basaltic region uniformly exhibits,

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Dr. Richardson, waiving the discussion concerning the original formation of these rocks, proceeds to inquire by what means they obtained their present arrangement. Many circumstances render it probable that the basaltic columns extended beyond the present *façades*, and that the breaks were once occupied by a continuation of the strata which occur on each side of them. He argues that these changes could not have been produced by any cause operating in the bowels of the earth, since in this case the strata would have been broken into parts, which would have had various oblique directions, instead of that regular parallelism which they now preserve. It does not seem probable that the action of water, covering the whole surface of the globe, or the currents of rivers, or the gradual decomposition of the materials, could have produced the present appearances, where large parts are entirely carried off, while other large parts still remain exactly in their original state. It seems, indeed, almost impossible not to conclude that what we now see are parts of the original masses left behind, without any alteration, and that the intervals were once filled up with similar strata, which have been swept away by some powerful but unknown agent.—On the whole, Dr. R.'s paper, although not profound, may be considered as interesting; and if not completely satisfactory, it is at least less vague than the majority of geological speculations. Two perspective views accompany and illustrate it.

A Letter on the Differences in the Structure of Calculi, which arise from their being formed in different Parts of the Urinary Passages; and on the Effects which are produced upon them, by the internal Use of solvent Medicines, from Mr. William Brande *to Everard Home, Esq. F. R. S.——Some Observations on Mr.* Brande's *Paper on Calculi. By* Everard Home, *Esq. F. R. S.* —Mr. Brande, having had an opportunity of examining the large collection of calculi contained in the Hunterian museum, has formed some conclusions which are rather different from those that are generally adopted on this subject, and are such as must in some measure affect our treatment of patients labouring under calculous complaints. He arranges them both according to the part of the body in which they are formed, and according to their chemical constitution. Calculi produced in the kidneys are generally composed of nearly pure uric acid, although sometimes mixed with the phosphoric salts; while the calculi of the urinary bladder, which are by far the most frequent, consist of uric acid, of the phosphates, or of oxalate of lime: but it frequently happens that the nucleus of the calculus is of a different nature from the incrustation which has formed around it. Those of

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pure uric acid were found to be of rare occurrence; those in which the uric acid and the phosphates are united were the most common; and those of oxalate of lime were the least frequent. The number which Mr. Brande examined was 150.

With respect to the remedies which may be employed for dissolving these concretions, the researches of Mr. Brande certainly lead us to entertain great doubts of their efficacy. It unfortunately happens that those substances which prevail in the constitution of calculi, viz. the uric acid and the phosphates, require precisely opposite modes of treatment, the first being soluble by alkalies, and the latter by acids. It must also be remembered that, independently of the actual solution of the calculi, their formation is promoted or retarded by the exhibition of these substances; a long course of alkaline medicines would favour the deposition of the phosphates, while a long course of acids might increase the production of the uric acid.

Mr. Home seems to acquiese fully in Mr. Brande's reasoning, and supports his conclusions by some striking facts; in which, after death, the bladder was found full of calculous concretions, in some subjects that had been brought forwards as instances of the power of particular solvents.

On the Changes produced in atmospheric Air and Oxygen Gas by Respiration. *By* W. Allen, *Esq. F. R. S. and* W. H. Pepys, *Esq F.R.S.*—This valuable paper is comprized almost entirely of a series of experiments, made with the view of ascertaining the change produced in atmospheric air by passing through the lungs. The apparatus employed consisted of a large gasometer connected with two others of a smaller size. The large gasometer, which was capable of containing 4200 cubic inches, held the gas which was to be made the subject of experiments; the air was inhaled into the lungs from it; and it was expired into the smaller gasometers, care being taken that all communication between the two was cut off. For the precautions which were adopted to ensure the accuracy of the process, and for the results of the individual experiments, we must refer to the paper: but we must observe that they appear to have been conducted with unusual skill and assiduity; and we can state some of the most important conclusions that may be deduced from them.

The quantity of carbonic acid discharged is exactly equal to the oxygen received into the lungs; atmospheric air that has once passed through the lungs returns charged with 8 or 8½ per cent. of carbonic acid gas; and when the air is respired as frequently as may be possible, the carbonic acid gas is never increased beyond 10 per cent. The average quantity of carbonic acid gas discharged by a middle sized man in 24 hours

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hours is nearly 40,000 cubic inches, the carbon in which would be rather more than 11 ounces Troy. When the same air is respired with the utmost possible frequency, a larger quantity of oxgen is consumed than is employed in the formation of the carbonic acid gas; and a more than ordinary quantity of carbonic acid gas is formed when oxygen is respired instead of atmospheric air. It does not appear that any hydrogen is involved during the process of respiration; nor have we any reason to suppose that water is generated in the lungs, by the union of its constituent parts. It seems doubtful whether the bulk of the air be diminished by respiration, the diminution which seemed to take place in these experiments not being more than six parts in 1000; and even this small deficiency may perhaps be ascribed to some imperfection in the nature of the experiment.

Although we would not go so far as to say that we agree with the authors in every one of their conclusions, or that we conceive all their experiments to be completely decisive, yet we readily acknowlege that we have seldom perused a paper on a physiological subject which has given us more satisfaction, in which the experiments have been performed in a more unexceptionable manner, or in which the deductions from them have been made with more candor and propriety.

Description of an Apparatus for the Analysis of the Compound Inflammable Gases by slow Combustion; with Experiments on the Gas from Coal, explaining its Application. By William Henry, *M. D.* &c. of Manchester. — We have had occasion, more than once, to refer to the curious discovery which appears to have been originally made by Mr. Murdoch, of the luminous gas that is procured by the distillation of coal. Although its general properties had been tolerably well ascertained, yet some circumstances remained, connected with its constitution, which required farther investigation; and we were happy to observe that the subject had fallen into the hands of one who is so well qualified for the undertaking as Dr. Henry. The difficulty attending this inquiry depends principally on the compound nature of the product evolved from the coal; which, it seems, may consist, according to circumstances, of six different gases, united to each other in various proportions; carbonic acid gas, carbonic oxyd, sulphureted hydrogen, carbureted hydrogen, the olefiant gas, and pure hydrogen.—As it would not be easy to render intelligible any description of the apparatus, without a reference to the plate, we shall proceed to notice some of the conclusions which the author deduces from his experiments.

The olefiant, the sulphureted hydrogen, and the carbonic acid gases, are produced in a small quantity, and only at the

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commencement of the operation: but it is observed, particularly with respect to the first of these bodies, that their relative quantities are much influenced by the temperature employed. The gas which is formed by the distillation of coal undergoes a gradual diminution of specific gravity and combustibility, from the commencement to the close of the process; and it appears that these two qualities are nearly proportional: so that, by ascertaining the specific gravity of any portion of coal-gas, we may form a sufficiently accurate judgment of its illuminating power. The carbonated hydrogen gas, which composes by far the largest part of the product of the distillation, does not seem precisely to resemble any of the inflammable gases which have been hitherto described. Whether it be a specific compound of carbon and hydrogen, or whether it consist of variable proportions of these elements, are questions which do not appear to be clearly ascertained. The Wigan cannel coal is the species which gives out the greatest proportion of inflammable gas: but it unfortunately happens that it also yields the largest quantity of sulphureted hydrogen. Dr. Henry observes that simple washing with water is not sufficient to deprive the gas of this ingredient; which can only be completely effected by agitating it with a thick cream of quick lime and water.

An Account of some Peculiarities in the anatomical Structure of the Wombat, with Observations on the female Organs of Generation. *By* Everard Home, Esq. *F. R. S.* — This animal, which was discovered in the southern parts of New Holland, has already been described by M. Geoffroy and M. Cuvier: but Mr. Home, having had an opportunity of examining it, has made some additional observations, which form the subject of this paper. The structure of its posterior extremities is singular; it has no patella; and the fibula is proportionably of great size. With respect to the female organs of generation, it possesses two uteri, each furnished with one Fallopian tube; a circumstance in which it resembles the Opossum. The ovum, while in the uterus, has no placenta, but it is surrounded by a gelatinous substance, which appears to perform the office of the former. The stomach is most like that of the beaver, and is considerably different from that of the Opossum; to which, in other respects, the Wombat appears the most allied.

On the Origin and Office of the Alburnum of Trees. In a Letter from T. A. Knight, *Esq. F. R. S. to Sir* Joseph Banks, *Bart. K. B. P. R. S.* — From the title of this paper, our readers will perceive that Mr. Knight is continuing his researches on the subject of vegetable physiology. After having

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having proved, in a former memoir, that bark is not convertible into alburnum, but that alburnum is deposited from the bark, he now inquires into the uses of this latter substance, and particularly of the perpendicular tubes with which it is furnished. He conceives that their office is to serve as reservoirs for the lodgment of the sap, until it is carried off by the cellular texture, and distributed to the different parts of the plant. He supposes, also, that the sap ascends through the cellular texture, and that its motion is effected by the alternate expansion and contraction of this substance:

'If the sap be raised in the manner I have suggested, much of it will probably accumulate in the alburnum in the spring; because the powers of vegetable life are, at that period, more active than at any other season; and the leaves are not then prepared to throw off any part of it by transpiration. And the cellular substance, being then filled, may discharge a part of its contents into the alburnous tubes, which again become reservoirs, and are filled to a greater or less height, in proportion to the vigour of the tree, and the state of the soil and season: and if the tubes which are thus filled be divided, the sap will flow out of them, and the tree will be said to bleed. But as soon as the leaves are unfolded, and begin to execute their office, the sap will be drawn from its reservoirs, and the tree will cease to bleed, if wounded.'

Electro-chemical Researches on the Decomposition of the Earths; with Observations on the Metals obtained from the alkaline Earths, and on the Amalgam procured from Ammonia; *by* H. Davy, *Esq. Sec. R. S. M. R. I. A.* — In our former numbers, we have given an account of Mr. Davy's brilliant discovery of the composition of the alkalies by the application of the electric energy; and we have now to detail a continuation of his labours in the application of the same agent to the earths. The former arrangement was not altogether successful in the present instance; and several trials were necessary, before the effects could be rendered sufficiently distinct. Mr. Davy's perseverance, however, conquered every obstacle; and, with respect to the alkaline earths, the results of his experiments are nearly as satisfactory as in the case of the alkalies themselves. The earth on which he operated, having been slightly moistened, was mixed with a metallic oxyd, and then subjected to the action of the wires; when an amalgam adhered to the negative wire, which appeared to consist of mercury united to the metallic base of the earth that had been employed. A still more perfect method of obtaining the base of the alkaline earths was suggested by Prof. Berzelius; a globule of mercury was made to act on the earth slightly moistened, and resting on a plate of platina; in which case,

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as in the former, the mercury became less fluid and amalgamatized, as it appeared, with the earth on which the experiment was performed. By distillation, a part of the mercury was driven off, while the metal was left behind: but it did not seem possible entirely to separate it from the mercury, so as to be able to examine it in a state of perfect purity.

Alumine and silex were not decomposible by the same process which had been applied to the alkaline earths: but, by a different arrangement, the object was at last partially obtained. They were fused with potash, and then negatively electrified; and in this state they were touched by a positive wire, when a kind of explosive effect was produced, and the wire became coated with brilliant metallic scales, which seemed to be the metallic basis of the earth.—Respecting the earths in general, although the proofs of their composition cannot be deemed quite so clearly made out as that of the alkalies, yet we see no reasonable cause for doubting the justice of Mr. Davy's conclusions regarding them.

Astronomy *and* Hydraulics.

Observations of a Comet, made with a View to investigate its Magnitude and the Nature of its Illumination. To which is added, an Account of a new Irregularity lately perceived in the apparent Figure of the Planet Saturn. By William Herschel, *LL.D. F.R.S.*—This paper contains no observations relative to the *motion* of the comet, but is entirely devoted to the subjects specified in the title. Dr. Herschel pursues his antient mode of *journalizing*, and on this occasion we are not disposed to complain of it; since several persons, who viewed the remarkable comet of 1807, will thus have an opportunity of comparing their observations with those of Dr. H.; though no very important conclusions can be expected to follow from such comparison.

A principal object with Dr. H., and an object not easily fulfilled, was to ascertain the magnitude of the nucleus of the comet; the nucleus being, according to his definition, 'that part of the head which appears to be a condensed or solid body, and in which none of the very bright coma is included.' By two methods, the magnitude was ascertained; the first consisting in a comparison of the disk with small sealing-wax globules, placed on a post 2422 inches from the object mirror of Dr. H.'s ten-feet-reflector; a mode which is liable to uncertainty and objection, because the observed magnitude of the disk was compared with the recollected magnitude of the globules. In the second method, a direct comparison was made of the disk of the comet with the disk of one of Jupiter's Satellites; and the telescopes employed for the

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purpose of making this comparison had, generally, a power a little above 200. From a due consideration of the observations, the circumstances attending them, and some slight necessary computation, Dr. H. concludes that the real diameter is 538 miles. With regard to the illumination, he says:

'Having thus investigated the magnitude of our comet, we may in the next place also apply calculation to its illumination. The observations relating to the light of the comet were made, from the 4th of October to the 19th. In all which time the comet uniformly preserved the appearance of a planetary disk fully enlightened by the sun: it was every where equally bright, round, and well defined on its borders. Now as that part of the disk which was then visible to us, could not possibly have a full illumination from the sun, I have calculated the phases of the comet for the 4th and for the 19th, the result of which is, that on the 4th the illumination was 119° 45′ 9″, and that on the 19th it had gradually increased to 124° 22′ 40″. Both phases appear to me sufficiently defalcated, to prove that the comet did not shine by light reflected from the sun only: for had this been the case, the deficiency I think would have been perceived, notwithstanding the smallness of the object. Those who are acquainted with my experiments on small silver globules *, will easily admit, that the same telescope, which could shew the spherical form of balls, which subtended only a few tenths of a second in diameter, would surely not have represented a cometary disk as circular, if it had been as deficient as are the figures which give the calculated appearances.

'If these remarks are well founded, we are authorised to conclude, that the body of the comet on its surface is self-luminous, from whatever cause this quality may be derived. The vivacity of the light of the comet also, had a much greater resemblance to the radiance of the stars, than to the mild reflection of the sun's beams from the moon, which is an additional support of our former inference.

'The changes in the brightness of the small stars, when they are successively immerged in the tail or coma of the comet, or cleared from them, prove evidently, that they are sufficiently dense to obstruct the free passage of star light. Indeed if the tail or coma were composed of particles that reflect the light of the sun, to make them visible we ought rather to expect, that the number of solid reflecting particles, required for this purpose, would entirely prevent our seeing any stars through them. But the brightness of the head, coma, and tail alone, will sufficiently account for the observed changes, if we admit that they shine not by reflection, but by their own radiance; for a faint object projected on a bright ground, or seen through it, will certainly appear somewhat fainter, although its rays should meet with no obstruction in coming to the eye. Now, as in this case, we are sure of the bright interposition of the parts of the comet, but have no knowledge of floating particles, we ought certainly, not to

* See Phil. Trans. for 1805, page 38, the 5th experiment.'

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ascribe an effect to an hypothetical cause, when the existence of one, quite sufficient to explain the phenomena, is evident.

'If we admit that the observed full illumination of the disk of the comet cannot be accounted for from reflection, we may draw the same conclusion, with respect to the brightness of the head, coma, and tail, from the following consideration. The observation of the 2d of February mentions that not only the head and coma were still very bright, but that also the faint remains of the tail were still visible; but the distance of the comet from the earth, at the time of observation, was nearly 340 millions of miles *, which proves, I think, that no light reflected from floating particles could possibly have reached the eye, without supposing the number, extent, and density of these particles, far greater than what can be admitted.

'My last observation of the comet, on the 21st of February, gives additional support to what has been said; for at the time of this observation, the comet was almost 2,9 times the mean distance of the Sun from the earth †. It was also nearly 2,7 from the sun ‡. What chance then could rays going to the comet from the sun, at such a distance, have to be seen after reflection, by an eye placed at more than 275 millions of miles § from the comet? And yet the instant the comet made its appearance in the telescope, it struck the eye as a very conspicuous object.'

The latter part of this memoir relates to a subject which has for some years occupied Dr. H.'s attention, namely the figure of the planet Saturn. The astronomical world was astonished, when it was first announced to them by the Doctor that the equatorial parts of Saturn did not *bulge* out, but were flattened; and the phænomenon is so contrary to that which might be expected to happen from the effect of rotation, and from the attraction of the planet's ring, that, without incurring the charge of obstinate and blameable incredulity, we may venture to doubt the existence of the fact stated, till it has been verified by more numerous observations. Dr. H. will no doubt multiply his examinations; and indeed he was, for the very purpose of ascertaining the phænomenon, observing Saturn when he remarked the *new phænomenon* of a difference in its two polar regions. On June 16, 1807, he perceived that the southern regions were more *curved*, or *bulged outwards*.

For this phænomenon, however, Dr. H. does not seem inclined to account on any principles of material attraction, since he calls it an *illusion*; and it is properly an illusion, if the cause which he suggests be the true cause. The rays of

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'* 230894939.'

'† The sun's mean distance being 1, that of the comet was 2,89797.'

'‡ The comet's distance from the sun was 2,683,195.'

'§ 275077889.'

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light from the southern regions of the planet to the spectator's eye pass very closely to the edge of the ring; and they may be inflected by the edge, or refracted by its surrounding atmosphere. The last is imagined by Dr. H. to be the case; and he thinks that his supposition is somewhat confirmed by one of his former observations, (see Phil. Trans. 1790, p. 7.) when the smallest satellites of Saturn were seen (as it were) bisected, by the narrow luminous line under which the ring appeared when the earth was nearly in the plane of it.

Hydraulic Investigations, subservient to an intended Croonian Lecture on the Motion of the Blood. By Thomas Young, *M.D. For. Sec. R. S.*—These discussions relate to the mechanical principles of the circulation of the blood; and accordingly the author has found it necessary to investigate the motion of fluids in pipes as affected by friction, the laws of the propagation of an impulse through the fluid contained in an elastic tube, the magnitude of pulsation in various parts of a conical vessel, and the effect of a contraction advancing through the length of a given canal. The mathematical part of this discussion is contained in the present paper, and the physiological is reserved for a future occasion.

In the *Encyclopedia Britannica*, we find an extensive and interesting article on Rivers, written (as it is acknowleged to have been) by the late Professor Robison: in which the chief aim of the writer is to explain and confirm the theory of M. Buat, as it is delivered in his *Hydraulique*; and indeed from this article all our knowlege of M. du Buat's labours is derived, because we possess not his work. It would lead us very far beyond our boundaries to explain the plan and construction of M. Buat's system: but we are persuaded that we shall do a kind office by recommending to our mathematical readers a perusal of the article *Rivers*. It will be difficult to point out such another specimen of a cautious, refined, and dextrous application of the language of Mathematics to Physics.

Among the important formulæ given by M. Buat, one expresses the velocity of water flowing in a pipe. If V be the mean velocity, d the mean hydraulic depth, s the slope of the pipe, $g = 12 \times 82$ inches, n a number determined from experiment and $= 243.7$, then

$$V = \frac{307\ (\sqrt{d} - 0.1)}{\sqrt{s} - hyp.\ log\ \sqrt{(s + 1.6)}} - 0.3\ (\sqrt{d} - 0.1)$$

To this formula of computation Dr. Young objects, because it is not very convenient for practice; and because, which is more material, in extreme cases, (that is, when the tube is either extremely narrow or extremely long,) it is completely

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erroneous: another formula is therefore substituted, which is thus obtained: — if we denote by f the height necessary to overcome friction, by d and l the diameter and length of a pipe, and assume a and c as arbitrary quantities, then

$$f = a.\frac{l}{d}v^2 + 2c.\frac{l}{d}v.$$

Dr. Y. states that he was justified in assuming this formula, because, from certain experiments, (which, however, he does not relate,) he found that the friction could not be expressed by any single power of the velocity, but *appeared* to consist of two parts, the one varying simply as the velocity, the other as its square.

The parts of the coefficients of v^2 and v, that is, $\frac{l}{d}$, are rightly assumed, because the friction will vary as the length of the pipe and inversely as its diameter: the other parts, a and c, are numerically exhibited in this paper, and determined, we suppose, from experiment. These being ascertained, the whole height of water, composed (according to the ingenious principle of M. Buat) of two heights, one due to the friction, resistance, &c., the other necessary for producing the actual velocity with which the water flows, is equal to $f + \frac{v^2}{478}$; or, according to Dr. Young, more nearly $= f + \frac{v^2}{550}$. Hence, if we call h the height, and put for f its value, we have

$$h = \frac{v^2}{550} + a\frac{l}{d}v^2 + 2c.\frac{l}{d}v.$$

If this quadratic be solved, and if b be put for $\frac{d}{al + .00182.d}$ and e for $\frac{bcl}{d}$, we shall have

$$v = \sqrt{(bh + e^2)} - e:$$

which is the form that Dr. Y. regards as more convenient for practice than that of M. Buat, and, with the determination of his arbitrary quantities, more nearly agreeing with the results of experiments.

In order to compare his formula with that of Buat, Dr. Young gives at page 168, &c. a tabular view of both; and he then adds:

'It appears from this comparison, that in the forty experiments extracted from the collection, which served as a basis for Dubuat's calculations, the mean error of his formula is $\frac{1}{24}$ of the whole velocity, and that of mine $\frac{1}{25}$ only; but if we omit the four experiments, in which the superficial velocity only of a river was observed, and in which

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which I have calculated the mean velocity by Dubuat's rules, the mean error of the remaining 36 is $\frac{1}{33}$, according to my mode of calculation, and $\frac{1}{17}$ according to M. Dubuat's; so that on the whole, the accuracy of the two formulæ may be considered as precisely equal with respect to these experiments. In the six experiments which Dubuat has wholly rejected, the mean error of his formula is about $\frac{1}{24}$, and that of mine $\frac{1}{43}$. In fifteen of Gerstner's experiments, the mean error of Dubuat's rule is one third, that of mine one fourth; and in the three experiments which I made with very fine tubes, the error of my own rules is one fifteenth of the whole, while in such cases Dubuat's formulæ completely fail. I have determined the mean error by adding together the logarithmic ratios of all the results, and dividing the sum by the number of experiments. It would be useless to seek for a much greater degree of accuracy, unless it were probable that the errors of the experiments themselves were less than those of the calculations; but if a sufficient number of extremely accurate and frequently repeated experiments could be obtained, it would be very possible to adapt my formula still more correctly to their results.'

Dr. Young promises to pursue this subject in a future paper; and we hope that he will then be more explicit, will enter more into detail, and will shew with greater argument why the friction (which term, we suppose, he intends to denote the sum of the various resistances that arise from the contact of the fluid with the sides of the vessel, from the viscidity of the fluid, &c.) may properly be expressed by such a form as

$$a v^2 + b v.$$

It appears to us that several other formulæ besides the above may give mere approximate results, and such as nearly agree with experiments. Why should not a formula such as $a v^{1.9} + b v^{1.8} + c v^{1.7}$ + &c. express the height due to the friction? We see much ground for caution and doubt in these investigations; and although we by no means intend to say that the form $a v^2 + b v$ is untrue, yet we could wish that it had been more particularly verified.

We have on former occasions expressed a desire, which we now repeat, that Dr. Y. would more considerately attend to the convenience of his readers. He is not sufficiently plain and explicit. He alludes to books, instead of specifically referring to them. Half the mathematicians and philosophers of England are unacquainted with the researches of Buat, and the explanatory commentary of Robison. Dr. Young has, indeed, in his work on Natural Philosophy, published an admirable and most useful catalogue of authors and matters: but is he thus absolved from all future references?

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When Dr. Y. says that he has only followed M. Buat in his mode of considering a part of the height of a given reservoir, as due to the friction of the pipe, he appears to make rather too slight an acknowlegment; and we wish that he had particularly exposed, in the two instances to which he alludes, M. Buat's mistakes, instead of saying that they were so obvious that to overthrow them scarcely required an argument. These arguments, which lie so near to the surface, and have so little to effect when made to emerge, are with us generally the most difficult to find out.

The remaining parts of the paper, which we have not now an opportunity of minutely examining, are on the resistance due to flexure in pipes, the propagation of an impulse through an elastic tube, the magnitude of a diverging pulsation at different points, and the effect of a contraction advancing through a canal.

Eclipses of the Satellites of Jupiter, observed by John Goldingham, *Esq. F. R. S. and under his Superintendance, at Madras in the East Indies.*—The eclipses of Jupiter's Satellites are put down in the Nautical Almanack, to enable observers to determine the longitude of places: but, from the errors of the tables, the difference of longitude between Greenwich and the place of observation cannot be obtained with any great degree of accuracy; and on this account Dr. Maskelyne, in the explanation of the use of the Ephemeris, recommends, if it can be effected, the comparison of a correspondent observation made under a well known meridian, with an observation made in a meridian of which the longitude is required. This plan is more certain than the method by the calculations in the Ephemeris; of which Mr. Goldingham is aware; and he adds, also, that the correspondent observations, when great accuracy is attempted, should be made under like circumstances, and with telescopes of the same powers. This latter *condition* is not easily attained; and the author remarks:

'It may not be an easy matter to have telescopes at both places of precisely the same powers for these observations: at Madras we had two telescopes in use, constructed at the same time, in appearance precisely alike, and intended by Dollond to have been so in all respects; yet on repeated trials one was found to have a decided advantage of several seconds over the other, shewing the emersions sooner, and the immersions later by that quantity. In order to do away the error arising from a difference in the powers of telescopes, *immersions* and *emersions* should be observed at both places; the difference of longitude will be as much greater than it ought to be by one series as less by the other, but the medium will be the correct difference of longitude of the places: it is possible also there may be some difference

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ence in the eyes of observers, any error which may arise from this source will also be done away by this method.

'Hence it would appear, that in order to obtain a correct difference of longitude of two places from correspondent eclipses of the satellites of Jupiter, the circumstances at both places should be similar and favourable; and that the telescopes should have equal powers, or that both immersions and emersions should be observed, which indeed ought always to be done, where time will admit: also, that the circumstances being favourable at one place and not so at the other, a result very different from the truth will be obtained.'

This paper contains seven pages of observations; the last column expressing the longitude of Madras, as computed from observations and the tables. By numerous observations of various kinds, Mr. G. estimates the longitude of Madras at $5^h\ 21^m\ 14^s$ or $80^\circ\ 18'\ 38''$ East of Greenwich.

Part I. of the Philosophical Transactions for 1809 has just appeared.

ART. VII. *An Historical Survey of the Foreign Affairs of Great Britain*, with a View to explain the Causes of the Disasters of the late and present Wars. By Gould Francis Leckie, Esq. 8vo. pp. 291. 6s. 6d. sewed. Bell. 1808.

WE learn from this work that its author visited Greece so far back as 1790, and has passed in various quarters of the Mediterranean almost the whole of the long period which has since intervened. In Sicily, particularly, he resided seven years; and he ranks, it seems, among the landholders of that island. His book comprizes nearly three hundred closely printed pages, and consists of a variety of Tracts written at different times, from January 1806 to October 1808; which are partly letters addressed to persons at that time in public stations in the Mediterranean, (the Generals Fox, Sir John Stuart, and Sir John Moore, and Mr. Drummond,) and partly, disquisitions committed to writing at various dates, but not circulated till the publication of this volume. The object of these extensive labours is to point out the errors of our Government in the conduct of the late as well as the present war, and to suggest different views on the part of the author. His general purport is to advise that we should by no means tie ourselves to an implicit support of the government of an allied country, when that government is ill calculated to draw forth the energy of the people, but should have no scruple in exerting our influence to revolutionize, whenever revolution can be shewn to be salutary and acceptable to the bulk of a nation. The French have abolished the old governments

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ments in the countries which they have conquered, and have substituted others, of the superior efficiency of which all Europe is witness. A similar course in regard to our allies is recommended by Mr. Leckie; with the important distinction, however, that we should not, like the French, usurp any thing for ourselves, but give to the regenerated country the whole benefit of the reform; being guided in our interference by no other consideration than that of augmenting the power and happiness of our ally; and doing in self defence, and from virtuous motives, that which we see the French daily practise from the thirst of incessant aggrandizement. His views, however, will be best explained in his own words:

'Let us reflect that the French revolutionists extended their power by affecting to assimilate the government of other countries to their own; and if this deceitful plan succeeded, Britain, by propagating among mankind the principles of freedom and of justice, may hope to counteract them with success. Were the spirit of our institutions imitated in other parts of Europe, wherever this happened, we should find friends and allies; and our system ought to be opposed to the military and revolutionary code: it is the only one capable of being contrasted advantageously with them, as all the simple monarchies on the continent have crumbled before them.'—

'The following tracts have been written as the successive transactions suggested the matter, and result from the writer's having been an attentive spectator of them during the whole war, from its commencement after the death of Louis XVI. to the present time. Events have crouded so fast on each other, that their cause and spirit cannot at first sight be easily discovered; but this is evident to all, that the French have been successful in almost all their attempts, that they have totally changed the face of Europe, while the British government seems never to have been guided in its conduct by any general abstract principle, nor by any great and philosophic view of human events; but rather to have suffered its measures to be determined by some bias it received at the moment.

'Had the ministers of the crown attentively read the history of those countries where their arms have been engaged, or to which their views have been turned, they could never have sent expeditions abroad, called forth by the reliance upon false hypotheses, and in no way adapted either to the circumstances of the country which was the object of them, nor tending to any one advantage, in the event of success.

'Thus the conduct of our armies being cramped by the considerations quite foreign to the real state of affairs, can produce no advantage, while the principle on which we carry on the war in general defeats its own object; and the diplomatic agents we employ abroad are either so confined by the orders transmitted to them, the nature of their powers, or, as more frequently happens, by their own want of abilities, that wherever we find the British government concerned, we see the want of energy and decision, and inconsistency and weak-

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ness in all our measures. This opinion is now so deeply rooted in the minds of foreigners, that no party have any confidence in us, and our national credit is daily suffering depreciation. While the French were consolidating a great empire in Europe, we have been afraid to pursue the war with vigour, lest our success should excite the jealousy of our allies; and this sentiment, the offspring of timidity, has lowered us in the esteem of other nations, and become the subject of severe sarcasm, or contemptuous ridicule.

'The tracts contained in this volume may serve to elucidate the foregoing assertions, and at the same time satisfy us, that we have not only the means of commanding the respect, but also of gaining the confidence of other nations; that the present war, were it conducted with a different spirit and more enlarged views, would produce not only the security which we declare to be its object, but also lay the foundation of a grandeur and duration far exceeding that of any empire which ever yet existed. To the attainment of that end the present system, or that followed during the administration of the immortal Pitt, cannot be subservient. We must be led to it by principles resulting from the evidence of facts, and confirmed by the repeated testimony of the most authentic historical records.'

Mr. Leckie begins his first tract with telling his readers that 'history in its origin consisted of nothing more than the traditionary songs of bards who celebrated the warlike actions of their heroes or tribes; as mankind improved in civilization, it became a chronicle of events and a repository of laws and institutions.' From this repository, he advises statesmen (and the advice, we must confess, is not a little wanted in our days,) to draw, by a comprehensive and diligent examination, rules for their guidance in a course of steady policy; in lieu of those wavering schemes into which they permit themselves to be hurried by the incidents of the moment. The subsequent passages express his opinion of the inadequacy of our political exertions, as well as his conviction that this inadequacy has in no degree arisen from national weakness:

'If we look back to the national character at the close of Lord Chatham's war, we shall see that the English nation are now less sanguine in their hopes than at that period, and more disposed to reflect on the injuries they may receive from other nations, than on the means they possess of being terrible to their enemies, and of improving the advantages which they possess above every other nation. If we consider the insulated position of Great Britain between the old and new world, the discipline of her armies, her riches, her public faith, the security of individuals, her empire of the seas, her commerce and colonies, we are surprized to find that all her wealth and power in thirteen years have not gained greater advantages, and that her system of war is a system of mere defence; that to the blockade of harbours almost all her operations have been confined—that to watch and prevent the enterprises of the enemy, is the utmost effort she can make; following with servile steps the route of the conqueror, without

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out adopting one great and general plan for the advancement of her glory and power.'—

'The British isles contain, according to the most probable calculations, about fifteen millions of souls; but the people are singularly ingenious and docile, persevering and brave. The nature of the government, by the support it gives to good faith in all transactions, has afforded to the freedom of commerce, the valuable aid of public credit. In this empire every thing is activity and enterprise, and the moral sentiments of the people give it a splendid superiority over the profligate nations of the continent. These are, probably, the intellectual springs from which the British energy originates; and with such materials in their hands, there is no enterprise too great for a wise administration to undertake.'

Before he proceeds to any practical application of his doctrine of political interference, Mr. Leckie gives a chapter on drawing the line between too great and too little innovation. His general reasoning on this important topic is not so clear and condensed as we should have wished: but his remarks on two events which occurred during his residence in the Mediterranean are deserving of attention. When we took possession of Corsica, he thinks, we went too far by endeavouring to introduce the British constitution into a country which was not prepared for it, either by progress in civilization or by habits of industry. In Malta, on the other hand, he conceives, we have not proceeded far enough, since we have attempted no change whatever,—not even a reform in the avowed mal-administration of justice.

The first three chapters, or tracts, as they are called, are written in the author's name, and bear the dates of January and February 1806. The fourth tract is of a date considerably subsequent, being in September 1806; and it differs in form also from its predecessors, being put into the whimsical shape of a letter from the dead to the living. The supposed writer is Phalaris, the antient tyrant of Agrigentum, who writes from the Elysian fields to General Fox in Sicily. The subject of this letter from a *ci-devant* Sicilian prince is, as may naturally be expected, more of a local than a general nature; and accordingly it forms the beginning of that part of Mr. Leckie's book, which from his opportunities of personal observation is of greatest interest to the public, namely the description of the government and condition of Sicily. With this subject the British public are very little if at all acquainted; and as it is of very considerable importance in a political light, we have selected from the large mass of materials here presented to us the passages which we consider as best calculated to give an idea of the author's manner, as well

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as to convey interesting information. We quote first from the letter in the name of Phalaris :

'After the conquest of Sicily by Roger the Norman, the history of the country has been marked by a continual series of the changes of its masters, and exhibits a register of all the evils resulting from an erroneous system of revenue, and from the feudal institutions; but these were at that time in their vigour, and the evils which were suffered from them were common to the rest of Europe. But in the northern parts the laws have been revised, justice has been better administered, and the knowledge of letters has by degrees mitigated the mischiefs arising from ignorance and barbarism. The nations beyond the Rhine and the Danube, as well as those of your native isle, are now the most civilized and enlightened of mankind; the northern parts of Italy have felt the rays of science by the dispersion of those clouds of superstition, which so long darkened the atmosphere of Europe. None of these advantages have yet been felt by my countrymen; but every aggravation of misery, poverty, corruption, and ignorance, has been there accumulated! But the period of the total dissolution of the whole system, civil, political, and military is at length arrived; the laws are either silent or contradictory,—the clergy are ignorant and depraved,—the tribunals of justice venal and insolent,—the revenues of the country are embezzled by its ministers.'—'It is therefore proper that you should make yourself perfectly acquainted with the manner of raising the revenues of the country; how those revenues are applied, or how they have been alienated from the crown, and mortgaged to individuals;—that you should be made acquainted with the unequal distribution of the public burdens; the cruel and oppressive taxes on corn and bread, and the monopoly of those provisions;—that your troops are now paying taxes to the state of 60 per cent. on the bread which they eat; and that the government, besides what it receives from the prodigality of your ministry, raises a revenue of nearly 100,cool. sterling on your army.

'It is not only the prohibition of commerce by absurd regulations which contrabands might evade, but the corrupt dispensation of justice, which takes away all security from transactions between man and man; but the inefficacy of the laws, the impunity of crimes, the shackles of landed property, the forgery of papers, all these openly defended or secretly protected by the ministers of the laws, contribute to heap misery upon misery, and to deprive the island of the hope, nay even the right, to a wise and just government.'

In tract v., Mr. Leckie pursues the same subject under a more serious form, since he there comes forwards in person as the correspondent of General Sir John Stuart. The letter is written with great ardour, and contains the following address to the General's feelings :

'I appeal to your own knowledge of the national character of these kingdoms, its court, its nobles, and its people; if their downfall was not as much to be attributed to their own internal corruption as to the foreign force by which they were overthrown. When a

government

government ceases to support itself on the principles of public good and public justice; when in the breast of the nobles is extinguished every sentiment of patriotic ardor; when the sense of honour, and the love of military fame, are only empty sounds; when the general corruption of the mind has totally unhinged the ties of civil society; when those who dispense the laws in the name of the sovereign, interpret them according to their own caprice and interest;—in short when the government has no confidence in the people, nor the people in the government, how long can we hope that the superstructure will be supported on so mouldering a foundation?—

'Should Prince Charles again penetrate into Lombardy, the inhabitants will wait the event, either with sullen indifference, or passive despair; because they know that this country will be divided amongst the conquerors on the one side; or that they must relapse into their present oppressed state. It is for the interest of England to create as many powerful rivals to France as she can; Italy, consolidated into one great and independent state, would become our natural ally: but we must not liberate Italy from the French, to introduce into her bosom strangers, who as a reward for their services will insist on her dismemberment, and thus renew the circle of the same revolving misfortunes.

'There exists in Upper Italy a society of men, consisting of the principal nobility, whose political views are directed to this grand object. This society has existed for several years, and many who adopted the dress and language of republicans, secretly held the following doctrine:—"That Italy ought to be under one head;—and that she should adopt, as far as circumstances would permit, a limited constitution of monarchy, and enter into a firm alliance and commercial intercourse with England." Could you keep your ground on the continent, and hold out this hope to the Italian people, all ranks of men united by every tie of interest would support you, as the representative of a nation who prides herself on the fulfilment of her engagements.'

In regard to the justice of such interferences with the government of our allies as Mr. Leckie recommends, considerable difference of opinion will exist: but of the advantage that might have accrued to Europe from radical amendments of constitution, in the case of the allies of Great Britain, no doubt whatever can be justifiably entertained. When we examine the history of the Continent for the last seventeen years, when we consider the gallantry of the nations who have been led out to combat against the French, and contrast that gallantry with the pitiful weakness of their Cabinets and Generals, we are forced to acknowlege that, had the people possessed a greater influence in their respective governments, the chances of success would have been very different. If we analyze the history of the five eventful campaigns which Austria maintained against France, from 1792 to 1797, we discover among their various commanders no names of eminence, except those of Clairfait and

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and Prince Charles. If we look to the more recent Coalition of 1805, the first character who meets us is Mack; who, with some capacity for the details of office, had always failed when he attempted active operations. This man, whose imbecility ought to have been perfectly known in the cabinet of his sovereign, was permitted to intrigue for the command of the finest army of Austria, obtained that command, and lost to his country 80,000 men at a blow!

After Bonaparte had dissolved the third Coalition, and in the course of the next season had overthrown the Prussian army, we fixed our hopes on Russia. We persuaded ourselves that "the magnanimous Alexander" would remain faithful to his pledge, and constitute himself the permanent champion of the liberties of Europe: but the loss of a single battle, and the intrigues of a few days, proved sufficient to effect a complete change in the politics of a prince, whom in the ardour of our predilection we had believed to be the greatest of heroes. This "hero" has since that time not only been the stedfast ally of Bonaparte, but he has been induced, by the hope of sharing in the spoil, to go the most extraordinary lengths in his favour. He was the first to render himself the abettor of the unparalleled usurpation in Spain; and he is, at the present hour, a co-operator with Napoleon in the oppression of Austria:—a memorable lesson, this, of the justice and consistency of despotic governments; and a proof, could any proof be wanting, that no country can be wisely or virtuously governed, if the voice of the subject is not heard in the councils of the ruler!

To return to Sicily.—After having premised that other authors had fully described that fertile island as far as its climate, produce, and antiquities are concerned, Mr. Leckie expresses an intention of confining himself to very different topics. He then proceeds to give us the following information in regard to the several classes of society in the island, and also in respect to the Tribunal of Patrimony, a court which seems to absorb all kinds of jurisdiction within itself:

'*Orders of Society.*—Those princes, dukes, marquisses, and barons, who hold estates which have a town, or sufficient population, are called parliamentary barons, and have a right to sit in the assembly of the nobles: all others are called rustic fiefs, and give no right of this kind to their landlords, though they be decorated with a title.

'The next order of men are the clergy, who form a distinct assembly or house in the parliament, and consist of archbishops, bishops, archimandrites, mitred abbots, &c. The principal of these are younger brothers of the noble families, so that, in fact, the ecclesiastical house of parliament is tied to the lords.

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'The next order of men consists of a second rank of nobles, who hold fiefs without burghs or towns, and who, though they have the same splendid titles, have no seat in the parliament; many of these inhabit the principal cities in the kingdom.

'The next order are the burghers of the different towns; these apply to agriculture, to the church, and to the medical and legal professions; then come the artizans and peasants. These are the peasants of the demesne, and those who are the vassals of the parliamentary lords.'—

'*The Tribunal of Patrimony*.—The Tribunal of Patrimony consists of six members, viz. the President, the Conservadore Generale, who is the King's Advocate, and four judges.

'As this board superintends the King's territorial revenues, so it commands the municipalities of the royal and baronial towns; and as the property of every individual is implicated either in the one or the other, so it has become a civil court, under the pretence of an authority in what regards the royal interests. In the same manner it has an authority over all ecclesiastical lands, and the copyholds granted thereon by the crown; thus no act whatever with regard to landed property can be done without its cognizance. In the same manner as all duties on exports and imports (which answer to tunnage and poundage), and which are enforced with all possible rigor: and the exports and imports themselves interest the royal revenues, so this board has assumed a dictatorial right to command,—not by fixed rules or general laws, but by issuing an order or permission on every individual occasion. None of the produce of the country, that is, corn, oil, and some others, as cattle, &c. can be exported without its permission, though the exporter offers to pay the duties.'—'With regard to corn, cattle, and oil, the greatest difficulty occurs in the exportation: and a particular order is requisite from Palermo, to obtain a permission for the same; to procure this the trader must bribe *through thick and thin*. Sometimes the right of exportation is allowed for a short time, and then suddenly stopped; and thus causes the ruin of those who had provided a quantity to ship off.'—

'A certain farmer of the town of Granmichele, in the Val di Noto, had in a granary in the territory of Mineo, about fifty quarters of wheat, which then bore a high price, as it was a year of scarcity:—the giurati or corporation, without asking any questions, broke open the same, and took the wheat to their town. The farmer's complaint to the tribunal was answered by a full approbation of the conduct of the giurati, but with an order that he should be paid by them, allowing a credit of some months; during this interval the office of these (who are chosen annually) expired; their successors refused to pay, and the farmer having prosecuted the corporation, before the same tribunal which had given the above order, was cast; so that he was first plundered, and the public robbery thus sanctioned by a decision of the court, made contrary to their own orders. This person is still alive, and is baronial governor of Granmichele for the Prince of Butera!

'The privilege of supplying the city of Palermo with oil and cattle is granted to contractors; these exercise every kind of tyranny; as the tribunal

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tribunal supports them in every measure which they can devise to oblige the holder to sell to a disadvantage, and these gentlemen are in return handsomely complimented by the contractors. Until these last have bought the oil they want at the price which suits them, no exportation is allowed; and even then the tribunal makes so many difficulties in order to get bribes to permit the exportation, that the whole disappears in contraband.

'It will be natural to ask who are the men who compose this board? They are lawyers, whose whole lives having been spent in scenes of the most iniquitous litigation; possess no kind of information on commerce, when they are promoted to this rank; so that all commercial regulations, which with us are fixed by act of parliament, are here left to their absolute will and caprice, to ignorance and venality.

'As this tribunal has a controul over all the corporations in the kingdom, it has multiplied its regulations and orders so much, with respect to the privileges of each town, that though these are clear and explicit, and though the law prescribes the extent of their powers, the tribunal has by degrees caused every thing to be referred to itself—this has been done in order to multiply fees and writings.'

The tendency of these enormous abuses is equally injurious to the prince and the people; and it would have been surprizing if the sovereign had made no efforts to correct a system which detracted so materially from the efficiency of his kingdom. About twenty five years ago, an enlightened nobleman, the Marquis Caraccioli, was appointed viceroy of Sicily; and one of his first measures was to employ a Neapolitan jurisconsult, of the name of Simonetti, to draw up for the public an account of the revenue-system of Sicily. He performed the task; and the introduction to his book is strongly indicative of the indignation felt by an upright mind at the disgusting scene which he was about to lay open. His efforts, however, were fruitless; and the influence of the Sicilian aristocracy proved to be stronger at the Court of Naples than the evidence of reason or the dictates of liberality. Caraccioli was superseded in the government, and Simonetti found it necessary to relinquish the prosecution of his labours.

It is apparent, from the succeeding passages, that the Sicilian barons form an aristocracy all-powerful for the oppression of the people, and almost wholly independent of the crown:

'According to the original constitution of Sicily, the three houses of parliament have the faculty of granting supplies to the crown; but the majority of two houses is sufficient; by which means the house of commons, or demesnial assembly, becomes totally nugatory, and the lords and ecclesiastics, after generously granting the supplies, throw the whole burthen of them on the commons. Whatever re-

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monstrances are made, the matter is left to the decision of those who have done the evil, and the mischief is thus perpetuated.'—

'No land tax whatever is imposed on the great landholders; and those fiefs which have no town or village in them are also exempt. The royal town, in whose territory these are situated, assesses them in the following manner:—A calculation is made of what land is cultivated and grazed; of course what number of people are variously employed on the estate. From this another estimate is made of the quantity of bread consumed annually in it, this is called *consumo*, and the renter pays the amount according to this assessment. Besides these, there is a tax called *il pelo*, which is levied on all cattle bought and sold. There is also a duty on the cheese which is manufactured,—and these duties fall on the husbandman, as he is forced to indemnify the renter for the money advanced on the consumption of flour. He also pays it on his cheese, and also on the ox which he buys to till his ground; while the lord who receives the revenue is *exempted*.'—

'Since the time when Simonetti wrote his book, the crown has applied to parliament for farther supplies, which were called *millioni*; the burden was distributed as usual between the corporations of the desmesne and those of the barons, excepting the quota of the barons themselves, each share of which for a barony amounts to about as much as a small landholder pays who possesses one or two hundred acres of land in the demesne. But the baron, if he is assessed at 20l. for example, levies an arbitrary impost on his vassals, which he takes care shall produce so much as to satisfy the demand with a profit to himself of about *five or six hundred per cent.*, so that his vassals not only pay as a body corporate their share, but also as individuals a farther heavy tax to the lord:—but what is still more incredible, these lords are now five-and-twenty years in arrear to the crown!

'*Parliament of Sicily.*—The Parliament of Sicily consists of three houses, viz.—the barons or lords, and such only as possess fiefs, including within their limits a town or burgh. A baron has *as many votes in the assembly, as he has villages or towns on his various estates.*

'The next is the ecclesiastical assembly, consisting of archbishops, bishops, the heads of monastic orders possessing lands, abbots, &c. &c.

'Next in order follows the demesnial house, or the representatives of the towns of the royal demesne, but there are no provincial representatives, nor are any of the baronial towns represented. There are *no elections for members in the towns*, nor have the inhabitants any share in chusing the deputy. The *corporation* nominates him, and he is in general their attorney in Palermo. Thus a single man is often representative for several different places at once; and as these men are lawyers dependent on the nobles, the house of representatives is never convened, but its vote is obtained as a matter of form.'

If this aristocracy possessed any of those splendid characteristics which challenge the admiration of the inferior ranks, Sicily might find in the fame of her governors some consolation for the rigour of their yoke: but they appear to be not less

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less devoid of intelligence than of virtue. Mr. Leckie (page 77.) gives this account of the

'*Education and Character of the Nobility.*—As soon as the son of a nobleman is old enough to be taken out of the hands of the nurse, a priest is hired to teach him his letters, to give him the rudiments of writing, and to attend him when he is out walking. As the salary allowed to this tutor is from sixty to a hundred dollars per annum and his board, it is not likely a man of learning will undertake the drudgery of this office; it sometimes happens too that he acts as house steward, and is ever the confident of the master or mistress in their amours. If he has some humour, he becomes the butt for every one to pass their jokes upon, familiar with the heads of the family, he is also the confessor and spiritual comforter of all the servants; and as he is forced to accommodate himself to all circumstances, his manners can neither be dignified, nor his sentiments elevated. Under such a preceptor, the young nobility of Sicily learn to write and read, with some rudiments of the Latin tongue; but a principal part of their education consists of religious doctrines, and they are early initiated with all the immorality of the catholic persuasion. As the preceptor is familiar with the servants, so are his pupils, and all the falsehoods fabricated to deceive their parents, become the examples of their conduct through life. The preceptor is ever the sycophant of his pupils, and favours their idleness by some plausible excuse.

'When they are old enough to be sent to college, they are again put under the direction of priests, who teach them theology, the history of the saints, a smattering of the Roman history, but not one science which can be of use to them When a lad is arrived at fourteen or fifteen, he comes home to his parents, where he enters into the routine of *elegant* society at Palermo. The females are kept in a convent till they are married, whence they sometimes come out without knowing their letters; and there are many women of the first rank, who can neither read nor write.'—

'A few individuals are to be admitted as an exception to the general rule; among the first, is the Prince of Ventimiglia, who has both read and travelled, and who is on a footing, in point of acquired knowledge and reflection, with any gentleman in Europe. A few more might be named, but far inferior to him.—The house of the Prince of Ventimiglia is the resort of strangers, and of the learned few who inhabit Palermo; the rest of the nobility are such as we have described. Yet these men are to wield either the arms of the executive power, to preside over the finances, to administer justice, to distribute the public burdens; and with such men must a British minister concert measures for the defence and independence of Sicily!'

We shall conclude our extracts on this degrading picture of government and society by a short account of the judges:

'*Courts of Justice.*—It is necessary to say a few words on the courts of justice, civil and criminal; of the first there are two, viz. the Tribunal del Consistoro, and the Gran Corte. In each of these

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a law-suit may be heard five times over, and the last decision is generally, given in such undefined and equivocal terms, that it often is the cause of a fresh suit. The barefaced manner in which the judges sport with the happiness and property of the subject, must excite the indignation of every honest mind; the judge receives *private visits from both parties*, who go to inform his worship on the cause, and they are not confronted, until it is brought to a public hearing; when there is so much falsehood to sift and disembroil, and the cause, which was at first clear and simple, has become so puzzled, that it seems impossible to decide it. This occasions the necessity of putting off the hearing.

'The salaries of the judges are trifling, and the fees are multiplied by the length of the suit; so that litigation is calculated here to ruin all, and vindicate none. Many law-suits finish by a compromise between the parties, where the power and influence are nearly equal; when not so, the weakest must be cast.'

It is natural to imagine that a sovereign, who suffers the continuance of such abuses, is either ignorant or indolent in the performance of his royal functions. Accordingly, we find that the King of Sicily is much more attached to the chace than to public business; and that he permits the affairs of the nation to be managed by the Queen, who is fond of power and political intrigue. It is strongly suspected that those who possess her confidence are more partial to the French than to the English.—In a country degraded by such glaring corruptions, it is no wonder that the desire of change should be general, and that the public should value foreign nations according to the prospect of redress which their interference may afford. We therefore are not surprized to hear the following saying represented as current throughout Sicily: "If we obtain an amelioration of our condition from the British, their coming will be the period of our ills: but if they leave things as they found them, we shall be ready to join the French."

We now take leave of that part of Mr. Leckie's book which treats of Sicily. Of the remainder of the volume, the most interesting passages are those which describe the present condition of Greece, and explain the difficulties to be encountered by the French in attempting to march by land to India. The route by Egypt and the Red Sea is evidently out of the question, because a few British frigates stationed in the Babelmandel Streights might burn or sink the whole expedition. If, as some persons have imagined, the enemy should succeed in carrying an army through the immense plains of Mesopotamia, and the country west of the Euphrates as far as Bussora, and should embark there to proceed to India through the Persian Gulf, they would still be exposed to imminent danger from our naval superiority,

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superiority, where the gulf becomes narrow towards the streights of Ormus, and where a numerous fleet could hardly escape the observation of a squadron on the alert. Such are the obstacles to the invasion of India by sea. By land, it is impossible to convey an army through the south of Persia to the Indies, the immense deserts on this side of that river rendering the passage of them as impracticable now as in former ages. It was in these deserts that the armies of Semiramis and Cyrus perished, and that those of Alexander encountered such a series of hardships. The state of government in Persia, far from improving, has been calculated greatly to deteriorate the country during the long period which has elapsed since the time of that conqueror. The track to be followed by an army marching to the invasion of India is therefore the north of Persia. If we suppose the French to be conveyed by the aid of the Russians to the eastern extremity of the Euxine, their route would lie through Armenia, and afterward through the antient Media, Hircania, and Bactriana; or, according to modern designation, through Curdistan, Irak, and Khorasan: which was the course pursued by Alexander the Great, as well as by all subsequent invaders. This part of the Persian empire, however, has undergone a wonderful change since the events of antiquity. Its meadows and gardens are now reduced to marshes and forests; and the court of Persia, even if gained over by the French, has not authority sufficient with the rude inhabitants of these regions to make them co-operate in accelerating the march of an army. The time and the treasure required for such an undertaking would therefore be very great; and when we suppose the hostile force to have reached the banks of the Ganges, that army must be large which ventures to contest for victory with the numerous and well disciplined troops which the British could oppose to it. Without the aid of Russia, the attempt would be idle: but since, with her aid, the scheme is evidently not impracticable, it behoves us to take timely precautions;—among the principal which Mr. Leckie recommends, are the improvement of our India cavalry, and a close alliance with Persia. The expediency of this alliance is not lessened by the almost insurmountable difficulties attendant on the march of an European army through the countries which we have described; since a conviction of these difficulties might induce Bonaparte to forego the attempt of transporting French troops, and make him endeavour to assail India by Persian soldiers under French officers.

The policy of Bonaparte towards Turkey exhibits a specimen of duplicity, which under any other government would be accounted singular. At the very time that he sent officers to

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defend the Dardanelles against the English, and declared himself the firm friend of the Porte, he drew to Paris a Greek of the name of Koraës, to prepare materials to be employed, at a fit opportunity, for exciting the Greeks to insurrection against the Turks. Koraës is the literary champion of his countrymen, and the author of songs which inculcate their claim to independence, and urge them to wrest the sceptre of dominion from their oppressors.—The subsequent quotation conveys some important information in regard to the state of modern Greece;

'The Peloponnesus, at present, contains scarcely more than two hundred thousand inhabitants: Cyprus hardly one quarter of that number: Asia Minor, once the seat of arts, of sciences, and of philosophy, wears the same marks of desolation; its beautiful and extensive vales and plains are left to wolves and foxes, while here and there a miserable Turkish or Greek village intervenes, as if it were necessary that a few of the human race should still remain to bear witness to the dreadful reverse which that country has undergone. Let the traveller visit Greece, he will find the same lamentable effects of Asiatic despotism; should he turn his steps southward, and visit the plains of Mesopotamia, he will still trace the canals which once carried the waters of the Tigris and the Euphrates to fertilize them, and render them a fit abode for man; or let him visit and shed a tear of compassion on the present unhappy Egypt;—all will evince that such an empire, situated as it is, near to active and clear-sighted Europeans, can never be of very long duration.

'It is a reflection worthy of notice, that the pride and stupidity of the Turks caused one of the greatest errors that ever was committed by a conquering people, as their bigotry has always kept them a distinct race from the nations who held the country before their conquest of it. They denied to the conquered nations the same civil rights with themselves, and refused to treat them in any way but as slaves. The Greek, the Armenian, &c. each has preserved his own language, his own religion, and customs; and as they were not put on a footing with the Turks, they have remained apart. The Christian subject could thus have neither interest nor pride in such an order of things. Hence the Turk has remained to this day a foreigner in his own land, and he has left the means most available to his enemies for his own destruction.

'Had the Turks waved the coercion of religious opinions, and amalgamated with the conquered, the whole empire would have formed one body; and as the same distributive justice, however imperfect it was, would have been the right of all, the whole people would have formed one nation, and the weakness and discord which result from the contrary system would not have existed.

'The map of the Turkish empire still exhibits the different pashalics and governments as it did during the meridian of their power. But these different vice-roys have long since bid defiance to the sultan; and all these examples prove that Mahommedan govern-

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governments generally have the same principles of destruction inherent in their constitution; the influence of the great Greek families at Constantinople increases daily; and the commercial spirit which has grown up among that people, in various parts of the empire, portends that the Greek is waiting for the first European power which will step forward and assist him in throwing off the yoke.'—

'Crete shuts in the Egean Sea on the south, and covers the approaches to Egypt. This island is about two hundred miles in length and about forty in breadth; the soil is fertile and well cultivated; and though under the yoke of Turkey, the superior activity of the people makes the state of the country less languishing than that of Sicily, though the evils which they have to contend with are perhaps more violent in their nature, the human race here surpasses almost every other part of the world in strength and beauty, and the slavery of two centuries has not yet subdued the spirit of the Cretan people. From the most probable accounts of the population, we may conclude that it cannot be more than three hundred thousand, the sixth part of which only consists of Mahommedans.

'The military power is totally in the hands of the Turks; and with very few exceptions of Turkish villages, the Mahommedans are entirely confined to Canea and Candia; the strong fortress of Suda is in their hands.

'To recapitulate the oppressive conduct of the Turks, would be to undertake a task at once disgusting and superfluous. They are in possession of the best lands in the island, which they obtained by force and by fraud. The Greeks are mostly their farmers and renters, as well as land stewards; it is the policy of the Turks to prevent the Greeks from wearing arms, but many have them in their houses.'

Several years have elapsed since Mr. Leckie began to recommend his opinions to persons in office; and their reception does not appear to have corresponded with his estimate of their importance. He now submits them to the judgment of the public; and in doing so, he draws a sketch of the means by which our statesmen usually ascend to office: a representation which seems intended to account for the frigid reception which the members of our government are in the habit of giving to such bold and comprehensive schemes as those of Mr. Leckie. The passage is curious, as exhibiting, at the close of the volume, a specimen of the application to our own country, of that spirit of animadversion which in the previous part of the book we have seen so keenly exerted towards other governments. It is as follows:

'A young man, of a powerful family, comes from the university into parliament; he had made a very fine oration in the theatre before the vice-chancellor and many of the nobility; he had received an honorary premium for his performance. Under these auspices he gets up in the House of Commons, where the elegance of his lan-

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guage and the roundness of his periods gain him universal applause. He is considered as a young man of promising abilities, and is destined to be a future member of the cabinet. He thus serves his apprenticeship under the minister of the day, and is thereby initiated into the routine of public business. From that moment his time is not his own, a multiplicity of papers are put into his hands, and the page of history is thenceforward closed to his inspection. His future political career is traced on the model of that of his predecessor; and as his habits of thinking are formed upon example, he becomes a minister without having once thought for himself on the most important subjects.

'An inferior class sometimes rises into notice, from a long employment in the public offices; and as their education has consisted either in copying papers, or wording official letters and dispatches, according to formula placed before them, these are also men of routine.

'From these two classes have been drawn the principal men who have guided the helm of the state of late years: but while they have the means of acquiring a perfect knowledge of its interior concerns, and may often do so in a very eminent degree, they are still totally incapacitated from obtaining even the rudiments of information on the foreign relations of the government. It is very easy to see that such men, in arriving at their dignities, must necessarily have acquired all the prejudices of their predecessors, engrafted on the habits of office, which have deprived them of the time necessary to deep reflexion; they cannot, therefore, be very open to the representations of those whose lives have been spent in travel, and in actual observation, who have attentively perused the history of past times, who have compared them with the present, who have caught the habits and entered into the spirit and principle of foreign governments, and who have thus learnt to appreciate the probabilities of events; who, in the prosecution of their local enquiries, have visited the palaces of princes and the cottage of the peasant.

'When a man of this description encounters a minister of state, he tells the truth as it strikes him; he conceives that men, surrounded with all the splendor of power, and celebrated for their eloquence in the senate, must be equally candid and open to the force of reason with himself; he is still more deceived by the kindness and the urbanity of their manners, and becomes the more willing to give information to men who receive him so graciously; he however finishes by finding that what he has represented gains no credit, and the same erroneous principles of policy triumph over the most obvious reasonings.—Whoever has had the mortification to meet with this kind of disregard will not be vexed when he has once discovered the causes which have operated to render his representations of no avail: he must recollect that when he expected that those who have been warped, from their outset, by prejudice, example, and official routine, could reason like statesmen and historians, he has only attributed qualities to them which they have had no opportunity of acquiring.'

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We have now accompanied Mr. Leckie to the end of his book, and shall conclude by giving our opinion on its general merits. It is much to be regretted that his discussions have been brought before the public in their present unconnected and indigested form. His want of arrangement is so obvious, and his repetitions are so frequent, that few of his readers, perhaps, will have patience to travel through the whole volume; and they will in general be contented with those local descriptions which may interest by their novelty or amuse by their singularity. We have not discovered, moreover, in this work, any proofs of an intimate acquaintance with the doctrines of political economy; yet this knowlege is a *sine quâ non* in all profound investigations relative to government. The strength of a nation always depends more on the nature of its constitution, and its progress on science, than in the extent of its population. Political economy unfolds the causes of the increase or decay of a most important part of its strength—its wealth; and, which is still more essential, the rules by which it proves that wealth may be increased are applicable to the increase of national power and happiness in every other respect. Mr. Leckie apologizes for any errors which he may have committed in diction, from having been long accustomed to foreign idioms. Errors of this description, however, we have not often remarked: but we have been repeatedly perplexed and disgusted by the inaccuracy of the press, especially in regard to punctuation. —To conclude; the present volume contains much that is new and deserving of attention, both from the public and our government: but, if the author expects his work to be generally read and understood, let him print a second edition in a compressed form; dividing the chapters, not by the date of their composition, with which the public have very little concern, but by the order of the subject; giving in one part his local descriptions, in another his general principles of policy, and in a third his application of these principles to particular countries.

ART. VIII. *Nubilia in Search of a Husband*; including Sketches of modern Society, and interesting moral and literary Disquisitions. Crown 8vo. pp. 456. 9s. Boards. Ridgway. 1809.

IF one writer sends a gentleman in pursuit of a wife, another is sure to take the hint, and to exhibit a lady in search of a husband. Modern book-makers avail themselves of every opportunity of putting their pens in motion, and the success which *Cœlebs* has obtained presented a temptation not to be resisted. Accordingly, we find that on the 10th of May 1809 the

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the author of the present work began his undertaking; and so intent was he on bringing it out in time while *Cœlebs* was in course of reading, that by the 3d of June following he had completed it. We should have pleasure in complimenting him with not having made "more haste than good speed," to use the vulgar proverb: but, strange as it may appear when we talk of *haste*, it must be confessed that the composition is throughout laboured; that the reader, instead of being pleasantly *carried*, is *dragged* along; and that the book disappoints because it does not answer its title. 'Nubilia in search of a husband?' No such thing. *Nubilia* is no forward miss, all whose thoughts by day and dreams by night are fixed on marriage. In fact, she seems to think as little of a husband as any woman who ever wore a petticoat. She is as cold as a cloud of snow, (*cor inter* nubilia *condit**) and is more like a philosophic member of the *blue-stocking* club than a young woman commencing the impassioned career of life. Nubilia is a thousand times more out of nature than the Lucilla Stanley of *Cœlebs*; and, instead of being in search of a husband, she is fond of funerals, and 'loves to hold some mouldering bone within her hands.' (p. 164.) At one time, she discusses moral questions with the gravity of a college-tutor, and at another she is inflated with bombast. Now she is represented as an Epictetus endeavouring to give tone and vigor to the mind, and then as 'longing for dissolution,' because she heard the sounds of an Eolian harp. She indeed marries at last; but it is after a great deal of *talking* rather than *searching*. She sees little of the world; and to the first man who is at all estimable in her view, to whom she is introduced after a little Philandering about German literature, she gives her hand. Altogether, the story is very meagre, the transition from one dissertation to another is not very natural, and, as the picture of a young woman 'in search of a husband,' it is to the last degree disappointing.

It is true that the volume presents matured reflections on morals, society, and literature, but we cannot think that they are with any propriety put into the mouth of a young female. The remarks on Education, which are the result of much observation and meditation, are with judgment assigned to Nubilia's father: but, when the parent is removed from the stage, and the author throws the weight of all his disquisitions on the shoulders of the young daughter, we protest against such an *imposition*, to use an University-phrase. To these

* We introduce this parenthesis to suggest the impropriety of the name. It should have been *Nubilis* instead of *Nubilia*.

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remarks on Education, however, some attention is due, especially to such of them as respect the importance of commencing the moral education very early in life; of keeping our word with children; and of securing them from having the first impressions made on their tender minds by our servants instead of by ourselves. On the first point, we quote the following passage:

'A child who is capable of feeling pleasure or pain at any given event, is capable, to a certain degeee, of volition, and of the simplest operations of intellect. He is able to distinguish between two objects, and in distinguishing, to determine their respective worth, relatively to himself; accordingly, if one be presented to him he is pleased; if the other, he is displeased. The moment reason has advanced thus far, that moment, I say, the moral education should commence; and in nine cases out of ten, I have seen this progress of reason take place before the eighth month. Then begins our work; it is for us to determine what shall be granted and what denied, and to erect a barrier against the influence of caprice; to wrestle with the first contentions for mastery which betray themselves in every peevish tear that follows a refusal. Mothers and nurses, I know, will exclaim against the cruelty of denying the poor little dear infant; pronounce you hard-hearted, unfeeling; mind it not; let the storm rage, but proceed steadily in your path, and be assured, that every tear your infant sheds, waters a bed of roses which will bloom with captivating beauty; while every smile that succeeds the completion of capricious desire, is a hot and fecund sun which ripens into maturity the nettle and the weed.'

In the superintendance and management of their offspring, parents should make a point of having their *yea* to be indeed *yea*, and their *nay* to be unalterably *nay*. Here we approve what the author before us has written:

'Let your word be to your child as a wall of brass, impregnable to all assaults; what you have once asserted or commanded, let no intreaties, no tears, no prayers move you to retract: it is thus only that you can do justice to your offspring and yourself. If a child once succeed in making you go from your word, or alter your opinion, farewell to all future obedience from that child! He will always cherish the idea, that by imploring he can induce you to retract; this idea will make him careless as to what you say, and in time generate even a contempt for your will. But remember, if you lift your hand in wrath against that child, you violate the rights of justice and humanity; for the disobedience you would chastise, you have fostered by your own inconsistency.'

From the disquisition on Education, we pass to one in which, under the idea of removing the shackles of the married state, wives are encouraged in cherishing a friendship for others besides their husbands. This cause is advocated

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by Nubilia's father; who, in reply to a letter from a friend expostulating with him on his intimacy with Julia, (a married woman,) exclaims:

'Does the human heart undergo a metamorphosis after the ritual ceremony of the church? Is the ring a magic circle, whose properties are potent enough to confound all feeling, to hoodwink the mind, to corrupt the natural sentiments of the bosom? Is there, in the words wife and husband, some invisible spirit that pierces through our nature, and curdles the genial current of human affection? Is the wide extended love, the sweet play of the heart, the general delight we take in our species, the natural emotions of the soul, are all these to vanish before the magical incantations of the altar? Are we to turn away from the world, and the world's concerns; are we to crush the kindling warmth, to forego the most endearing intercourse of life, to tear from our hearts the sweet band of union that linked us to our kind, to choak up the living stream of rich delight that gives unfading verdure to the path of life; must we shrink back with fear and horror, and well disciplined disgust, from the mutual intercourse of the sexes, without which this world were but a barren desart, and its highest pleasures only sullen cares? Must all this be done the moment two beings consent to strengthen the intimacy of a partial connection? It is a vulgar and debasing idea, and it is degrading to the heart of man.'

Of such rant we are not enamoured, nor can we perceive the utility that is likely to spring from its publication. Nubilia, who is wiser than her parent, confesses that he assumes as a principle a greater moral purity than is usually found in mankind; and she calls the picture of married liberty, for which her father contends, a *sublime* one.—When Nubilia is meditating on her entrance into the Holy State and on the character of a wife, she admits that 'in her breast there is no room for effective friendship; that it would draw her from the more important duties of her state: that Nature providentially foresaw this, and ordained that she should fix her whole soul on man and their mutual offspring.'—Though, however, the young lady, in this respect, appears to have more prudence than her father, and unites herself to a virtuous young man, the sentiments of whose mind and the qualities of whose heart were excellent, yet at times she is represented as very romantic, especially when contemplating the beauties of nature. One extract will suffice:

'At other times softer and more ethereal images arise. When I have beheld distant clouds strongly tinged with the sun's rays, and floating, as it were, in the whiteness of surrounding æther, steadily I have fixed my eyes upon them, and imagined, that resting on their fluid borders, or rolled within their fleecy folds, angels sit hymning to the Great Creator; and, with heavenly voices, joined to the dulcet melody of harps, sing their vesper chorus. I fancy that

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that the aerial strains reach my ears; and for a moment I am transported among them: then! heaven opens on my eyes! I see transparent forms, whose milk white wings fold, like a cincture, round their dazzling loins; they lean on golden harps; the blazing floor, spangled with stars innumerable, beams like a furnace; pendent, from vaulted roofs, hang starry lamps, burning sweet incense, whose odours, wafted through the balmy air, till the delighted sense with gladness. Angelic shapes glide through Doric columns inwreathed with many a spiral fold of flaming cressets, which, circling in magic dance around, reach a nameless height supporting roofs of fretted gold; these, as they move along, hold mutual discourse sweet, and look such dewy mildness from their eyes, as heavenly spirits wont when they, of old, descended to converse with man, swift messengers of God's eternal word: still, as my fancy works, methinks I'm led, to softly breathing measures from viewless harps by airy minstrels played, along the space of heaven: odorous perfumes from ten thousand fanning wings are wafted round me: trembling I stand, even at the throne of God himself, whence angels turn, with softened gaze, away, so bright the effulgent glory which irradiates from the clouds that dwell, for ever, round the Omnipotent! The lost soul is lapped in extacy and big with unutterable feelings: mysterious visions sweep before my sight; and, in an ocean plunged of pleasures, tempered to its state by the creative mind that formed them, it dies, dissolves away, and conscious only of amazing bliss. The shadows of approaching night recall its wandering thoughts, and I awake to life, to misery and the world!'

If this be a specimen of that 'elevated English prose' which we are promised in the preface, we shall only say that it is much too elevated for us.

In *Cœlebs*, little in the shape of courtship occurs; and here also the parties shew their predilection for each other by none of those little attentions which usually discriminate lovers. No frivolity marks Mr. Vaughan's character, and he becomes the object of Nubilia's preference in consequence of 'dignity of mind.'

'Mr. Vaughan (says the lady in search of a husband) had the latter, and was wholly exempt from the former.

'Towards my own sex, his manners were far removed from that exuberant devotion which is a compound of deception, meanness, and imbecility. If a lady dropped her glove, he exhibited no agonies till it was restored to her, nor did he rush, with impetuosity, to the spot that he might be the *happy* individual who was to perform that *duty*. He believed a lady to be gifted with powers adequate to the task. If he walked out with a female, he avoided carrying her parasol for her, either over her head, or under his own arm: to this labour also, he thought her equal. He always declined the distinction of attending them to a mercer's, a milliner's, or a linen draper's; and for all these offences, (great ones they undoubtedly are in the eyes of many,) I have heard him severely censured. For

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For my own part, I considered them as evidences of a mind and character compounded of something more dignified than what is essential to the composition of a *lady's man*, as such animals are emphatically called. When, however, I behold the one sex offer, and the other receive, such unmeaning attentions, such vapid courtesies, I know not on which my contempt should fall most heavily. It is difficult to decide which is the most abject, the fool who pleases, or she who is pleased.'

After all, it is fair to ask whether dignity of mind be inconsistent with attention to little things? "Man (as Lord Bacon says,) is a trifle, and his life is a trifle;" and in the interchange of social duties, especially between the sexes, a number of trifles must attract our notice. Civility and politeness are made up of trifles; and we cannot perceive that a gentleman is degraded by carrying a lady's parasol, because she can carry it herself. On this principle he ought not to cut up a chicken for her at table; 'for to this labour she is equal.'

The author speaks of his having constructed his language with a greater latitude of rhetorical embellishment than is usually thought to be consistent with English prose; and we have given a sample of these his flights into airy regions: besides which we have detected occasional incorrectness, and an affectation of employing terms which are not in common use. At p. 19. he exclaims, 'How few are the authors whose works can be read through *without receiving* contamination.' According to the construction of this sentence, works receive contamination in consequence of being read; a meaning which the author does not intend to convey. He talks also of 'a *niggard* hand,'—of 'an *antepast* of heaven,'—of 'throwing custom *to* his feet'—of 'Nature's *kindly* law'—of 'the *tinet* native to their sphere'—'of *impregning* every emotion'—of '*congenerous* superstructure'—of '*a short while*,' &c.

In our judgment, this work, though far from being a flimsy and inferior production, will not afford much satisfaction to either sex. It is barren of character; and the heroine sustains an unnatural part, when, instead of being shewn the world before she makes her choice, she is presented to us as the sage moralist and the learned critic. *Quodcunque ostendis mihi sic*, &c.

Like most moderns, the author misquotes the couplet of Hudibras, which should be,

"He that *assents* against his will
Is of the same opinion still."

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ART. IX. *American Encroachments on British Rights*; or Observations on the Importance of the British North American Colonies, and on the late Treaties with the United States; with Remarks on Mr. Baring's *Examination*; and a Defence of the shipping Interest from the Charge of having attempted to impose on Parliament, and of factious Conduct in their Opposition to the American Intercourse Bill. By Nathaniel Atcheson, Esq. F. A. S. 8vo. pp. 376. 9s. Boards. Butterworth. 1808.

COPIOUS as this title-page is, it does not seem to express clearly either the object or the plan of the author. According to our view of the work, it might have been more appropriately intitled "a Dissertation on the Importance of the Shipping Interest to Great Britain, and on the Value of British North America to the Shipping Interest." In one respect, that of citing his authorities, Mr. Atcheson is distinct and methodical: but we cannot give him correspondent credit in another very essential matter, namely the arrangement of his own ideas. He has prefixed no introduction, nor has he made any division of his subject into chapters or sections. His book opens with statistical information on our North American Colonies, continued through rather more than fifty pages; after which the general question of the importance of the shipping interest is argued, until (page 101.) the statistical part is resumed. How much would this writer, and the numerous class to whom similar observations are applicable, gain in reputation, by thoroughly digesting their subject before they send their MSS. to the press; by explaining, in the beginning of their work, the fundamental principles which form the source of their reasoning; and by proceeding to make their subordinate conclusions flow in a regular channel from the fountain head!

We shall divide our remarks on Mr. Atcheson's publication into two parts, considering first his observations on the produce and trade of British North America, and next his arguments on the general question of the shipping interest. —The differences which have unfortunately existed for many years between our government and the United States, on the subject of their boundary line, are the first object of Mr. A.'s attention; particularly with regard to Passamaquoddy Bay, which lies at the Eastern extremity of that boundary. During Mr. Addington's administration, a convention was formed, (12 May, 1803,) by which that bay and its islands were ceded to and declared to belong to the United States: but Mr. Jefferson having followed the same course in regard to this instrument as in regard to the treaty of 1806, namely, having declined to ratify it, the question remains unsettled to

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this day. The Americans, however, have occupied three islands in the bay, from which a very active smuggling trade is carried on with our neighbouring colonists. Yet, as no final cession of the bay and islands has been made on our part, Mr. Atcheson strenuously urges the resumption of them. —Another and a much more important point is the fact that our North American provinces are supplied from the United States, and not from Great Britain, with teas and East India goods of all sorts, with West India produce, and even in some degree with European manufactures. The duties on the importation of these articles are the same, whether coming from Great Britain or the United States; and the preference given to the latter arises chiefly from the greater cheapness of their freight in time of war. It is not, however, in North America alone that our colonists avail themselves of the means of smuggling which the flag of the United States affords; and the ensuing extract shews its prevalence in the West Indies, and calls loudly for a new modification of the duties:

'Extract from a letter from Kingston, Jamaica, dated the 2d of March, 1808.—"The quantity of nankeen cotton cloth alone consumed in this colony and in the Leeward Islands, has been computed to be in a ratio of ten to one of *smuggled* from the *United States*, against that imported in English bottoms; and which the officers of custom-house with all possible vigilance cannot by any means prevent. There are so many means of landing and vending those articles that no vigilance can prevent it. The quantity of other East India goods and foreign silks is beyond calculation."

We now present our readers with a specimen of the mistakes into which a writer is apt to fall, when he is wholly occupied with one side of a subject, and averse to entertain objections to a favourite theory. The passage relates to the abovementioned islands in Passamaquoddy Bay, in which the Americans have made settlements:

'From these islands the Americans carry on an illicit trade, most lucrative to themselves, but seriously detrimental and ruinous to the provinces of Nova Scotia and New Brunswick, whose inhabitants are supplied by them from thence with liquors, tobacco, teas, and all kinds of India and other manufactured goods, and occasionally with small quantities of pitch, tar, and turpentine, for which they receive in return specie, peltry, fish, lumber, grindstones, gypsum and other things, and thus they drain the British provinces of their most valuable articles.'

That this illicit trade lessens the whole amount of British shipping employed, few persons will be disposed to doubt; and that it diminishes also the profits of the parent-state many will be disposed to believe: but that it should be

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'seriously detrimental and ruinous to the provinces supplied,' we are utterly at a loss to conceive. Mr. Atcheson, like other writers on the same side of the question, makes no appeals to general reasoning: which if he had done, he would have found that 'detriment' of public wealth is caused by a diminution of productive capital: — that capital can be diminished by buying goods cheap would indeed be a novel proposition. Farther, he says that 'the Americans drain our provinces of their most valuable articles:' but do they get these articles without paying an equivalent; and what is trade in all countries but an exchange of equivalents?

The principal export of the province of Canada is wheat and flour; of the former, 800,000 bushels, and of the latter, 30,000 barrels, have been exported in a year. Great quantities of timber can likewise be exported from this and our other North American provinces, of which the forests are inexhaustible; and we learn with much satisfaction that the Canadians have greatly lessened the cost of preparing their timber, by a new construction of floating mills. Mr. A. moreover affords a hope that two voyages, instead of one, may be made from Quebec to this country in a year:

* From recent information, it appears there were at the close of last season, cargoes of timber prepared at Quebec for 100 sail of ships, for which sufficient tonnage could not be obtained; and it is the opinion of many persons well acquainted with the trade, that with common industry two voyages may be made in a year from Quebec to any part of Great Britain and Ireland, though it may be thought that the severity of the winter in that country is unfavourable, by reason of the rivers being frozen; but the reverse is the fact, for to active exertion in procuring timber, it proves a great facility, by enabling the wood-cutters to draw the timber from the woods on the snow, to the banks of rivers, from whence they are floated in the spring.'

Amid the many contradictions which a regard to truth obliges us to give to our well meaning but ill informed writers on commerce, it affords us the greatest pleasure to dwell on such of their arguments as are justified by sound policy. This is fortunately the case in the part of the work to which we are now referring. The inhabitants, we are told, are lessening the expence of preparing their timber by improving their mills; and a method is shewn to them of quickening its shipment, by driving it in winter along those easy paths which the frost forms for them. These are examples of the true means of improving a country. If our colonists will run this race of industry and ingenuity, they need fear the competition neither of the United States nor of any country in

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the universe. That wealth, which always eludes the grasp of arbitrary regulation, will flow into their coffers. Whether as individuals or as nations, it is not by discouraging the competition of others, but by bending our whole attention to the improvement of our own means, that we succeed in rearing the structure of fortune.

It was in 1784 that Nova Scotia was divided into two provinces, namely Nova Scotia and New Brunswick. These provinces are important to the mother-country, both as affording naval stations, and as exporting timber, fish, and other salt provisions. In regard to the aptitude of the soil for grain and pasture, it is here stated:

'These two provinces, likewise, produce considerable crops of Indian corn, wheat, barley, rye, oats, peas, and beans. The cultivation of which might be much extended, if the provinces received due attention and encouragement: indeed, they have become objects highly interesting to the mother-country, and are deserving the attention of the legislature; who should direct inquiries to be made as to the nature, soil, and resources of them, the land being generally well adapted for the cultivation of all sorts of grain, hemp, flax, and tobacco.'—

'It is not, however, to be expected that the inhabitants of these two provinces will become extensive exporters of grain; the soil, as well as climate, being so much better adapted for other valuable pursuits, to grazing in particular. In all those parts which are called the New England States, it has by experience been found to be the most advantageous occupation; and, long as they have been settled, it is known they still prefer importing from other places the flour and corn they consume, to raising it themselves.'

We select these paragraphs, not with the intention of imputing any inconsistency to the writer, but to afford an example of the errors which a mind, that is absorbed in the pursuit of favourite notions, is liable to entertain. With such persons, and indeed with many others in a higher station, it is a maxim that we should make as much as possible "a monopoly of our own commerce." They are under the impression that the more completely we supply our own wants, and the less we take from foreigners, the greater will be our gains;—a very natural idea to a plain trader, but an idea very unworthy of the well informed mind which a legislator should possess. We ought to keep steadily in our recollection that all commerce is an exchange; that, unless we buy from foreigners, we cannot sell to them; and that the receipt of specie in return for goods, which was formerly accounted so advantageous an exchange, is now admitted to be no better than the receipt of any other commodity. Having impressed ourselves with these fundamental truths, our next step is to consider

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consider in what consists that object which is the end of all our speculations, the increase of national wealth. This increase we shall find to consist, as already mentioned, in the increase of capital; and the quickest way of augmenting capital is not by labouring to raise a variety of commodities within ourselves, but to raise them at home or to buy them abroad according as we can get them cheapest. These plain truths lead to as plain a conclusion;—namely, that of allowing the merchant to pursue his interest in his own way, and of imposing the fewest possible legislative shackles on individual enterprize. Freedom is the soul of commerce, and the mainspring of national improvement.—As the gains of commerce, however, are always mutual, a case may be conceived in which two countries are so jealous of each other, that each will rather doom itself to a loss than consent to grow rich on the condition of enriching its rival. We may consider ourselves to be in some degree in this situation in regard to France; and of the two alternatives we may prefer a submission to that sacrifice, (and palliate it as we may, it is still a sacrifice,) which a compulsory restraint on commerce never fails to cause:—but in regard to the United States we are in no danger whatever; the increase of their wealth does not lessen our political safety; and we are therefore under no obligation to submit to a sacrifice, or to withhold from our traffic with them that complete liberty which will yield us the largest profit.

These general observations will render more easily intelligible the remark which we are about to make on the two extracts last quoted. The first passage expresses a wish that 'encouragement should be given to the cultivation of grain in Nova Scotia and New Brunswick;' while the second states that the soil as well as the climate is 'much better adapted for other valuable pursuits, particularly grazing.' Now we would recommend that, whatever encouragement is given, it should be extended not to the cultivation of grain, but to grazing, and those other objects for which the soil and the climate are so much better calculated. Much less loss will occur in importing a part of the grain which may be required, than in raising it in spite of the soil and climate; the capital, which in the latter case would be absorbed in agriculture, will yield a larger return when invested in a manner which will be seconded by the natural aptitude of the country; and it is immaterial whether we raise grain enough for our consumption, or not, provided that we create abundance of other commodities which will buy grain.

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After having described the productions of the main-land, Mr. Atcheson proceeds to give us an account of the islands adjoining our North American provinces. The first of these is Cape Breton, which was erected in 1784 into a separate government. A large proportion of the land of this island is arable, and it abounds in timber and hard wood. From the coal mines, also, great advantages are derived; and the possession of this island is indispensable to the prosecution of the neighbouring fisheries.—St. John's (called since 1799 Prince Edward's Island,) abounds with timber of various sorts, and exports provisions to Nova Scotia. Its fisheries have declined since the war; or, according to Mr. Atcheson, since the suspension of the navigation act, which seems in his opinion to be a kind of palladium to individuals as well as to the nation. To a similar cause he attributes the decline of our Newfoundland fishery, but with the addition of a grievance which it is evidently within our own power to remedy; viz. the impress of the British seamen employed in this traffic, than which we cannot conceive any measure more impolitic.

We come now to that part of the present work which expatiates on the importance of the shipping interest, and urges the adoption of certain measures against the Americans which the author thinks would be beneficial to our navigation. We had intended to enter at some length into the merits of this question: but our space will permit us to make only a few observations on these much misunderstood topics. We agree most cordially in the importance of shipping to this country, and we look to our naval strength as to "the rock of our salvation:" but we can by no means allow that the measures proposed by the advocates of the shipping interest, and too often adopted by ministers, are the most likely to promote our naval power. They are formed on a superficial view of the subject, and indicate no depth of inquiry or reflection. They generally originate with persons who have not had the benefit of a liberal education; and they receive a sanction from men in office, who, whatever may have been their early attainments, are prevented, by the multiplicity of business, from analyzing the merits of the various questions submitted to them. Let us take, for example, the permission which the West India colonists request, "to barter produce with the Americans to the extent of the imported stores." That permission has been, and probably will continue to be, refused, because it would put seventy or eighty of our West India ships out of employ; and no attention is paid to the relief which the adoption of that measure would afford to our colonists,—nor to the increase of our revenue

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revenue consequent on the increase of their profits,—nor to the additional naval strength which that additional revenue would enable our government to maintain. All these, the ultimate consequences of the measure, are overlooked; and a decision is given on the strength of the first impression, namely, that it would put some of our merchantmen out of employ.

Although we have thus expressed our dissent from various measures brought forwards by the shipping interest, we are by no means disposed to deny the hardships under which that concern has laboured. We very readily believe that their business has been an unprofitable one during the whole or nearly the whole of the present war: but the true source of relief, in this as in other cases, is to lessen as much as may be possible the public burdens on them; and the abolition of the tonnage-duty would be one of the greatest benefits which any improvement in our mode of taxation could produce.

Of the general scope of Mr. Atcheson's sentiments, it will not be supposed, after the exceptions which we have made in particular cases, that we shall express commendation. Nor is his manner of communicating them calculated to attract either the applause of the public or the approbation of the critic. If he aims at becoming a popular writer, he must be much more concise, and must guard against those inaccuracies of style with which this volume is replete. In page 80, we have the expression, '*there pervades throughout* the whole of this examination, so strong a disposition to depreciate.' In the two following sentences, the relatives are so grossly misplaced, that we must ascribe the error, in both cases, to the press:

Page xxxiii. 'The different kinds of timber in the forests of these provinces are enumerated in other parts of these observations *which* from the numerous rivers and creeks that intersect the country, are brought,' &c.

Page cv, mentioning the Newfoundland fishery, the author says: 'It was discovered by the Cabots in 1507 and taken possession of for the crown of England, *which* they named *Terra de Buccaleos*, but did not settle any fishery there.'

The composition of the author does not occupy above a third part of the volume; the other two thirds consisting of an appendix, containing various documents; the principal of which are our three treaties with the Americans in 1783, 1794, and 1806, and the Report of the Committee of the House of Commons in July 1807, with the evidence appended. The publication of useful documents is always commendable; and Mr. A. is intitled to praise for the industry which he has here evinced: a sense of which, and a conviction of his sincerity, have influenced our mode of expressing our dissent from those

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of his opinions which we consider as not only erroneous in principle, but as productive, under the present regulations of our commerce, of actual injury to the public.

ART. X. *Political, Commercial, and Statistical Sketches of the Spanish Empire in both Indies*; Reflections on the Policy proper for Great Britain at the present Crisis; and a View of the political Question between Spain and the United States respecting Louisiana and the Floridas, with the Claims of Great Britain, as founded on Treaty, to the commercial Navigation of the River Mississippi, &c. &c. &c. 8vo. pp. 156. 3s. 6d. Tipper. 1809.

THE verbosity of this title, as well as that of Mr. Atcheson's book which we have just noticed, is a warning to experienced Reviewers that the author is little accustomed to publication; and the errors, into which he almost always falls when attempting general conclusions, demonstrate that he has been more conversant with those detached notions which strike the man of mere practice, than with the connected thoughts which mark the philosophic inquirer. Like other men who are unacquainted with the principles of trade, the author affects to despise the science which teaches them; and he does not yield even to Lord Sheffield himself in enthusiastic admiration of our colonial system, or in the confidence with which he draws a positive inference from a scanty stock of information. As far as our general policy is concerned, therefore, the public will learn nothing from such writers, and we shall accordingly confine our notice of this tract to its local information; — a species of knowlege in which the writer is by no means deficient, and to which it is to be regretted that he did not restrict his endeavours to instruct others.

It is stated (page 20.) that the reign of Charles IId of Spain (corresponding to the time of our William IIId,) was the period at which that kingdom began to afford some facilities for the conveyance of English produce to its colonies. Our goods were carried in our own vessels to Cadiz, and there shipped off, in the name of Spanish merchants, in the annual galleons; and an abatement of twenty five per cent. took place in the duties with which Spain had formerly burdened our merchandise that was destined for the transatlantic market. Soon after this, in the reign of Queen Anne, was framed the contract which was so well known during the last century under the name of Assiento. It did not originate between Spain and England, but between Spain and France, and consisted in an engagement on the part of the French Guinea

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Guinea Company to supply Spanish America with negroes; the Company providing the whole capital requisite for the trade, but agreeing to share the profits with the Kings of France and Spain, each of whom was to receive a fourth part. At the peace of Utrecht, this contract came into our hands, as the present writer mentions in the following passage:

'When France and Spain were at length desirous of putting an end to the war, this contract was held out as a bonus to Great Britain; and Philip V. transferred it to us with many favourable modifications, and also with the extraordinary privilege of sending annually to the fair at Portobello, a ship of 500 tons, laden with European articles. By the ninth article of this Assiento, we were permitted to carry 800 negroes to Buenos Ayres; and it further declared, "That Her British Majesty, and the assientists in her name, may hold some parcels of land to be assigned them, by His Catholic Majesty, in the River of Plate, from the commencement of this Assiento, sufficient to plant, cultivate, and breed cattle upon, for the subsistence of the persons belonging to the Assiento, and their negroes, and may build houses of timber only, but shall not throw up the earth, nor make the slightest fortification, &c.!" In consequence of these arrangements, a rapid intercourse took place; British factories were established at Carthagena, Vera Cruz, Panama, Buenos Ayres, and several other settlements; by which means our merchants became possessed of much local information, and were enabled to know all their probable wants, and thus to assort their annual cargoes to existing circumstances. But it was not the legal traders alone, who derived benefit from these establishments; the merchants of Jamaica, and the other persons engaged in the contraband trade, were thereby enabled to suit the market, and ensure a ready sale for their cargoes, and a most beneficial commerce became the result.

'*'Tis* beyond our plan to notice the bubble which arose out of this Assiento; it is sufficient to observe, that the South Sea Company possessed it until the year 1750, when by the treaty of Madrid we gave up the four remaining years of the contract, and the Crown of Spain paid up a considerable balance, as a complete satisfaction to the Company. By this treaty also a complete stop was put to the foreign trade of the South Sea Company.

'Though Spain departed so far from her general policy, as to permit a foreign nation to participate in the profits of her colonial commerce, yet, with respect to the colonies themselves, she adhered strictly to the ancient jealous maxims, and prohibited all commercial intercourse between the provinces, whose shores are washed by the Great South Sea. This was indeed a prohibition of a very injurious nature, as each province possessed peculiar productions, the reciprocal interchange of which might have proved a mutual stimulus to the industrious exertions of the population of each, and thus have added to the power and wealth of the mother-country. At length, in 1774, a royal edict was sent out permitting a free trade, and a general intercourse took place both on the continent and in the islands, so that Cuba alone *tripled her commerce in the short space of ten years.*

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'When we take a general geographical view of the Western Continent, we cannot help observing, that it is of a form extremely favourable to commercial intercourse; not like Africa, which is composed of one solid mass, unbroken by inlets of the ocean, possessing few navigable rivers, and these so far distant from each other, that a great proportion of the continent seems doomed to eternal barbarism, and to remain for ever incapable of carrying on an extensive communication with the rest of the world. In all these respects, however, the New World is as well supplied as the Old; for the Gulph of Mexico, between the two parts of the continent, is similar to a Mediterranean Sea, and affords great facility of communication with a large portion of the mass. As to Southern America, it is entirely surrounded by the ocean, except where the narrow Isthmus of Darien joins it with the sister continent; and though it is intersected by no salt water inlets, the greatest part of its interior is yet of easy access from the large rivers with their tributary streams, which flow from the gigantic Andes, diffusing fertility, and facilitating intercourse.'

We find in this pamphlet an idea which we believe will be new to most of our readers, viz. that an opened intercourse with Spanish America would afford an excellent field for those of the Catholic youth of Ireland who are educated for trade, the inhabitants of the Spanish Colonies being almost all Catholics, though not immediately connected with the Pope; for it is a remarkable circumstance, amid all the zeal which the Kings of Spain have professed for the Court of Rome, that they have excluded the papal dominion from their colonies, and have constituted themselves the only heads of the Catholic church in these extensive regions. The right of patronage, the disposal of all ecclesiastical benefices, and in short the whole church authority in Spanish America, are vested in the Crown.

The city of Mexico, which is one of the best built in the world, contains 150,000 inhabitants; and the port of Acapulco, situated on the West coast of Mexico, and so well known for its Manilla trade, is much superior to any other harbour in these seas. It lies in 17° N. lat., and can afford secure anchorage for several hundred sail. An island, of a mile and a half in length, lying without the entrance, defends the harbour from the swell of the sea, while it leaves a channel for ingress and egress at either end. The town of Acapulco has hitherto been unhealthy: but this would in a great measure be remedied by the public improvements which never fail to accompany successful industry. The trade with the Philippines was formerly carried on in one or two annual galleons, which took silver from Aculpulco and brought back spices, china-ware, muslins, calicoes, and other Eastern articles, collected at Manilla by country ships from various quarters: but

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in the year 1785, the Spanish ministry, influenced (it is said) by the reasoning of the Abbé Raynal, established the Royal Philippine Company, with a capital of 1,300,000l. sterling; to this Company the Acapulco trade was made over, and the ports of the Philippine islands were opened to the ships of all nations. A speedy increase of population and wealth was the consequence of this liberal policy, and the number of the Chinese resident in Manilla soon amounted to 30,000. The real value of the Philippine islands is as yet very imperfectly known, because, though above a million of persons have already consented to acknowlege the sovereignty of Spain, the inland parts contain many considerable tribes whom the Spaniards have not subdued. The climate is accounted healthy, and the products of the soil are very various; —a new proof, among many others, of the immense field that would be opened to commercial adventure by the emancipation of Spanish America.

From the Philippine islands, the author proceeds to the description of California; the most remarkable circumstance respecting which is that, like Paraguay, it was indebted for the chief part of the civilization which it enjoys, to the indefatigable industry of the Jesuits. The writer treats at great length of the political and commercial advantages of the Floridas, and seems to discover much solicitude that no part of the Spanish Colonies should be allowed to fall into the hands of the United States.

In proceeding to the Southward, the next object of interest is the Isthmus of Panama; with the question of the practicability of cutting a canal from the Atlantic to the Pacific Oceans: but the writer does not seem to be sufficiently aware of the means by which this beneficent undertaking might be accomplished, either at the isthmus or at the Lake of Nicaragua. Of the interior of the province of Quito, little was formerly known, but it is now discovered to possess many advantages. That district, which is called the Valley of Quito, is a table-land raised 1460 fathoms (or a mile and a half) in perpendicular height above the level of the ocean; an elevation nearly equal to the summit of Etna: so that, although directly under the Equator, this region possesses the advantages of the finest temperature.

No language can convey an adequate idea of the aukward and unprofitable manner in which the Spaniards work their mines. While they are unable to extract above two thirds of the silver from the ore, the waste of quicksilver amounts to double the weight of the silver produced. Helm, the mineralogist, writes that, when he visited the mines [redacted]

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hundred weight of copper cost the Spaniards 35*l.* sterling, and occupied a month in roasting; while he produced the same quantity in four hours and a half, and at a twentieth of the expence! In such hands, we may be well assured that the riches of America have not yet been brought to light. Chili, in particular, seems to enjoy incalculable advantages; its climate is highly salubrious; and its productions, both in the animal and in the vegetable world, are rich and various in the extreme.

The writer's short account of the smuggling trade between Trinidad and the Spanish main is curious:

'The commerce with the Spanish main was also considerable during the period of the contraband trade, and has again risen to a great height since we got possession of Trinidad. It has been no uncommon thing during the latter part of last war, to see ten or a dozen Spanish launches lying off the pier at Puerto d'Espagna in that island; these vessels left the Spanish ports as coasters apparently carrying nothing but serons of tallow, in which however they had doubloons concealed, as well as in the lining of the boats. On arriving off the Bocas del Drago, they pushed in under Spanish colours, unmolested by His Majesty's cruizers, who never interfered with them, except sometimes to send a boat for the purpose of purchasing fowls or fruit, which they generally brought, knowing that they would find a ready market in case of falling in with an English man of war. Their commercial transactions were soon finished; the *patron* of the launch called on a merchant, sold his cargo of tallow at the market price, perhaps from five to seven hundred dollars, bespoke a quantity of English goods, such as cottons, platillas, hardware, and haberdashery, looked at a few samples, and deposited his cash in hard gold to pay for them; and such bargains, to the amount of eight-and-twenty hundred pounds sterling, have been known to take place *in the course of half an hour.*

'This traffic was not only carried on with the small settlements on the western side of the Gulph of Paria, but also with the whole coast of Cumana and the Caraccas, on the one side, and with the river of Oronoque on the other, as vessels frequently arrived from Angustura the principal settlement on that river. With such a trade, in time of war with Spain, we may naturally conclude that our intercourse must be profitable indeed, in case of an amicable arrangement.'

In the concluding part of this pamphlet, we find an argument which has of late been a favourite topic with the less enlightened among our merchants;—namely the practicability of being supplied from British North America alone, with those articles which we have hitherto drawn from that quarter and the United States jointly. The individuals who, like this writer, maintain the affirmative of this proposition, no doubt mean well both to Great Britain and her Colonies: but they err

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err greatly in imagining that the mode which they point out would promote that end.

This author informs us that he has been occupied in making personal observations on the four quarters of the globe during the last twenty years. His style is in general good, though sometimes disfigured by quaint expressions; the most unfortunate of which is perhaps that of 'inimical rivals.' (page 11.)—A Table of Contents should have been prefixed.—On the whole, we shall be glad to be favoured with more of his statistical observations: but we can give him no encouragement to enter on the field of political disquisition.

MONTHLY CATALOGUE,

For JULY, 1809.

BIOGRAPHY.

Art. 11. *Sketch of the Life of the late George Chapman*, LL.D., addressed particularly to Parents and Tutors, exhibiting the Method of correcting the Tempers, and improving and enlarging the Minds, of Youth, which that eminent Teacher so successfully practised. 8vo. pp. 30. 1s. Cadell and Davies.

How unlike the pompous displays of biography which, at the present day, encounter us from all quarters, is this unassuming pamphlet! A man is now scarcely thought to have lived to any purpose, unless his memoirs swell to one or two splendid quartos; and if incidents are wanting to protract the narrative, his correspondence is laid under heavy contribution, in order to give bulk and tangibility to the memorial. The writer of this sketch of Dr. Chapman's Life has not followed the fashionable mode, nor adopted any of the ordinary expedients: but within the compass of a few pages, all that it was deemed necessary to relate of Dr. Chapman is compressed. We are told what were the prominent features in the character of the deceased, how he spent his time, and to what objects he devoted his labours; and enough is recorded to excite respect for his virtues and his literary attainments. To the important province of tuition his talents were directed, and his labours in this line are stated to have been eminently useful to others, since he made many good scholars; though, unlike the tutors of most modern academies, he did not accumulate a fortune for himself, but died poor after a long and active life. He was born in the parish of Alvah, county of Banff, Aug. 15, 1723; was educated at the grammar school, where he rendered himself conspicuous; became first rector of the grammar school at Dumfries, and afterward of the academy of Banff; and in both situations was distinguished as having advanced those seminaries to a flourishing state. From Banff he removed to Edinburgh, and

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and died at his house in Rose-street in that city, Feb. 22, 1806, in the 83d year of his age. It is reported of him that, in the superintendance of his schools, 'he resolved never unnecessarily to violate the feelings of his pupils, nor have recourse to any thing bordering on severity, until every means of gentleness had failed;' and his practice we recommend to the consideration of all school-masters. We are farther informed 'that he devoted the whole of his attention to the most easy, obvious, and natural means of developing the powers of the mind, and inspiring the principles of virtue, religion, and public spirit; and with such happy effect, that not only were his pupils distinguished for their classical attainments, on their entering the literary classes in the University, but their conduct in public life, in all its various departments, was almost universally peculiarly correct.'

Such a happy instance of success in the momentous, seriously momentous, business of education, ought not to be disregarded; and Dr. Chapman's *Treatise on Education* (see our account of it, M. R. Vol. xlix. p. 88.) acquires importance from the experience of the author. For the benefit of his family, a new edition of that tract, with his other works, is preparing for the press; and we presume that the subscription, considering the eminent character of Dr. C. and his numerous connections, will be respectable and efficient.

NOVELS.

Art. 12. *The Knights*; Tales illustrative of the Marvellous. By R. C. Dallas, Esq. 12mo. 3 Vols. 15s. Boards. Longman and Co. 1808.

These volumes are dedicated to Mr. Pratt, who is figuratively told that he 'will find in them a seed of gratification for his heart, by the warmth of which, it will be expanded into a pleasing flower of friendship.' The tales consist ostensibly but of two stories, which, however, serve to introduce various other Fairy Tales, Allegories, and Magician's Tales. Of the first, viz. 'the Knight of Tours,' we cannot speak very favourably; it displays some invention: but it has so little either of interest or moral, and the characters are so unnatural and the incidents so incongruous, that, if the name of a veteran novelist were not announced in the title-page, we should have been tempted to consider it as the production of a much more juvenile understanding.

In the second story, 'The Knights Errant,' the reader is somewhat relieved from the perplexities of the first by meeting with an imitation of Don Quixote; and with a squire whose blunders, proverbs, and greediness emulate those of Sancho Pança, in every respect but in that of exciting an equal degree of risibility: while his master sets out in search of adventures, to captivate a romantic widow, whose head, as well as that of her maid Babet, has been turned by reading tales of chivalry. De Joinville, the hero, after having wandered some little way, seats himself in an old tree, and, taking up some old leaves, is transported by them into an allegorical country, of which a long description is given; and this allegory, we think, is the best part of the work. It contains several ingenious strokes of satire, and some good reflections: but the names taken

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from the Greek should have been made more intelligible to the mere English reader, since, unless they are understood, some of the point will be lost. We were particularly pleased with the passage in which Benvolio is described as being on the point of yielding to the fury excited in him by an arbitrary prince, who robbed him of his horse: but, consulting first his 'Syneideeses' or *the Mirror of Judgment*, 'he saw two figures of himself, the one, naked, unarmed, gentle and patient, the other with a sabre in his hand, inflicting dreadful blows on his defenceless counterpart;' and being thus warned that those who yield to anger are themselves the greatest sufferers from their own violence, he desists, and resolves to endure the irremediable evil patiently.—This allegory breaks off abruptly; and we are then told that the old leaves were the leaves of an old book, with whose hero the romantic De Joinville identified himself by the force of imagination, and, sending his squire to fetch it again, he meets, instead of it, with a Fairy Tale very inferior in merit. The fair widow Felicia, on changing her name and attire for those of the male sex, also dreams a long 'Magician's Story:' after which, being attacked by some countrymen, De Joinville and his squire come opportunely to rescue her and Babet; and the terrified dames are convinced, by the fright which they experience, of the folly of their past fancies. They therefore all go home, and live very rationally.

On the whole, we think that this work displays considerable powers of invention, and some humour. The sentiments and language are occasionally nervous and striking; at other times, the style is a little tinctured with incorrectness and vulgarity; and we wish to weed out such expressions as the following: '*It was, who should have him*,'—'he said a thousand *extravagant things in a breath, which set all the women agog for him*,'—'in short he was so *be-praised*,'—'*it is the thing* to appear sometimes tired of them.'

Art. 13. *Susan.* 12mo. 2 Vols. 7s. sewed. Booth. 1809.

This production promises to class among the *blue-winged* ephemera of the year, and we will not seek to impede its feeble flitting among the gentle judges who may be disposed to bestow on it the sunshine of their smiles. The language is always modest, though sometimes ungrammatical; and the tale contains a prodigious number of fevers, together with several faintings, two duels, and one or two deaths.

Art. 14. *Julia of England.* By Mrs. Norris. 12mo. 4 Vols. 18s. Boards. Tipper. 1808.

Novel-Heroes and Heroines of the present day seem only to exist in each other's arms; and Julia of England and her *two* lovers, together with the rest of their friends and connections, find reasons for embracing mingled with all the wonders with which their history abounds.—The gentlemen also vie with the ladies in weeping and dropping down senseless; while the latter innocently drive them to these extremities, by the slowness of comprehension with which they receive all the evidences of female attachment. Julia's method of paying her debts in London appeared to us rather too heroical: but we were sufficiently interested for her to be some-

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what indignant at seeing her treated so much like a child by the seniors of the party, that her own wedding day is carefully concealed from her till the morning of its arrival, when it is disclosed as a grand surprize, and announced to her by a new gown being placed on her chair!—These are among the minor faults of this novel: but we were more seriously displeased when we found that the author has introduced a dialogue on *Duelling*, in favour of which lamentable custom the hero calmly argues, till Julia tacitly acquiesces in the propriety of his fighting.—We do not hope that the efforts of any novelist, directed against duelling, could succeed in preventing it: but we think that all who profess to be moral writers owe it to society to mention a practice so blameable, only to expose the false notions of honour on which it is founded and the misery by which it may be followed.—'Julia of England' has, however, some recommendations which we are happy to notice: the general style of the work is pleasing; its moral precepts are usually good; its interest is well preserved; and some novelty and much sense are displayed in delineating the character of Henry Wynneford: a young man who, neglecting the wishes and frustrating the hopes of wise and kind parents, chuses a wife by whose beauty and rank he is dazzled, but who disappoints his ill-founded hopes of her excellence; while his maturer judgment tells him that the mistress whom his parents had selected for him was of a character most calculated for his felicity.

Art. 15. *The Man of Sorrow.* By Alfred Allendale, Esq. 12mo. 3 Vols. 15s. Boards. Tipper. 1808.

On opening this work, we confess that we were displeased with the author's selection of a motto for the title page. It is taken from the scriptures, and is part of a prophetical description of our Saviour's sufferings, and therefore is too irreverently applied when made to characterise the hero of a novel. Abundance of melancholy mottos might be found; and the author seems in general to have been at no loss for quotations of all sorts.—We were sorry moreover to perceive a spirit of licentiousness pervading this history; and we can assure Mr. Alfred Allendale (or whatever be his name) that, instead of heightening the effect of his performance by a variety of exceptionable passages, he has, by such '*interlardations*,' (a word for which we are indebted to him,) very much diminished the interest which his Hero's disappointments might have excited. Some of Musgrave's first sorrows are indeed too trivial to claim much commiseration; and though, at an early period of his history, he murders a man in a duel, yet this accident is among the least afflictive of his adventures: because, instead of overwhelming him with his usual despair, all the effect which it has on his mind is that when 'he had ordered his supper and sat down quietly to reflect on the events of the last week, upon summing up he did not feel that internal satisfaction which his conscience hitherto had used to afford him.' Some of his calamities are, however, really lamentable; but they are related in a manner which enables the compassionate reader to consider them with the utmost composure.

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Pathos is not Mr. Alfred Allendale's *forte*, and indeed we should be puzzled to state what *is*: not novel-writing altogether, we imagine, from the specimen before us; and yet his work contains a delineation of squalid misery in London which is well written, though revolting, and which reminded us of Crabbe's description of the filth and vice in a Country-Town. We found also the history of a *Crim. Con.* Trial which is penned with some humour; and a few happy sentences evince taste and feeling, but they are thinly scattered,

"Like gleanings of an Olive-tree they shew
Here and there one, upon the top-most bough."

On the other hand, the general style of the work evinces a flippancy which is neither authorized by the portion of talent that is displayed, nor excused by the morality which is inculcated. The Hero's misfortunes are either the result of his ill-luck or the consequences of his benevolence; and the female character, who is the most extolled, is a young woman who elopes from her mother, carries on a clandestine correspondence, and contrives assignations with her lover, without fear or shame, as mere matters of course.

Art 16. *Mandeville Castle*; or the Two Elinors. 12mo. 2 Vols. 7s. Boards. Booth.

To notice the titles of works like the present is quite sufficient. It merely forms one in the common class of Novels.

Art. 17. *The Mysterious Wanderer*. By Sophia Reeve. 12mo. 3 Vols. 12s. Boards. Richardsons.

It appears that this is a lady's first attempt; and we shall only remark on it that she has been unfortunate in the selection of her heroes, some of whom require the discipline of St. Luke's, while others demand the severer correction of the Old Bailey.

Art. 18. *The Twin Sisters*; or, the Advantages of Religion. 12mo. Boards. Harris.

We doubt not that this little volume was written with a good and pious intention, but we much question the utility of the practice which would display the benefits of devotion, and allure the mind to religion, by the means of Novels.

Art. 19. *The Wedding Day*, by Elizabeth Isabella Spence. 12mo. 3 Volumes. 12s. Boards. Longman and Co.

We could not avoid noticing many inaccuracies in the language of this tale: but these, we are aware, are trifles which give little concern to writers, and less interruption to readers, in this line. It is saying something favourable, however, to acknowlege that more serious faults than those of composition and management are not imputable to Miss Spence; whose former productions have made her known to the frequenters of circulating libraries.

RELIGIOUS.

Art. 20. *The Alexandrian School*; or a Narrative of the first Christian Professors in Alexandria; with Observations on the Influence they still maintain in the Established Church. Crown 8vo. pp. 58. 2s. sewed. Clarke. 1809.

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That high veneration in which the Fathers and Schoolmen were once held is now almost extinct, and an examination of their writings will rather contribute to obliterate than to restore their authority. As guides in the departments of critical inquiry, sound reasoning, and pure christianity, they certainly are intitled to no respect; and the influence which they appear to hold in established forms, and in articles of faith, is more the result of former reverence than of any present esteem. As long, however, as appeals are made to *Jerom*, *Austin*, and other similar oracles, in justification of tenets evidently at variance with the truths of the Gospel, such tracts as that which is now before us, exposing the weakness and even the childishness of the Fathers, must be considered as useful. The enlightened and liberal writer is very solicitous to deliver our Establishment from the bondage of scholastic divinity, and to promote that revision of our Articles for which some of her wisest and ablest members have publicly expressed their ardent wishes. Looking forwards to that desirable event, he deems it his duty 'to sprinkle the public mind with antecedent notices, and to stimulate expectation;' and in a concise as well as pleasing manner, he has brought together a variety of respectable opinions which bear at once on the point. On the subjects of "Original Sin *" and "works done before Faith in Christ," his observations and references peculiarly deserve attention. He concludes with asking; 'Is it not unbecoming the dignity of an English Divine, to search for sacred grain in the dark granaries of antiquity; should he not rather look for it in the hallowed furrow of the Scripture?'

We recommend this Essay to the perusal of High Churchmen, and to the Evangelical Preachers, since it may furnish them with useful hints, and cannot tire them. We are, we believe, indebted for it to Mr. Jerningham.

Art. 21. *A serious Admonition to a professed Christian*, who has violated his Marriage Vow by living in Adultery; and the useful and destructive Tendency of evil Communications. 8vo. 1s. Wilson.

Among all ranks, Adultery is very prevalent; and if it could be checked by serious admonition, this pamphlet, from the solemnity with which it addresses the conscience, might serve to reclaim offenders: but in the present state of society we despair of reforming the Great by pamphlets; and while the Noble and the Opulent set bad examples and *glory in their shame*, the multitude will not be less scrupulous than their superiors in gratifying their passions.

Art. 22. *Discourses moral and religious, adapted to a Naval Audience*; preached on Board His Majesty's ship, the Tremendous,

* On the doctrine of Original Sin, the author has introduced a valuable remark from Bishop Taylor, which merits the consideration of those who contend for this tenet:

"Since no church did ever enjoin to any catechumen, any repentance for original sin, it seems horrible that any man should be damned for that, for which no man is bound to repent."

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John Osborn, Esq., Commander, during the Years 1802, 1803, and 1804, by the Rev. Robert Baynes, LL. B. and of Sidney College, Cambridge. 8vo. pp. 630. 12s. Boards. Longman and Co.

Mr. Baynes apprehends that 'for the introduction to the world of a work of the present nature, little apology will appear necessary, when these two circumstances are considered together,—the utility of its scope; and that there has nothing yet been published of a similar comprehension and adaptation.' He is aware that 'some excellent discourses,' delivered to a naval audience, have already been printed; but he thinks that they were *too few*; and, he adds, 'a work appeared to me much wanted, that would unfold to this useful class of British subjects the great and necessary truths of religion and virtue, in a full, clear, comprehensive, methodical, and familiar manner—in a manner adapted to their peculiar situation, and capable of making the most forcible and lasting impressions on their minds. This, it has been my endeavour to supply in the following discourses.' He admits that 'the mode of adapting a system of moral and religious instruction to such a peculiar class of men as sailors will vary with different instructors; and indeed, this adaptation, in some particulars, both of style and in the mode of treatment, requires no little portion of address, to be at once striking and beneficial to such an audience.' For himself, he adds, he hopes that he 'may be permitted to say, that an uninterrupted acquaintance of eight or nine years, under almost every circumstance of situation, with this class of men, affords every chance of being informed as to their peculiar habits and manners; and of suggesting the best means of adapting to them a course of moral and religious instruction.'

'On the subject of morals, (continues Mr. B) I have followed Mr. Paley in many instances; considering with him the will of God as the ground of obligation in Christian morality.' — 'With respect to the doctrines of Christianity, they are given as professed by the Mother-church of England, of which, indeed, the major part of my audience were members; and in the life and acts of our Saviour I have borrowed largely from Dr. Taylor, as being a writer so fully and feelingly expressive of the great, the amiable, and blessed Author of our holy religion, whose life and character he has delineated.'

We esteem this attempt as truly laudable; and we hope that it will meet with encouragement. Some commanders of ships, we know, (and we wish that the practice was general,) when no chaplain is on board, give attention themselves to religious services; and in these cases such a volume as the present might furnish seasonable and beneficial assistance.—To the sixty-three sermons, here supplied, is added a discourse on Mutiny, preached off Cadiz, July the 10th, 1798, on the execution of three Mutineers; which is sensible, striking, and well suited to the sad occasion on which it was delivered.

Art. 23. *Sermons on different Subjects*, by the Rev. John Hewlett, B. D., Morning preacher at the Foundling-hospital and

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turer of the United parishes of St. Vedast Foster, and St. Michael Le-Queen. Vol. 3d. 8vo. pp. 469. 9s. Boards. Johnson.

Publications of this kind, both as pamphlets and as volumes, press on us so largely and frequently, that it is often impossible for us to allot to them more than a few general remarks. The nature and merit of Mr. Hewlett's compositions are known to the public by the former volumes with which he has favoured them. In the present, the number of discourses is twenty-five; and all of them are sensible, (though unequal in merit,) and calculated to promote the most weighty and valuable purposes. In considering the *called* and *chosen*, sermon 23, we observe that Mr. H. explains the latter phrase to mean such as were, or may yet be, appointed to stations of difficulty and importance in the christian church.—In that which was preached on *Trinity-Sunday*, he harangues generally on the mysterious nature of the Great and adorable God whom we worship; a subject on which he was not likely to encounter opposition or dissent.

POETRY.

Art. 24. *The Renovation of India*, a Poem. With the Prophecy of Ganges, an Ode. Crown 8vo. 6s. Boards. Cradock and Joy. 1808.

It is honourable to the British character, that a general desire prevails for rendering our possession of India beneficial to the inhabitants of that populous peninsula. When a philanthropist contemplates this subject, he is animated to a sort of poetic rapture. He surveys a wide region in which much requires to be done, enormous evils prevail, and the blessings of nature have been counteracted by all the miseries that are accumulated on a people by bad government and enervating superstitions. Though our connection with the East originates in selfishness, it is possible to render it advantageous to the inhabitants, and to confer on them benefits superior to those which we receive from them. Such is the idea which inspires the benevolent writer of the present poem. To the past history and present state of India he turns his thoughts; and his ardent wish is to diffuse science, good government, and pure religion among the Hindoos. He admits that he has given a rapidity to changes, which in the ordinary rotation of events are of slow developement; and that a single act of the East-India Company has made the Ganges a false prophet; but still he trusts that the poetic state which he has depicted is not a mere illusion, and that a time will come when the Renovation which he has delineated will take place.

The generosity of this author's sentiments claims our praise, and we were not pleased at making the discovery that his benevolent conceptions are not always most happily expressed. By the abundance of critical disquisition which ushers in these poems, we were induced to expect performances of the first-rate quality; but it is easier to preach than to practise, and to lay down rules for the production of exquisite poetry than to write finished poems. In one respect we give the writer credit for his good judgment; viz. in abstaining from 'the high-

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high-sounding vocabulary of Oriental names,' as his poem is intended solely for English readers. In his selection, also, of striking circumstances, he has shewn his taste: but, when he proceeds to "build the lofty rhyme," he fails, and the *tout ensemble* has no striking effect. The conclusion of the poem, which relates to the triumphs of Christianity, will justify our sentence. Of the first part, it is not easy to make English; and the sense of the latter is not very lucid:

'The songs of Zion wait thee.—He, whose gaze
One hour to worship and remember, came
Afar, rejoicing on their distant path,
The Wisest of the East,—even while he lay,
In helplessness of infancy, and clung
To the frail mortal arm, where Seraphs fix'd
Their ardent eye of tenderness, yet, awed,
Approach'd not,—the victorious Lord of death,
Whose voice is immortality,—the Prince,
Whose step is on the stars of heaven, who bears
The sceptre, blazing with ten thousand suns,
That lights and rules the universe,—the hail'd
Of prostrate Worlds, is nigh. To climes, where erst,
Musing high wishes yet despairing, wept
The pilgrim sages, at the doubtful dream
Of holier hopes to man,—who * first the knee
Bent, proudly honour'd, where all heaven adores,—
The bright Assurer, the Deliverer, comes,
And on the darkness of the Orient looks
The morn celestial. Ope your shadowy gates,
Ye vacant temples of the night!—the gloom
Of dawnless ages flies,—the spectre-forms
Vanish,—the living glory fills their shrines.
Bend in the blaze, ye nations, as with steps
Of light he comes majestic!—Mark that eye,
Which, even on *the betrayer* †, when the glance
Of meek-brow'd Angels flash'd a glad revenge,
Look'd with so mild a sorrow, with a gaze
Of such all-melting pity, that the heart,
Which shrunk not in the guilt, subdued, yet lost
More frantic, could but snatch a dead repose,
In the mild momentary plunge of death,
—No sorrow looks it now.—Yet even its joy
Triumphant, but like pitying mercy, beams
With majesty of love.—From land to land
The voice of gladness shouts.—The aged Deep
Listens, and, answering from his cave, lifts high
His hoary locks delighted:—for HE COMES.—
The Hosts of Heaven are with him.—Ope your gates,
Ye proudly silent temples, to your Lord!—

* "And when they were come into the house, they saw the young child with Mary his mother, *and fell down and worshipped him.*"
† 'Iscariot.'

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Nor close ye, till, at thunder of the voice
Omnipotent, Eternity, that sunk
Lull'd by crea'ion's spreading sound, shall wake,—
The sleeper of ten thousand years shall start
In sudden strength majestic from the gloom,
And lift her eyes undazzled to the blaze,
And spread her circling arms from orb to orb,
And bid them cease to be;—when rushing worlds,
The comets of the infinite, shall flash
Loose thro' the gloom, and the last thundering shock
Of Earth and Suns still shout their worshipp'd God.'

We take no notice of the introductory poetic address to a friend, nor of the Ode at the end, but by the above extract we leave our readers to judge of the author's powers. Some of his compound epithets are peculiar; such as '*noon-eyed* giant,' applied to the sun.

Art. 25. *A poetical Picture of America*, being Observations made during a Residence of several Years at Alexandria, and Norfolk, in Virginia; illustrative of the Manners and Customs of the Inhabitants: interspersed with Anecdotes, arising from a general Intercourse with Society in that Country, from the Year 1799 to 1807. By a Lady. 12mo. 4s. Vernor and Co. 1809.

A picture of America in doggerel rhimes, but not a *poetical* picture; unless this epithet be taken in a sense which the fair writer, we suppose, cannot mean. We are very modestly told that 'no muse is invoked;' and, as the Lady seems to have no acquaintance whatever on the forked hill, we should have commended her prudence had she abstained from any trespass on the manor of the Muses, and confined herself to the plains of humble prose. Nothing is gained by lazy and hobbling rhymes, except it be the amusement of the reader at the expence of the author; for it is impossible, when verse is execrably bad, to refrain from laughing at it, whether the subject be the travels or even the sorrows of a Lady. For example:

'Unwilling serious thoughts to check,
I took a place upon the deck.'

Farther on, we contemplate the lady at her ease, regardless even of the restraints of rhyme:

'We'd time enough to look *about*,
The wind grew slack— the mate had *sport*.'

The state of society in Alexandria is thus depicted:

'Such dull stupidity was there
I thought it seem'd exceeding clear
That those who chose to live and *stay*
In this same *Alexandria*,
Must feed on air, or for a treat,
Their household furniture soon eat.'

At Norfolk, the lady promenaded to 'see the lions.'

The

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'The weather fine, I walk'd *about*
To see the town, and view the *fort*.'

To open our eyes respecting the supposed cheapness of living in America, it is hinted

'That living is not near so low
As people hope when first they go.'

Sometimes the lady "cares not a pin" for grammar, when it opposes the formation of a rhyme; though, in general, she is not very nice in this latter respect *:

'Sometimes the young *men* smart *appears*
And some look well, spite of their ears.'

In allusion to female resources in America, we are presented with this *somehowing* couplet:

'As money must be had somehow,
There every lady has a cow.'

The commodities with which the markets in Virginia are supplied "*make a figure*" in these elegant lines:

'The mutton tolerably fat,
The veal as lean as any cat.'

'Small birds that ev'ry taste may hit
They bring from blackbirds to tom-tit.'

'The other crabs you cheap may buy
Eighteen for fourpence halfpenny.'

We are very glad to see that this book is printed by subscription, since benevolence is certainly better than taste!

Art. 26. *Pursuits of Agriculture*; a satirical Poem in Three Cantos, with Notes. 8vo. Cantos I. and II. 5s. J. J. Stockdale. 1808.

As the word *Philosophism* was invented to express that spurious philosophy which endeavours to usurp the honours of the true, so this laughing bard has employed the term *Agriculturism* to denote a bastard kind of Agriculture, which has nothing really useful belonging to it, and therefore becomes a legitimate object of ridicule. With this Agriculturism, our modern Hudibras makes himself merry; and in prose as well as in verse, he lays on the lash of satire with great dexterity. The Norfolk Agricultural Society is more especially the butt against which he discharges his arrows; though they glance in general at that rage for agricultural experimentalizing, or rather for reporting experiments and supposed discoveries, under which the press has for some time groaned. We transcribe the dedication, as indicative of the kind of warfare which the author designs to prosecute:

* In one place, *mill* is selected as a rhyme to *think*.

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'To all the members, ordinary and extraordinary, of the Norfolk Agricultural Society, and to all other philosophical and scientific Agriculturists of nice palate, keen appetite, wide swallow and strong digestion, this dish of puffs, dressed by the most approved rules of fashionable cookery, is most respectfully served up (though without their permission) by their devoted servant, and sincere admirer,

'THE AUTHOR.'

While the satirist thus announces his intention of making sport with the Society, he disclaims all idea of laughing at the important objects which it professedly embraces: but he adds; 'At the strange unsuitableness of means to ends; at their affectation of science, at the queer novelty of some of their discoveries; at the profound gravity with which they talk nonsense, and at their egregious gullibility, I do laugh, because I cannot help it.' Indeed he does laugh, and with no small effect; and after the agreeable shake with which he has treated our old sides, we are not disposed, for the sake of ingratiating ourselves with the Society, to say a word against either his Hudibrastics or his long notes. On the contrary, we are obliged to him for both, and we are of opinion that his satire will not be played off altogether in vain. His ridicule of the modern practice of rendering sheep, which are intended to be eaten, so excessively fat as to be fit only for the tallow-chandler, is well conceived; and this part of the poem, as no unfair sample of the verse, we shall not hesitate to transcribe;

'Wise Nature makes, the wise maintain,
Nothing superfluous or vain.
Would she could teach her handmaid, Art,
To practise as discrete a part!
And not poor harmless sheep oppress
With such enormous loads of grease,
Nor follow such expensive plans
For deluging of dripping-pans.
Alas! what tantalizing meat
Too dear to buy, too fat to eat!
'Tis an odd way to make a plenty,
That one should eat enough for twenty,
And then, *per contra*, that a score
Of full-gorged wethers, yield no more
Of what is neither fat nor bone,
Than one old mumbling toothless crone.
'The dog-star rages! see they run
Sweating beneath the noon-day sun.
Some curious sight must urge their speed—
Curious and filthy too indeed!
Seest thou yon sturdy swelter'd lubber
Staggering beneath a load of blubber?
What is it? take a nearer peep;
Can'st thou not guess it? *a prize sheep.*
All is so level, smooth, and sleek,
For head, legs, tail, in vain you seek.

What

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What do you see that man can swallow? *
One narrow stripe 'twixt bone and tallow.
All else, once food for watering lips,
Must now fill troughs to make long dips.†

" Say, wise improvers, say *cui bono*,
Must all be thus o'erloaded?" - " Oh no!"
Such cost and care, and time and pains
Would never answer current gains;
Such wadded waistcoats none would put on
Vile carcases of market mutton.
That would be, what you seem to say,
Turning the penny t'other way.
Our nobler aims, to win a prize—
To make the crowd ope wond'ring eyes—
To grace our boards with silver cups—
And make gull'd gawkies hire our tups;
Then, turn from the bamboozled crew
And chuckle in our sleeves perdu."

In a note to the second part, the writer enters the lists seriously against the Agriculturists, after having designated many of their proceedings *Fooleries*. Take him in his plain-speaking mood.

'And why are there such? They are not essential to schemes of agricultural improvement, they are not in the nature even of agricul-

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'* *Swallow*]—I have once, and only once, seen a joint of *prize mutton* on a table. It was at an invitation dinner and meant for a great treat. I have heard, (and I know something) of being attracted "*nidore culinæ*." The force upon this occasion was quite in an opposite direction. Both smell and looks were extremely repulsive. I cannot say, indeed, that they absolutely drove me out of the room; but they were very *satiating*, which I was sorry for, as the rest of the dinner was excellent. My poor dear friend *Dr. Abdomen*, a well-known *amateur* agriculturist, one of the politest men living, a keen and intelligent lover of a haunch, was in the most ludicrous distress imaginable. It was infinitely diverting to see his wry faces intended for smiles, and his strong efforts to swallow and to compliment, barely overcoming his inclination to vomit.

'† *Dips*]—Some time ago, an eminent tallow-chandler of this country remarked that of late the quantity of tallow brought to his office was sufficient for the consumption of it; whereas he had formerly been obliged to purchase a good deal from London. This was reported to a certain distinguished member of our *Agricultural Society*. "There!" said he, (with all the warm and benevolent animation of a man who feels conscious of promoting the public good,) "There," said he; "see what our *Society* has done! *Norfolk* produces her own *tallow*, which she used to import." I am afraid I am retailing a stale anecdote, for it is in great currency, and I have heard it myself twenty times. Some of my readers, however, have not, and it is certainly a good one.'

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tural experiment and speculation. Nay, they are not only a positive, but the principal hindrance of the good effects of them. Suppose a probable suggestion of useful change, or new practice, to be given from *any* quarter. If it be pursued singly, steadily, and patiently, till a fair result be drawn, and the proposed practice be adopted or rejected; if, being adopted, it be cautiously and discreetly, but firmly, recommended to general use; if it be clearly explained and exemplified; it will be received. What has happened before, will happen again. Real good will have been done, as far as it was attempted. But, wandering to a second, a third, perhaps a tenth, object, before the first is half understood; wavering and halting between this, and that, and another; betraying an itching curiosity for every thing that is new; proposing indiscriminately to the intelligent and the ignorant, the candid and the designing, questions of which some are unmeaning, some frivolous, some unintelligible; collecting thus a miscellaneous and incongruous mass of *raw* materials, without order or connection, and therefore without use; confounding this confusion daily worse and worse by additions of like sort; accumulating any thing and every thing, digesting nothing; playing off the mummery and puffery of *Sheep-shearings* and *Cattle-shews*, where all is expressly required to be natural, and all is obviously and notoriously artificial; forming adjudications on fanciful and even silly and childish criteria, and very often so as to incur, at least, a reasonable suspicion of bias; investing the most trifling and contemptible insipidities in the pompous garb of scientific phraseology; but patching it plentifully with rustic vulgarisms, as if it were to make sure that nobody should understand the *whole*; all this, (which is not locally but generally characteristic of *Agriculturistical* Transactions) can have only these obvious tendencies and sure effects—to invite humbug, to provoke ridicule, and to obstruct improvement."

Our limits will not allow us to *pursue* these *pursuits* more at length. —We expect farther amusement from the remaining Canto; and if our hopes are realized, we shall endeavour to admit our readers to a participation of the pleasure.

POLITICS.

Art. 27. *An Apology for His Royal Highness the Duke of York*, against the malignant Charges preferred against him by a Mr. Wardle. A Subject in which every Individual of the Country is concerned; so far as an Invasion of the Peace and Happiness of a noble Character can interest him. — We are all bound by a moral and political Obligation to repel the Attacks of Envy or Malice, even though the Sting be not directed to ourselves. By Astræa. 8vo. 1s. 6d. Printed at Lynn, and sold by Walker, London.

Art. 28. *A Letter to the Viscount Folkestone; on the Unlawfulness of the Votes of Thanks to Mr. Wardle and the Late Minority.* By John Pern Tinney, Esq. 8vo. 1s. 6d. C. and R. Baldwin.

By placing the titles of these pamphlets together, the reader will at one glance perceive the different views in which writers contemplate

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template the same subject, (though entertaining similar motives,) and the bias which each endeavours to give to the public mind. The first aims at shielding H. R. Highness by an apology; while the latter attempts to draw off our attention from the main question. Astræa tells us that the Duke 'as a *prince* has preserved all that dignity and *decorum* which we must admire,' and then pronounces the charges to be 'the malignant fabrications of a *cast off mistress*': but is it a mark of *decorum* in a married man to have a mistress to cast off? We would not pay His Royal Highness so bad a compliment as to suppose that he could feign a smile for such an advocate. Such trash the genuine *Astræa* could never sanction.—Mr. Tinney does not professedly enter on a defence of the Duke, but discusses the policy of withdrawing from public consideration whatever may tend to the dishonour and reproach of the members of the Royal House. He alludes to the filial piety which threw a mantle over the patriarch's shame, and insinuates that in the case in question *hiding* would have been better than *disclosing*. Surely, however, he would not make an exception to the constitutional doctrine of responsibility in favour of *all* the Royal Family, by placing them in offices of trust, and exempting their conduct from inquiry? Inviolability attaches only to the King, and the constitution would vanish if that doctrine extended one step beyond him. The possibility that the Duke of York *may* hereafter wield the Imperial sceptre ought not, when he holds an office of importance, to render him irresponsible; and all that the letter-writer has advanced to this purpose is very flimsy.—With respect to his subsequent logic on the unlawfulness of the votes of thanks, founded on what is termed the acquittal of the Duke, Mr. T. does not seem to consider that the House of Commons is no Court of Judicature; and that their conduct, as representatives of the people, will naturally be marked by approbation or by censure without doors. Votes of thanks merely express the opinion of the individuals who present them; and often both parties are thanked by their respective adherents in terms equally warm: but it is a new doctrine, which Mr. Tinney has created for the occasion, to maintain that Votes of thanks are *unlawful*. Perhaps we shall soon be told that voting is *unlawful*, and that *Elections* should be *suppressed*.

Art. 29. '*Reflections upon the State and Conduct of Public Affairs* at the Commencement of the Year 1809. By an Englishman of the Old School. 8vo. 2s. Cadell and Davies.

Though only a few months have elapsed since this pamphlet was written, they have been productive of such changes in the political world, that the writer's reflections are become in a manner obsolete. Much blame is thrown on the ministry for their tardy conduct in succouring the Spaniards; and he seems to regard it as a misfortune that they should lose his good opinion, for he begs to be allowed to say 'that if he has formed an erroneous estimate of the talents and principles of the present administration, it will be truly unfortunate for the kingdom over which they preside.' We however must, in our turn, beg to be of a different opinion; it will be more fortu-

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ate for the Kingdom that he should be wrong than that he should be right in his estimate; and we moreover think that, in spite of late disasters, the credit of Ministry and the Spirit of the Country are both higher than when his pamphlet was first published.

MISCELLANEOUS.

Art. 10. *Abolition of Tithe recommended*, in an Address to the Agriculturists of Great Britain, in which the increasing and unjust Claims of the Clergy are fully examined and disputed; with some Observations on the present Construction of the Law of Tithing, and its dangerous Consequences to the landed Interest of this Country. By Richard Flower. 8vo. pp. 43. 1s. 6d. Bumford.

A more furious attack than this, on the claims of the Church, we do not recollect to have witnessed, and we forewarn Mr. Flower that he must prepare himself for encountering a full discharge of clerical indignation. Not satisfied with denominating Tithe an oppressive institution, he does not hesitate to attribute its continuance 'to the craft and cunning of the priesthood, on one part, and to the *credulity, superstition, and folly of the people*, on the other part.' Our readers need not to be informed that we are no friends to this coarse mode of argumentation; and that, though we wish, for the advantage of the agricultural interest of the country, that some other mode than that of tithe could be adopted for the maintenance of the ministers of religion, we cannot deem it either fair or decent that the clergy should be accused of craft and cunning, for endeavouring to secure to themselves the benefit of those provisions which the law has made for their support, and for attending as carefully to their secular interests as other men. No objection can be made to a fair and manly discussion of the merits of their claims, or to an inquiry into every circumstance relative to Tithe: but as we must admit that its value is very considerable, and that it will not be easy to substitute a full equivalent for it, we ought not to reflect on the clergy for not relishing projected alterations. Self interest governs them in the same proportion as it influences other bodies of men.

Mr. Flower first complains that whereas tithe was originally collected for four purposes, and was distributed in a four-fold division, one part to the bishop, another to the repair of the church, a third to the use of the poor, and the fourth part for the use of the incumbent; *now* the repairs of churches almost entirely, and the provision for the poor altogether, fall on the parishes, while the whole of the tithe is allotted to the clergy. Looking to things as they are, Mr. F. reprobates the principle of extending the rigid law of taking a tenth of the clear produce in the present improved system of agriculture; and he contends that the Clergy ought to be satisfied with 'a tenth part of the clear gain or profit when all charges are deducted,' as in the case of *personal* tithe. We are told that 'the claims of the clergy for the release of tithe have increased from one tenth acre to one eighth, and at length to a fifth part

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part of the fee simple *:' but, if Mr. F.'s mode of estimating were adopted, *viz.* of assigning only a tenth of the net profit, the present incomes of the clergy would undergo a very great reduction. To prove that, if tithe were universally taken in kind, farmers would be forced to abandon their fields, and Britain be left in want of bread, the author states the following fact:

'Calling at an inn one morning to breakfast, in one of the most fertile parishes in the county where I reside, I had neither cream nor milk brought me; on requesting some might be served, the answer was, that they had none, nor could any be procured: on enquiring the reason, I was assured that the parish contained not a drop. The tithe was gathered in kind, and not a single farmer thought it worth his while to keep a cow; but all the milk that was used was brought from a neighbouring parish: nor let the reader suppose that this was owing to a fit of spleen, or a desire of fraud: it was founded on real and proper calculation. The tenth of the milk being seized, the farmer was left destitute of any sufficient profit to make it worth while to keep his cows. Grazing of bullocks was substituted; the tithe gatherer being obliged to take an agistment thereon, not equal to above one tenth of the amount of the milk the farmer had been seized of, and for which had he compounded at first, the earth would not have been interrupted in its increase, nor the parish deprived of its comforts.'

For the purpose of aiding the cause of Abolition, Mr. F. proposes that, in lieu of all tithe, both small and great, the clergy should be allowed ten per cent. on the profit of the farmer, according to the rule applied in collecting the property tax; and that, in cases of new inclosures, the tithe proprietor should be restrained from taking more than one sixth in lieu of tithe arising from this source.

As the pamphlet commences with some severe strokes at the clergy, it finishes in the same strain; and Mr. F. cannot advert to the revenues of the Church without asking, 'What is all this for?' He considers the good done by the Clergy as greatly overpaid; and he calls on the avaricious and inconsiderate among them to discern *the signs of the times*, and not, by increasing their claims, or resisting necessary reformation, to provoke that revolutionary hurricane by which all their property will be swept away from them.

These arguments, addressed to the fears of the Clergy, will not, we suppose, have much weight: but considerations present themselves, though not introduced by this writer, which render some legal arrangement respecting tithe a matter of political expediency.

Art. 31. *A Statement of the Proceedings of the Presbytery of Glasgow, relative to the Use of an Organ in St. Andrew's Church*, in the Public Worship of God, on the 23d Aug. 1807. Small 8vo. pp. 269. Ogle, Glasgow and London. 1808.

* 'In inclosures, one *fourth* of the fee simple has been demanded.'

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"The swelling Organ (according to Pope) lifts the rising soul;" and most of His Majesty's liege subjects south of the Tweed coincide with the poet and the papist in this sentiment; being fully persuaded that, while the clerk and his coadjutors the psalm-singers are kept in time and harmony by the operation of this most powerful wind-instrument, the grandeur and imposing solemnity of public worship are promoted by its rich and impressive tones. In Scotland, this matter is viewed in a very different light; and the attempt to introduce an Organ into St. Andrew's Church at Glasgow has produced a very *unmusical* effect. In this instance, the dread of innovation has operated as strongly on the governors of the northern, as it ever has been known to influence those of the southern establishment; and our English readers will be surprized to hear it asserted that the introduction of an Organ in divine worship is in fact 'forbidden by the second commandment,' since they will not be able to perceive the connection between image worship and instrumental music. It must not, however, be supposed that the subject is decided here by *authority*, with only weak arguments for its support. To Dr. Ritchie, the Minister of St. Andrew's church, who endeavours to justify his conduct in the permission of the use of an organ, the Committee of the Presbytery make a very able reply, in which the arguments of Dr. R. are examined, and the admissibility of Instrumental Worship is amply discussed. This work, therefore, containing the substance of the controversy on the *Organ cause*, presents a long and curious discussion, which to some readers may not be un-amusing. The committee of the Presbytery contend that we are not warranted to transfer the Instrumental Music of the Jewish into the Christian church, that the authority of the early Christian church is against its use, that the Scotch Reformers were adverse to it, and that the Organ introduced into St. Andrew's church was a violation of the purity and uniformity of their Public Worship. Notwithstanding the discretion of Dr. R. in preventing all voluntaries and flourishes, and in keeping the Organ to a simple accompaniment of the precentor or clerk, his conduct has been much censured, and it has led the Presbytery formally to prohibit the use of Organs in all their churches and chapels.

This *Organ cause*, as it has been called, appears to have excited much attention in Scotland, and considerable ingenuity and learning have been displayed on both sides of the question: but the advocates for vocal simplicity in Divine Worship have prevailed; and it is decreed, in the northern part of the island, that the voice of religious joy and praise shall not be assisted by sounds mechanically passing through wooden or metallic pipes.

SINGLE SERMONS.

Art. 32. *The Doctrine of God's moral Government of Nations, vindicated from the Objections peculiar to it:* preached at Trinity Chapel, Conduit Street, Feb. 17, 1808, being the Day appointed for a General Fast. By the Rev. J. E. Jackson, of Queen's College, Oxford. 8vo. 1s. Rivingtons.

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From the *moral nature* of societies, the preacher deduces the inference that they are '*capable* of being treated as moral agents'; and he farther maintains that a law for their conduct '*actually exists*,' and that it is evident that a moral dispensation with respect to states and political societies is '*actually carrying on*.' The application of such a doctrine is obvious, and the exhortation to Britons to seek the Divine Protection by righteousness is warranted by the premises. Mr. J confesses his obligation to Bishop Warburton for the hint respecting the *moral capasity* of societies.

Art. 33. *Christian Liberty advocated:* a Dicourse delivered June 29, 1808, at the Unitarian Chapel in Lincoln. By Henry Hunt Piper. 8vo. 1s. Longman and Co.

The liberty accomplished (or, to speak more correctly, intended to be accomplished) by the Gospel, is stated by Mr. Piper to be a deliverance from the dominion of sin, from slavish superstition, resulting from erroneous apprehensions of the deity, and from civil interference in religious concerns, as well as from the fetters of ecclesiastical authority. Under each of these heads, some spirited remarks are offered, which will be deemed orthodox by some and heterodox by others.

Art. 34. *The Christian Name:* addressed to the Congregation assembling in Mill-Hill Chapel, Leeds, October 30, 1808, on accepting the Pastoral Office in that Place. Published by particular Desire. By Thomas Jervis. 8vo. 1s. 6d. Johnson.

By the *Christian name* this preacher means the name *Christian* first given at Antioch, as a general appellation, to the followers of Christ. Having adverted to the propriety of this discriminating epithet, to the state of the church at the period when it was bestowed, and to the exertions and sufferings of those who first did honour to it, Mr. Jervis proceeds to suggest two points of inquiry to the consideration of the congregation which had appointed him their spiritual pastor, viz. *What is it to be a Christian?* and *Why are you a Christian?* In replying to the first, he observes: 'The real Christian does not expose his religious profession to contempt or ridicule, by a pretended infallibility in deciding controversies; nor disgrace it by the outward parade and the sanctimonious appearances of piety, by an hypocritical cant and mockery of devotion, or by the gross and scandalous irregularities of an immoral life and conversation. He lays little stress upon principles farther than they are productive of good actions. He is less solicitous about his faith than his practice—while his mind is still impressed with a firm conviction, that the purity of the former is conducive to the rectitude of the latter. He is less anxious to *appear* devout, than to *be* honest and sincere; less desirous to be *thought* orthodox, than to *be* just, charitable, humble, and unfeignedly and unostentatiously pious.'

Some readers, perhaps, will recognize none of what they call the fundamentals of Christianity in this delineation: but, if professing Christians were generally formed on this model, more of the spirit of the Gospel would prevail in the church, and more happiness in the world.—Under the second inquiry, Mr. Jervis expresses a hope that the

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the members of his new flock are Christians on principle; and on this presumption he exhorts them to honour the name which they bear, to prefer it to party distinctions, to renounce the authority of man in the church, and to look to Christ as 'the most illustrious model of every virtue that can adorn our nature, endeavouring to walk as he walked, to live as he lived.'

Though the preacher speaks of himself with great diffidence, we may venture to assert that the whole of this address proves him to be not unworthy of filling the pulpit of Mill-Hill chapel, which has been graced by the abilities of several eminent dissenting ministers.

Art. 35. *The Christian Hero.*—Preached at the Meeting-House, Wolverhampton street, Dudley. November 13, 1808, on Occasion of the Death of the Rev. Theophilus Lindsey, M. A. By James Hews Bransby. 8vo. 1s. Printed at Birmingham.

Imbibing the principles and venerating the conduct of that truly christian hero, the late Theophilus Lindsey, Mr. Bransby has great pleasure in displaying the character of this amiable man, and holding him up as an object of merited esteem. He who, regardless of the honours and emoluments of the world, honestly and courageously follows the dictates of an enlightened conscience, is more truly great than he, who, in order to obtain the homage of the multitude, and to preserve the splendors of an elevated station, smothers his convictions, and apparently espouses, in the face of the world, doctrines which he disowns in his closet.

To the READERS of the MONTHLY REVIEW.

The EDITOR begs leave to inform the Readers of the M. R., that arrangements have lately been made in the stock of that work, to facilitate the supply of any Numbers or Volumes (that are not out of print) from its commencement in 1749 to the present time, which may be wanting to render setts complete. Early applications, however, are recommended, because very few copies of some Numbers remain in the Warehouse.

A coloured Engraving of a curious species of Monkey was given in the Eighteenth Volume of the Old Series of the M. R. page 236, which, it is believed, is now wanting in many setts. Some impressions of it have been discovered among the Stock; and any proprietor of that Volume, who finds it deficient in the Print, may have the omission supplied, *gratis*, on sending the Volume to the Publisher, No. 81, Pall Mall. In any other case, the Print may be had at the price of Half a Crown.

*** In the last Review, p. 177. l. penult. for 'occur,' r. *occurs*.—P. 214. the price of Art. 27. should be 6*s*.

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THE MONTHLY REVIEW,

For AUGUST, 1809.

ART. I. *Memoirs of the Life and Writings of Sir Philip Sidney.* By Thomas Zouch, D.D. F.L.S., Prebendary of Durham. 4to. pp. 389. 1l. 5s. Boards. Payne, &c. 1808.

We have in the volume before us a strong proof, if any proof were necessary, of the beneficial effects of free literary disquisition, even when the privilege is not most laudably exerted; and an equally strong example of the consoling truth, that rash and envious strictures will always be either speedily forgotten or effectually answered. Many years have indeed elapsed since Mr. Horace Walpole ushered his catalogue of Royal and Noble Authors into the world; and it will be allowed that the vein of observation running through that work betrays no overweening partiality in the writer to the aristocratical order, with which he was connected: on the contrary, we find reason for suspecting that he sometimes laboured to appear superior to the natural prejudices of a man of rank, by sacrificing the exalted characters on which his pen was employed. Slow to believe in disinterested virtue, but vigilant to detect the lurking principles of avarice, vanity, or ambition, and not very unwilling to impute unworthy, selfishness or disgraceful weakness, he has cast a cloud of censure on some of the brightest ornaments of English story; and he has not scrupled to question, in several of the most illustrious of our countrymen, the wisdom and the integrity of which they have been long considered as nearly proverbial examples. Of this disposition, his contemptuous disparagement of the accomplished Sir Philip Sidney is perhaps the most culpable instance: yet we must not complain of the cause, when the effect has been that of procuring for the public a complete and well written life of the most blameless hero that decorates the annals of our country.

Mr. Walpole appears to us to betray both injustice and ignorance of human nature, when he forms his estimate of this distinguished character merely on those traces of it which have descended to us though the lapse of two hundred years.

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Such a man is not to be judged by the grosser features only, which are visible at so great a distance;—his literary works, his military and political conduct, and the useful services which he had an opportunity of rendering to the state, these particulars may enable us to pronounce how far he has been intitled to the gratitude of his sovereign and his country, but they by no means decide his claims on our admiration or esteem. There is a certain union of milder graces and more elegant accomplishments with the sturdier and more active virtues, which is requisite in order to confer on a great character not only its polish but its perfection. Suavity of temper, affability of manners, a scrupulous probity in the minutest concerns of life, and that refinement of taste which Wotten described in Sir Philip as "the very essence of congruity," united with attentive humanity, and uncommon tenderness of heart, are qualities which may perhaps singly be inadequate to the production of any considerable effects; yet when the galaxy of them all contributes to shed lustre on lofty courage, unshaken integrity, commanding talents, and a vigorous mind, we are then presented with the most delightful and soul-expanding spectacle to which human contemplation can be directed. This is Cicero's *illud nescio quid præclarum ac singulare*;—and if we were to refuse the praise that is due to these minor but more attractive virtues, it is evident that we should withdraw one of the strongest motives for cultivating those qualities to which human nature is indebted for all its amiableness, and human society owes its sweetest enjoyment.

The principal facts in the life of Sir Philip Sidney are too well known to the generality of readers, to make any full abstract of this volume necessary or even proper: but we may observe that they are here related in a clear and unaffected style, and with that strong and generous admiration of the transcendent merits of the hero, which excites a considerable interest in favour of his biographer. We are far indeed from being disposed to complain of this laudable partiality, though it has perhaps imparted to the work somewhat more of the air of an *éloge* than of a plain historical narrative. Dr. Zouch, however, is not blind to the faults of Sir Philip; whom he considers as open to censure for the violence of his literary attacks on the assailants of his patron and relative, the Earl of Leicester, and still more for exposing his valuable life, as Mr. Walpole expresses it, "with the rashness of a volunteer,"—a foible of vanity and high courage, to which the noble youth of England were at that time remarkably prone. The principal desideratum of the volume is one for which the author is not responsible;

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responsible; since he was not possessed of the means of introducing us to a private and confidential intercourse with the excellent knight, nor of portraying his domestic manners with that winning familiarity which has atoned for very serious faults in modern biographical productions. Something in the manners of the times, when formality was a great part of politeness, and eminent men corresponded in Latin, has caused a stiffness and restraint that cannot now be removed. Yet Sir Philip's letters to his brother exhibit a very amiable disposition and a correct understanding. For example:

'Mr Robert Sidney (says Dr Zouch) was now upon his travels. His eldest brother always discovered the most affectionate attention to his welfare, to his health and to his improvement in every accomplishment of mind and body, that became a gentleman. Among the Sidney papers is a letter from him, replete with kind and tender admonitions—with directions that proceed not from the harshness and severity of rigid authority. They are rather the dictates of wisdom, suggested by a mind early nurtured in the school of virtue. He assures him with all the glow and energy of fraternal affection, of his readiness to supply him with money. He adds, "there is nothing I spend so pleaseth me, as that which is for you. If ever I have ability, you will find it; if not, yet shall not any brother living be better beloved than you of me." He exhorts him to exercise his greatest expense, when he is in Italy, upon worthy men, and not upon his domestic establishment—to look to his diet and to hold up his heart in courage and virtue—to cultivate the friendship of Mr. Savile and Mr. Nevell, two young persons of high birth and great expectances. He recommends to him a plan of historical study—an accuracy in the knowledge of the series of times, as elucidated in the Chronologies of Melancthon, Lanquit and others—the order in which the Greek historians should be read. He discriminates the provinces of the historian, the orator, and the poet. Having advised him to treasure up in a commonplace-book or table of remembrance, whatever is worthy of notice in the course of his reading, "be it wittie words of which *Tacitus* is full, sentences of which *Livy*, or similitudes whereof *Plutarch*," he proceeds, "My dear brother, take delight in the mathematicall. Mr Savile is excellent in them. I think you understand the sphere. If you do, I care little for any more astronomy in you. Arithmetic and geometry I would wish you well seen in, so as both in matter of number and measure you might have a feeling and active judgment. I wish you did beare the mechanicall instruments, wherein the Dutch excel. I write this to you, as one that for myself have given over the delight in the world, but wish to you as much if not more than to myself. So that you can speak or write Latin not barbarously, I never require great study in Ciceronianisme, the chief abuse of Oxford, *qui, dum verba sectantur, res ipsas negligunt.*"

'He adds, "Now, sweet brother, take a delight to keep and increase your musick. You will not believe what a want I find of it in my melancholy times." He proceeds with an agreeable raillery

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upon himself. "I would by the way your worship would learn a better hand. You write worse than I; and I write evil enough: once again have a care of your diet, and consequently your complexion.

"*Gratior est veniens in pulchro corpore virtus.*"

He concludes his letter with suggesting some rules for arriving at excellence in those exercises, which were then deemed absolutely necessary for a gentleman. "When you play at weapons, I would have you get thick caps and brasers, and play out your play lustily; for indeed tickes and dalliances are nothing in earnest, for the time of the one and the other greatly differs, and use as well the blow as the thrust; it is good in itself, and besides exerciseth your breath and strength, and will make you a strong man at the Tourney and Barriers. First in any case practice the single sword, and then with the dagger. Let no day pass without an hour or two such exercise; the rest study and confer diligently; and so shall you come home to my comfort and credit. Lord how I have babled: once again, farewell dearest brother."

Dr. Zouch has been rather too liberal of quotations from the letters written to Sir Philip Sidney by learned and distinguished foreigners, whose compliments can add nothing to the high reputation of him whom they address. The *testimonia* of later and some very inferior writers might have been still better spared.

From a very interesting MS., deposited in the British Museum, which describes the behaviour of this illustrious man in his last illness, we are favoured with copious extracts, some of which our readers will be glad to see. It is supposed to have been written by a Mr. George Gifford, or Giffard, who is celebrated by Antony Wood as a noted preacher, and an admirable scholar; and to whom Sir Philip bequeathed a small sum as a memorial of friendship. The writer says that he was with him seventeen or eighteen days before his death, and that he undertakes to "sett down a briefe note of the more especiall things, for the comfort of those which did love him dearlie:"

"After he had received his deadlie stroke; being come back into the camp, and lying in a tent, he lift up his eyes towards the heavens, not imputing it unto happ or chaunce, but with full resolution affirmed, that God did send the bullet and commanded it to stryke him.

"Being advertised that a man so chastened should humble himself and seek to assuage the anger of God, and to be reconciled to him, he fixed his eyes upon the heavens, confessed and acknowledged his guilt, and returned thanks to God that *he did not stryke him to death at once, but gave him space to seek repentance and reconciliation.* Hereupon he did not only enter into a deep consideration of those things wherein

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wherein he had offended God, but also with great remorse sought how to turne away his displeasure, and to mitigate his anger.

"Eight days after he was stricken, at which time he sent for Mr. Giffard, the guilt of sin, the present beholding of death, the terror of God's judgment-seat, which seemed in hot displeasure to cut him down, concurring, did make a fear and astonishment in mind, which he did overcome, after conference had, both touching the doctrine and example of the scriptures in that matter, where it was proved unto him that the great servants of God were astonished with horror and fear of God's wrath in their grievous afflictions: otherwise how should they be taught obedience and reverence to stand in awe of their father? how should they be made conformable to Christ in suffering, if they should feel no terrors of God's wrath in their soul for sin?"—

"The night before he died, towards the morning I asked him how he did? He answered: 'I feel myself more weak.' 'I trust,' said I, 'you are well, and throughly prepared for death, yf God shall call you.' At this he made a little pause, and then he answered, 'I have a doubt: pray resolve me in it. I have not slept this night: I have verie earnestlie and humblie besought the Lord to give me some sleep: he hath denied it: this causeth me to doubt that God doth not regard me, nor heare any of my prayers: this doth trouble me.' Answer was made, that for matters touching salvation or pardon of our sins through Christ, he gave an absolute promise; but for things concerning this life God hath promised them, but with caution; that which he hath absolutely promised we may assuredly look to receive, craving in faith that which he hath thus promised. 'I am,' said he, 'fully satisfied, and resolved with this answer. No doubt it is even so: then I will submitt myself to his will in these outward things.' He added further, 'I had this night a trouble in my mynd: for searching myself, methought I had not a full and sure hould of Christ. After I had continued in this perplexitie awhyle, how strangelie God did deliver me? for it was a strange deliveraunce which I had. There came to my remembrance a vanity in which I delighted, whereof I had not rid myself. I rid myself of it, and presently my joie and comfort returned.'— Within a few hours after, I told him that I thought his death did approach, which indeed he well perceived, and for which he prepared himself. His fear that death would take away his understanding did continue. 'I doe,' said he, 'with trembling hart most humblie intreat the Lord that the pangs of death may not be so grievous, as to take away my understanding.'—

"Having made a comparison of God's grace now in him, his former virtues seemed to be nothing; for he wholly condemned his former life. For there being a learned man which could speak no English, he spake to him in Latin. Among other things, he uttered this,—that godly men in time of extreme afflictions did comfort and support themselves with the remembrance of their former life in which *they had glorified God*. 'It is not,' he said, 'so in me. I have no comfort that waye: all things in my former life have been vaine, vaine, vaine.'

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"Perceiving that death did approach, he did with a few short speeches, for it was too grievous for him to speak much exhort his brethren in loving manner, giving instruction in some points, and to learn by him that all things here are vanity.

"His speech failing, he made a sign with his hand to be still spoken to, and could less endure that I should make any intermission; even as one that runneth a race, when he approacheth unto the end, doth straine himself most vehemently: he would have the help that might be to carry him forward, now in the very end of his race, to the goal.

"It now seemed as if all natural heat and life were almost utterly gone out of him, that his understanding had failed, and that it was to no purpose to speak any more unto him. But it was far otherwise, I spake thus unto him: 'Sir, if you heare what I saye, let us by some means know it, and if you have still your inward joy and consolation in God, hould up your hand.' With that he did lift up his hand, and stretched it forth on high which we thought he could scarce have moved, which caused the beholders to cry out with joy, that his understanding should be still so perfect, and that the weak body beyond all expectation should so readily give a sign of the joy of the soul. After this, requiring of him to lift up his hands to God, seeing he could not speak or open his eyes – that we might see his heart still prayed, he raised both his hands, and sett them together on his breast, and held them upwards after the manner of those which make humble petitions: and so his hands did remain, and even so stiff, that they would have so continued standing up, being once so sett, but that we took the one from the other.

"Thus his hearing going away, we commended him to God divers times by prayer, and at the last he yielded up his spirit into the hands of God, unto his most happy comfort"

These particulars are not more interesting as they relate to this great and good man, than curious as recording the religious opinions and habits of his age.

Dr. Zouch's volume contains many judicious remarks on the writings of Sir Philip Sidney; and in his Appendix he has reprinted some of the best Latin poems which were published by the universities of Oxford and Cambridge, to celebrate his renown and lament his death. We find also some English hexameters and elegiac verses on the same subject, of which we give one or two specimens:

'*Hexameters upon the never-enough-praised Sir Philip Sidney.*

'What can I now suspect, or what can I feare any longer?
Oft did I fear, oft hope, whilst life in Sidney remained.
Of nothing now can I despaire, for nought can I hope for,
This good is in misery, when great extremity grieves us,
That neither hope of good, nor fear of worse can affright us.
And can I then complaine, when no complaint can availe me?
How can I seem to be discontent, or what can I weep for?

He

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He lives eternall, with endless glory bedecked?
Yea still on earth he lives, and still shall live by the Muses.

Davison's Poems, 1611. p. 162.

An Epigram to Sir Philip Sidney in elegiacall verse, translated out of Jodell the French poet.

'Cambridge, worthy Philip, by this verse builds thee an altar
Gainst time and tempest strong to abide for ever,
That praise of verses no length of time can abolish
With Greece and Italy purchased endlesse honour.
I then pursuing their steps like glory to purchase
Will make thy memory famous in after ages,
And in these measured verses thy glory be sounded
So be thy holy favour helpe to my holy fury.'

On the whole, we may characterize this work as the faithful and respectable memoir of a truly exemplary life, devoted to the service of England at one of the most interesting periods of its history; and we should derive the greatest pleasure from a persuasion that it was likely to form a part of the studies of every young man of birth and fashion in the kingdom. It is peculiarly adapted for this purpose; to which it could not be made subservient without producing a beneficial effect on the manners and principles of the higher ranks.

ART. II. *Historical Account of Charter-House*; compiled from the Works of Hearne, Bearcroft, Harleian, Cottonian, and private MSS., and from other authentic Sources. By a Carthusian. 4to. pp. 381. 2l. 2s. Boards. Wilkie and Robinson. 1808.

THE foundation of Charter-House, we learn from this work, is indebted for its origin as a public establishment to the celebrated Sir Walter de Manny, who was one of the foremost warriors in the battles of Edward III., and was equally great in the benevolent arts of peace and in the rude virtues of the camp. A dreadful pestilence, which in 1346 had desolated the Continent, having found its way to England in 1348, continued its ravages in London during that and the following year; and the number of deaths being so vast that the rights of sepulture, in consecrated ground, could not be conferred on a large proportion of the sufferers, Sir Walter generously purchased thirteen acres of land, (the present site of Charter-House,) and caused them to be inclosed and consecrated for the purpose of interment. Multitudes were buried here in that season of mortality. In 1371, the gallant knight, now drawing towards the close of his career, obtained the royal licence to found on this spot a Convent of monks

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of the Carthusian order; being aided, in respect to funds, by a liberal bequest made a short time before by Michael de Northburgh, bishop of London. The charter of foundation by Sir Walter is still among the records of the Charter-House, in good preservation, after the lapse of four centuries and a half! The order of Carthusians had been founded by St. Bruno in the 11th century; their first church having been at Chartreuse in the province of Grenoble in France, from which name has been derived their designation; and it became very considerable on the Continent, the number of their establishments amounting at one time to not fewer than a hundred and seventy-two. They were first introduced into this country by Henry II. in 1181.

The Priory of Charter-House continued to flourish during two centuries and a half; the members of it preserving an unspotted character, and the establishment having been endowed with many exemptions and privileges. At length came the reign of Henry VIII.; that reign which subjected all who professed allegiance to the Pope, to indiscriminate proscription. The Charter-House shared the fate of other monasteries, its members having been forced to acknowlege the King's supremacy in 1534, and to relinquish their title to property in the establishment three years afterward. Some years subsequently, Henry made a grant of the Charter-House to one of his most dextrous courtiers, Sir Edward North, afterward Lord North, whose son sold it in 1565 to the Duke of Norfolk for 2500l. This was the unfortunate nobleman who persisted in attempting to deliver and in aspiring to marry the Queen of Scots, and who at last expiated his imprudence on the scaffold. The Charter-House remained in the possession of his family, and was used as their town residence, until 1611; when it was bought by Mr. Thomas Sutton, an opulent merchant, and endowed as an hospital and seminary on its present footing.

In the volume before us, are detailed at great length the circumstances of which we have drawn a brief outline, and it occasionally enlarges on cotemporary events of general history. Considerable extracts are given from the documents relating to these occurrences: part of which are interesting chiefly to persons connected with the Charter House, while other parts will be found to engage the attention of antiquaries at large. We have read with pleasure two instances of the gallantry of Sir Walter de Manny:

"In 1342, Sir Walter was sent into Brittany, to assist the Countess De Montford, who was besieged in Hennibon. The English fleet were detained at sea forty days, and the people within the town on

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on the point of yielding it to the besiegers (against the consent of the Countess,) when Sir Walter de Manny and his brave companions entered the port, and were received on their landing with enthusiasm by the Countess. On the day after their arrival, the English under Sir Walter destroyed the engines of the besiegers, and soon compelled them to raise the siege. Before the enemy retreated, having received information that Sir John Botelar and Sir Matthew Trelawny, then prisoners in the French camp, were, at the intreaty of the Lord Lewis of Spain (who had begged it as a boon of the commander of the French army in Brittany), condemned to lose their heads "as a dessert after the Lord Lewis's dinner, whose nephew they had slain in combat, and who had himself been personally discomfited by them," Sir Walter determined to rescue his brave knights from their dastardly foes. About the hour of dinner, our hero dispatched Sir Amaury de Clisson, with a thousand good archers, and three hundred men at arms, along the road which led strait to the French army. The enemy were soon alarmed, and, putting themselves in motion, advanced towards the English and Bretons, who received them warmly. Sir Amaury then, perceiving nearly the whole of the French army drawn out, retired very handsomely, fighting all the time. During this manœuvre, Sir Walter, with a small party, issued from a postern of the city, and, by a circuit, came upon the rear of the enemy's camp, and making strait for Lord Charles's tent, there found the captives, who were immediately mounted on two coursers which he had brought for them. The rescuers and rescued returned, and entered Hennibon by the same way the sally had been made, and were received with great joy.'—

'We shall next relate our warrior's conduct in the relief of Auberoche, in the year 1344. This place was garrisoned by the English, and reduced to the last extremity by the French, who repeatedly taunted the garrison with their slender hopes of succour; but the Earl of Derby, having learned their perilous situation, sent to desire Lord Pembroke to join him with his forces, at a certain place, near the besieger's camp; and, taking with him Sir Walter de Manny and other knights, entered the appointed place (being a wood within two leagues of the place), when, alighting from their horses, they tied them to the trees, and waited all that morning, and entire noon, for the Earl of Pembroke, in vain, hesitating how to act, for they were but three hundred lances and six hundred archers, and the French from ten to twelve thousand men; but they thought it would be cowardice to suffer their friends to be lost, when they were so near. At length Sir Walter said, "Gentlemen, let us who are now here mount our horses, skirt this wood, and advance till we come to the enemy's camp; when we shall be close to it, we will stick spurs into our horses, and with loud shouts fall upon them." Each man went to his horse and re-girted him, tightened his armour, and advanced, their servants remaining behind. That evening this gallant band raised the siege of Auberoche. Froissart says, "Why should I make a long story of it? the besiegers were almost all taken prisoners, or slain." Nine Earls and Viscounts were among the prisoners, and so many Barons, Knights, and Esquires, that there was not

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not a man at arms among the English, who had less for his share than two of them. This battle was fought on the eve of St. Lawrence's day, 1344. It cannot but be pleasing to record this distinguished act of bravery in our countrymen, but it is still more pleasing to relate their humanity on the occasion; for the same historian declares, that, after the battle, "*the English treated their prisoners like friends*" The Earl of Pembroke arrived next day, and, of course, *his chagrin* must have been excessive."

We also meet with an account of the numbers and rate of pay of the English army which besieged Calais in 1347, the year after the battle of Cressy:

	£	s.	d.
'My Lord the Prince	1	0	0
Bishop of Durham	0	6	8
13 Earls (each)	0	6	8
44 Barons and Bannerets	0	4	0
1046 Knights	0	2	0
4022 Esquires, Constables, Centenaries, and Leaders	0	1	0
5104 Vintenary and Archers on horseback	0	0	6
335 Paunceners			
500 Hobblers.			
15,480 Foot Archers	0	0	3
314 Masons, &c. 12*d.* 10*d.* 6*d.* and 3*d.* *per diem.*			
The rest at	0	0	2
700 Masters, Constables, and Pages.			
100 Ships, Barges, and Victuallers.'			

Mr. Sutton, who endowed this establishment on the present plan, was of a respectable family in Lincolnshire; and after an University education, and the benefit of travelling on the Continent, he became secretary to the Earl of Warwick, about the year 1565. Through this nobleman's interest, he was soon afterward appointed Master General of the Ordnance in the North, for life, the duties of which office he appears to have discharged to great satisfaction. Some years subsequently, he obtained a lease of the manner of Gateshead and Wickham near Newcastle, with the view of working the coal-mines in that quarter, in which he was eminently successful. In 1580, he came to settle in London, bringing with him, as the report ran, "a purse fuller than Queen Elizabeth's Exchequer." This capital it was not his intention to leave unemployed, for he embarked in extensive mercantile undertakings, in which his command of money and knowlege of foreign languages gave him great advantage. He became also chief contractor for victualling the navy and foreign garrisons, and was in every respect one of the first merchants of the age. About 1590, being then sixty years old, he retired from

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from business as far as it regarded merchandise, and employed his capital in lending on security and in farming a part of the estates which he had purchased. After the accession of James I., Sir John Harrington, a noted courtier, who was in the habit of borrowing money from Mr. Sutton, endeavoured to persuade him, as he had no children, to make the Duke of York (afterward Charles I.) his heir, and to receive in return the honour of a peerage: but the merchant had too solid an understanding to yield to these solicitations, and determined to appropriate his fortune to charitable purposes. With the view of erecting an hospital and school, he bought from the Norfolk family their residence of Charter-House, for 13000l; and, dying on the 12th December of that year, at the age of seventy-nine, he left by will the whole of his property, after the deduction of various small legacies, to that establishment. The sum thus bequeathed considerably exceeded 100,000l; and as the influence of the crown over the administration of justice was much greater in those days than in ours, considerable doubts existed whether the intentions of the testator would be carried into effect. The magnitude of the bequest attracted the attention of Sir Francis Bacon; who addressed a long letter to his sovereign on the subject, expressing very material distrust of the wisdom of the institution. This letter is given at length in the present work (page 208.); and the Editor, with the feelings natural to a Carthusian, prefaces it with an insinuation against the sincerity of our great philosopher's motives. In this insinuation, however, we cannot concur, the letter bearing every mark of conviction on the part of the writer; who argues his point with a degree of judgment and information of which very few men in that age would have been capable. He begins by terming this act of Mr. Sutton, "a sacrifice without salt; having the materials of a good intention, but not powdered with any such ordinances and institutions, as may preserve the same from turning corrupt — and certainly," adds he, "a man may see, *tanquam quæ oculis cernuntur*, that if such an edifice, with 6000l. revenue, be erected into one hospital, it will in a small time degenerate to be made a preferment of some great person to be master, and he to take all the sweet, and the poor to be stinted and take but the crumbs; as it comes to pass in divers hospitals of this realm which have but the names of hospitals, and are but weathly benefices in respect of the Mastership." After having disclaimed all intention of interfering with Mr. Sutton's will if it be good in law, Sir Francis proceeds to lay before the King a plan to be taken into consideration in the event of the will not being sustained; the object of which

plan

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plan is to fulfill Mr. Sutton's intention by a different course from that which he had contemplated. Instead of one large hospital, Sir Francis recommends several small hospitals in different situations; instead of a school he advises lectureships; and instead of maintaining a preacher in London, he suggests that the funds should be allotted to the support of preachers in retired parts, where the knowlege of the Protestant religion had not yet penetrated. The will, however, was so clear and complete, that the crown did not deem it expedient to intermeddle, farther than to make the executors purchase the confirmation by a handsome donation to the Treasury; which consisted of 10,000l. paid out of the estate into the Exchequer, for the purpose of repairing the bridge of Berwick. The following dates deserve attention, as indicative of the singular mode of administering justice in those days. A suit being pending between the executors and Mr. Sutton's heir at law, who claimed the whole estate, a promise was made to the Treasury of the abovementioned 10,000l. on the 26th June 1613; in consequence of this, the Chancellor pronounced a decree in favour of the executors on the 1st July; and on the 8th of that month, the payment actually took place. After this, we hear of no impediment to the fulfilment of the testator's intentions in the way proposed by himself.

The establishment of Charter-House consists of a master and sixteen governors, including the master; a preacher; a principal school-master; a second school-master; a physician; a solicitor; a receiver; an auditor; a chapel-clerk; a house-steward; a surgeon; an organist; a steward of the courts; and a surveyor. The school consists of forty boys nominated by the governors in rotation; they are fed, clothed, and instructed in classical learning, writing, and arithmetic, at the sole expence of the charity; they may be admitted at any age between ten and fifteen, but cannot remain on the establishment above eight years. Twenty-nine exhibitions, of 40l. a year each, are provided at the Universities of Oxford and Cambridge, for Charter-House boys who are found of sufficient ability to go to College. The pensioners are eighty in number; and Mr. Sutton's intention seems to have been that they "should be taken out of those who were gentlemen by descent, and in poverty; soldiers who had borne arms by sea or land; merchants decayed by piracy or shipwreck; or servants in household to the King or Queen." These limitations, however, were rescinded in 1642; and the "poor, aged, maimed, needy, and impotent in general," were declared fit objects for the charity. No pensioner can be admitted under the

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the age of fifty, "unless maimed in war either by sea or land," in which case he may be elected ten years younger. No one is received who is possessed of 200l. property, or of an annual income of 24l. for life. Each pensioner has a room to himself, and 14l. a year, exclusive of his board. Their situation seems conducive to health, since on a late estimate their average period of life was found to be seventy-three years. The present Governors are

The Archbishop of Canterbury	Lord Sidmouth
Lord Chancellor	Lord Hawkesbury
Duke of Grafton	Bishop of London
Duke of Portland	Lord Grenville
Duke of Marlborough	Lord Ellenborough
Earl Spencer	Lord Erskine
Earl of Chatham	Rt. Hon. Wm. Windham
Lord Melville	Philip Fisher, D.D. and Master.

The principal school-master is Dr. Raine, who is so well known in the classical world.—Whether Sir Francis Bacon's plan would not have been better calculated to diffuse relief and instruction, than the one which was prescribed by Mr. Sutton, we will not venture to determine: but we have great pleasure in bearing testimony to the consolatory fact that the abuse of property, apprehended by that eminent scholar, has not taken place.

A work like this, compiled by researches into old documents, and necessarily embracing a variety of particular details, affords little opportunity for the display of composition, and of course little room for criticism. The chief merit of the style, therefore, is that it is plain and unaffected. The outline which we have given is extracted from the book, and conveys a sufficient idea of its plan; and the Editor appears to have sought out and laid before the public every document of importance. We have noticed one typographical error, which should be corrected if the book comes to a second edition:—it is in page 127, where Philip III. is printed instead of Philip II.

We shall conclude this article by extracting, from the volume under review, a very singular epistle from Lady Compton to her husband, Lord Compton, afterward Earl of Northampton. Her Ladyship was the only daughter and heiress of Sir John Spencer, who had filled the office of mayor of London in 1594, and was commonly called "Rich Spencer." She had accordingly brought his Lordship a very large fortune, but her expectations, it will be seen, were ample in proportion. The letter, as frequently happened in these days, is without date, but it must evidently have been written several years after their marriage.

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" *My sweete Life,*

" Now I have declared to you my mind for the settling of your state I suppose that it were best for me to bethinke or consider with myself what allowance were meetest for me. For, considering what care I have had of your estate, and how respectfully I dealt with those, which both by the laws of God, of nature, and of civil polity, wit, religion, governmt, and honesty, you, my dear, are bound to, I pray and beseech you to grant me £1600 per annum, quarterly to be paid.

" Also I would (besides that allowance for my apparell) have £600 added yearly (quarterly to be paid) for the performance of charitable works; and those things I would not, neither will be accountable for.

" Also I will have three horses for my own saddle, that none shall dare to lend or borrow; none lend but I, none borrow but you.

" Also I would have two gentlewomen, lest one should be sick, or have some other lett, also believe that it is an undecent thing for a gentlewoman to stand mumping alone, when God hath blessed their Lord and Lady with a good estate.

" Also when I ride a hunting or hawking, or travel from one house to another, I will have them attending; so for either of those said women I must and *will* have for either of them, a horse.

" Also I will have six or eight gentlemen; and I will have my two coaches, one lined with velvet, to myself, with four very fair horses; and a coach for my women lined with sweet cloth, one laced with gold, the other with scarlet, and laced with watched lace and silver, with four good horses.

" Also I will have two coachmen, one for my own coach, the other for my women.

" Also, at any time, when I travel, I will be allowed, not only carroches * and spare horses for me and my women; but I will have such carriages as shall be fitting for all, orderly, not pestering my things with my women's, nor their's with chamber-maids, nor their's with wash-maids.

' Also for laundresses, when I travel, I will have them sent away before, with the carriages, to see all safe; and the chamber-maids I will have go before, with the greens †, that the chambers may be ready sweet and clean.

' Also, for that it is indecent to crowd up myself with my gentleman usher in my coach, I will have him to have a convenient horse to attend me, either in city or country. And I must have two footmen. And my desire is that you defray all the charges for me.

" And for myself, besides my yearly allowance, I would have twenty gowns of apparel; six of them excellent good ones, eight of them for the country, and six others of them *very* excellent good ones.

" Also I would have, to put in my purse, £2000 and £200; and so for you to pay my debts.

' * Cars or carts.'

' † It was the custom, at this period, to strew the floors of the rooms of persons of quality with greens, flowers, and rushes.

" Also

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"Also I would have £6000 to buy me jewells, and £4000 to buy me a pearl chain.

"*Now seeing I am so reasonable unto you* *, I pray you to find my children apparel and their schooling; and also my servants (men and women) their wages.

"Also I will have my houses furnished, and all my lodging chambers to be suited with all such furniture as is fit; as beds, stools, chairs, suitable cushions, carpets, silver warming-pans, cupboards of plate, fair hangings, and such like; so for my drawing-chambers in all houses, I will have them delicately furnished, both with hangings, couch, canopy, glass, carpet, chairs, cushions, and all things thereunto belonging.

"Also my desire is, that you would pay all my debts, build Ashby House, and purchase lands; and lend no money (as you love God) to the Lord Chamberlain, who would have all: perhaps your life from you. Remember his son, my Lord Walden; what entertainment he gave when you were at Tilt-yard. If you were dead, he said, he would be a husband, a father, a brother, and he said he would marry me. I protest I grieve to see the poor man have so little wit and honesty, to use his friend so vilely. Also he fed me with untruths concerning the Charter-house †; but that is the least: he wished me much harm; you know him. God keep you and me from such as he is.

"So now that I have declared to you what I would have, and what that is that I would not have, I pray that when you be an earl, to allow me £1000 more than I now desire, and double attendance.

"Your loving Wife.

"*Eliza Compton.*"

An elegantly engraved portrait of Mr. Sutton, and some other plates, illustrate the volume.

ART. III. *A Cursory View of Prussia*, from the Death of Frederick II. to the Peace of Tilsit; containing an authentic Account of the Battles of Jena, Auerstadt, Eylau, and Friedland; as also other important Events during that interesting Period. In a Series of Letters from a Gentleman in Berlin, to his Friend in London. 8vo. pp. 176. 5s. sewed. Robinson. 1809.

THE history of Prussia, compared with that of the other states of Europe, bears some resemblance to the history

* Either the *reasonable* demands of his lady, or the great accession of her wealth, drove Lord Compton into a fit of insanity.

† On the north side of the Charter-house possessions, and close adjoining to them and Spa-Fields, is part of the estate belonging to this family, now built upon, and called, after their titles, COMPTON and NORTHAMPTON Streets. Probably my Lord Walden had attempted to alienate the lady's affections by tempting her with the hopes of obtaining a grant of the Charter-house, in addition to her extensive neighbouring estate.

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of Thebes when considered in relation to the other states of Greece. Each may be said to have risen and fallen with one man; Thebes with Epaminondas, and Prussia with Frederic II. Neither country occupied a conspicuous rank in the political commonwealth before the age of its respective hero; and neither continued long to maintain its elevation when its hero was no more. The letters before us commenced in 1786, when the death of Frederic II. took place, and his nephew, Frederic William II., ascended the throne; having at his command a well disciplined army of two hundred thousand men, and a treasury of forty millions of dollars. He proved himself, however, altogether unworthy of such a succession; since, though not destitute of capacity, he permitted the love of sensual pleasures to engross those hours which he owed to the welfare of his subjects. One delusion led the way to another; and his understanding being affected by the consequences of excess, as well as of remorse, he was so far forsaken by his reason as to become a believer in the absurd doctrine of apparitions, and to delegate unlimited authority to a hypocrite of the sect of *Illuminati*. The ministers of Frederic II. consequently declined to occupy a cabinet which they could not direct, and retired in 1792, six years after the death of their patron.

It was on this change that Austria prevailed on Prussia to enter into the treaty of Pilnitz, the object of which was to attack France, and to complete the dismemberment of Poland. The latter of these points was accomplished in 1793; and the Polish nobility were brought reluctantly to Posen, to swear allegiance to their conquerors. Nothing could be more impolitic, or less adapted to conciliate, than the subsequent conduct of the Prussian government towards the Poles. Instead of respecting their national feelings, and endeavouring to gain their attachment by sensibly ameliorating their condition, all the measures of Prussia were abrupt and peremptory. Their taxes were increased, their public functionaries were changed, and the German language and the Prussian discipline, with all its horrors, were forced upon them. We need not, therefore, wonder at the serious insurrection which broke out in the succeeding year; nor at the discontent which continued to lurk in the minds of the Poles, after it had become impossible to vent it in open resistance.

Though the constitution of Frederic William II. was naturally of the most robust kind, it was prematurely exhausted by intemperance, and he died in 1797. He was succeeded by his son, the present King; whose education, having been entirely neglected by his father, was conducted in

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in a manner at once too private to give him a knowlege of the world, and too remiss to convey that solid instruction which retirement well employed affords the best opportunity of acquiring. He possessed, therefore, neither depth in the cabinet nor winning manners in public; and he is much better fitted for the quiet of domestic life than for the agitations of royalty. Mildness, diffidence, and indecision are his prominent characteristics. At his accession, however, he filled his cabinet with respectable men, and gave his subjects an example of frugality in his establishment: averse also from war, he refused to enter into the Coalition of Austria and Russia against France in 1799, in which there can be little doubt that he acted wisely: but he erred in carrying his love of economy so far as to neglect the repair of his fortresses, since their dismantled state was the principal cause of their rapid surrender to Bonaparte.

Neutrality, it is well known, continued to be the policy of Prussia, till the invasion of Germany by Bonaparte in 1805; when the violation of the territory of Anspach, and the personal urgency of the Emperor of Russia, who came to Berlin very soon afterward, led to a change of measures. It was at this visit of Alexander that the convention of Potzdam was concluded, by which Prussia acceded to the Coalition against France: but this convention was scarcely signed when the battle of Austerlitz took place, and was followed by the submission of Austria. The Court of Prussia immediately endeavoured to re-assume its former character of neutrality, and to conceal the convention of Potzdam: but Bonaparte had been apprized of its hostile tendency, and demanded not only the renunciation of it by Prussia, but satisfaction for her audacity in taking measures to oppose him. This satisfaction he made to consist in the surrender of the provinces of Anspach, Cleves, and Neufchatel; and in return he pretended to make over Hanover to Prussia: but that this was mere pretence became apparent in the course of a few months, by Lord Yarmouth's negociation at Paris. The formation, at the same time, of the Confederation of the Rhine, shewed that Bonaparte intended himself and not the King of Prussia as the successor of the Emperor Francis, in the controul of Germany; while, moreover, the French armies continued in Germany in immense numbers, notwithstanding the reiterated applications of Prussia for their removal. These successive affronts, and the promised aid of Russia, gave an ascendancy to the war-party at Berlin; and the Queen, who had not hitherto interfered in politics, now became a keen advocate for asserting the national dignity. The people at large were

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eager for war, and confident of success from the recollection of the exploits of a former generation under Frederic II.; no person seeming conscious how much they had degenerated since that period, and still less how much their antagonists had improved.

The sequel of this imprudent measure is universally known: but the present work communicates several circumstances which had not previously been published in this country. The most interesting of these relate to the battle of Jena, the siege of Glogau, and the retreat of Prince Hohenlohe, till his surrender at Prenzlau on the Oder; the French, superior in cavalry, and possessed of a shorter route than the Prussians, having advanced with such rapidity as to cut off the whole army.—The writer next proceeds to give an account of the battles of Pultusk, Eylau, and Friedland: but in these, as well as in his detail of the battle of Jena, the reader will be greatly at a loss for want of plans of the engagements.—The subsequent extract presents an affecting picture of the calamities of war, and should be read by all those who are apt to treat such horrors with levity: truly on this subject may it be said,

"He jests at scars who never felt a wound."

"Soon after the arrival of Bennigsen at Königsberg, I received a letter from a friend there, of which I send you an extract, to give you, who, in your happy island, know nothing of the horrors of war, some little idea of the miseries attending these dreadful scenes:—

"As soon as the roads were safe, my curiosity prompted me to visit the memorable scene of action at Eylau. Most terribly indeed had the iron hand of war stamped its baneful traces upon these unfortunate districts. Here the peaceful peasant, who reads no newspapers, nor knows even the name of Bonaparte, is scared from his quiet abode: both friend and foe seem to have united to make him feel, to its full extent, his woeful lot.—The Russians, who were encamped to the extent of five or six miles about Königsberg, had, to make them fires in this cold weather, unroofed and broken up the huts of all the neighbouring villages.—Every kind of provision was swept away; and what made its loss more mortifying was, that five times as much was wasted as was made proper use of. This naturally enraged all the peasants against the Russians, not considering that these poor soldiers themselves were half dying with hunger. Nor were those peasants near the French quarters more fortunate; for they also, without considering the wretched situation of those miserable people, took whatever they could find; and in passing Jessau, the rector of which place had fled to Königsberg, they employed his whole pious library to boil their kettles.—The rector's sister, confined by the rheumatism, could not escape: she lay in a little garret; some oatmeal mixed with melted snow, was before her, and this, for eight days, had been her only sustenance. We gave her a small portion of

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of our travelling stock, and joy and gratitude beamed through her tears. The nearer we came to Eylau, the fewer marks of devastation we found; and though there were no provisions to be had any where, yet we saw at least human faces; for the other villages we passed through were all deserted; nor had the houses here been so much damaged, which gave us some relief, after the various scenes of misery we had gone through. In the totally desolated village of Kleinsausgarten we once more found the terrific picture of war; but misery, indigence, and distress, I first saw in their extreme at Eylau itself. Parents were there already so far reduced as to be forced to bury their literally starved babes in their gardens. Bread, meat, wine, brandy, salt, or tobacco, were no where to be found. Poor emaciated hollow-eyed spectres were crawling about the streets, covered with rags like the most pitiable beggars. To enter their houses, on account of the stench of dead bodies, was scarcely possible; and even my essence of vinegar was not sufficient to defend me in their church.—I never should have believed without seeing it myself, that human nature could have borne such an excessive degree of misery. Bonaparte had cruelly given up the place to plunder; in short, every thing was ruined, destroyed, and laid waste; not a door, nor a window, nor a cupboard was remaining. This is, indeed, the less extraordinary, when we consider that the town had been twice in the possession both of the French and the Russians, and thus, twice were the streets streaming with blood. The combatants even followed each other into the very houses. From the highest to the lowest of the inhabitants, they were all robbed of every thing they possessed, and simple water, with a scanty pittance of mouldy bread, was all they now had to keep life together. To form an idea of the situation of these miserable beings, one must have seen them, for words are not sufficient to describe their excess of wretchedness. Many died through fear, many from ill-treatment, and many were yet sick from the painful recollection of the past.

"Overpowered by such dreadful scenes of calamity, I deemed it even a relief to go and contemplate the horrors of the field. Howsoever mangled I there found many of my fellow-creatures, yet these lifeless bodies had at least surmounted their sufferings; but the unfortunate inhabitants of Eylau were yet languishing on towards the more excruciating death of hunger. This certainly would have been their dismal lot, as the whole surrounding district was equally bereft of every mean of sustenance, had they not soon received from Königsberg the most desirable relief and refreshment, besides cloathing, linen, and every necessary article to repair and make their dwellings tolerably comfortable. Had I first visited the field of battle, this hideous, unusual sight, which I hope never to see again, would have undoubtedly shocked me more than it now did: for after having my mind so deeply harrowed up with the late dreadful scenes, I must repeat that the sight of the field, frightful as it was, with from twelve to fifteen thousand slaughtered victims strewed before me, was yet a relief.—A slight snow had just fallen, my foot slipped, and, in sinking, my hand caught a ghastly human face!—Here were fragments of drums, carts, horses, saddles, cloaks, hats, harness, broken muskets

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kets, pistols, and other arms innumerable, all, in confusion, scattered about. Russians, French, and Prussians, here all lay together. It was in truth a woeful sight."

We have remarked a few German idioms in this epistolary publication. The word 'apparently' is used with reference to the future, in the sense of 'probably;' and in page 48 the author talks of 'irritating the feelings of the whole woman,' a phrase which sounds rather aukwardly to English ears. The book, however, is entertaining, and fully satisfies that degree of expectation which the title of a 'Cursory View' is calculated to raise. Although without pretensions to the character of a finished performance, on the score either of richness of description or profoundity of thought, it has a claim to attention, both on account of the novelty of several of the circumstances mentioned in it, and for the unprejudiced manner in which the whole narrative is conducted.

ART. IV. *Annals of Great Britain from the Ascension* [Accession] *of George IIId. to the Peace of Amiens.* 3 Vols. 8vo. 1l. 7s. Boards. Edinburgh, Constable; London, Wilkie and Robinson.

WE cannot avoid remarking, *in limine*, that this work begins with the epoch at which an historian, who is solicitous to found his narrative on official and genuine documents, would desire to bring it to a close. So long as the recollection of disputed points is fresh in the public memory, and so long as the principal actors or their immediate descendants are alive, and liable to be affected, either in feeling or in fortune, by explicit disclosures, it is in vain to expect that the records of authentic information will be opened to the literary investigator. Actuated probably by this impression, the author of the present volumes has been led to publish them in the unambitious shape of Annals, and to forego all claims to the reputation of a finished history. In adopting this cautious determination, we think that he has acted judiciously: but with satisfaction we add that, in thus leaning to the negative side, we are influenced more by the unfitness of the subject for history, on account of its recency, than by an apprehension of inadequacy on the part of the writer; since, imperfectly as the present design is executed, enough has been performed to shew that the author, with due pains, would be equal to higher productions. In the midst of haste and inaccuracy, the *disjecta membra* of the man of imagination and genius are apparent; and if we cannot pronounce that he is likely to be distinguished either for comprehensive [illegible] college

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lege or for profound research, he may promise himself success, in a more elaborate performance, from the popular qualifications of animation and elegance.

The arrangement of this production is extremely simple, being a narrative, in forty chapters, of the principal events of the present reign, to the end of 1801; and the chapters are not classed into books, although this eventful period appears to us to be characterized by circumstances sufficiently distinct to furnish conspicuous marks for subdivision. The time preceding the American war, that war itself, the subsequent interval of peace, and finally the contest with France, might each have supplied separate heads of discussion, and have presented to the philosophic observer the materials of distinct and appropriate reflections: yet the author has not only forborne to attempt these general views, but has even abstained from dwelling on any protracted event till it was brought to a close. Confining himself strictly to the plan of 'Annals,' he is even accustomed to break off his narrative of a course of transactions with the termination of the year: a method which is equally unfavourable to continuity of reasoning and to brevity of description, and is particularly unsuited to that unfettered species of composition in which this lively writer is qualified to succeed.

We feel, however, that to enlarge on the objections to the form of *Annals* would withdraw our attention from a consideration of the particular merits of the work before us, to a general disquisition on the manner of writing history; and we shall therefore proceed to furnish our readers with a few extracts, selected with the view of exhibiting the author's opinions, as well as of affording specimens of his style.—His sentiments on civil and religious liberty will be apparent from a passage in his account of the parliamentary proceedings in 1772:

"A petition was soon afterwards received, signed by about 250 clergymen of the church of England, and a number of other respectable individuals, professors of law and physic, praying for a relief from subscription to the 39 articles, as a grievance inconsistent with the liberal spirit of the protestant religion, as well as those principles on which the reformation itself was founded, and as a discouragement to the diffusion of true religion, by clogging the investigation of the scriptures. The two professions of civil law and physic, complained in particular of this hardship, and exposed, in the clearest manner, the absurdity of binding down to a particular list of religious dogmas, any bodies of men, whose professional habits were wholly unconnected with theological controversy. All the arguments in favour of toleration were now at full length brought forward by the members of opposition, who were in general the supporters of this measure.

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Sir William Meredith proposed, and Mr. Thomas Pitt seconded, the motion; it was ably supported by Wedderburn, Sir George Saville, Dunning, Sawbridge, and other distinguished speakers in the minority. Among its opposers, although upon different grounds, were Burke, Lord North, and Mr. Fox. The movers of the bill said, that a happy opportunity was now offered of opening a door for the dissenters, through which, it was probable, that most of them would enter, and be received into the bosom of the church. The high-churchmen expressed alarm at this proposal, as tending to subvert the very foundation of established religion. They denied that parliament, in all their legislative authority, or the king, compatibly with his coronation oath, could anywise alter the articles of the national faith. As a personal argument against the petitioners, it was alleged, that subscription being a voluntary act, they were not entitled to complain of violence being offered to their consciences: their benefices had not been forced upon them, and they were ever at liberty to resign, to tranquillize their scruples, should any supervene. There is a wretched spirit of intolerance, and a fallacy in this mode of argument, which deserve to be noticed. All political evils might be glossed over with the same apology; since, even in despotic countries, the power is often left to the miserable inhabitants, of creeping out of their native place to seek refuge elsewhere; it is left to them to creep out of existence itself, if they find it intolerable; but does this alleviate or sanction the injustice under which they groan? When applied to the clergy, this principle is cruel, no less than grossly impolitic. The church being erected into an incorporate monopoly, whose charter is a creed, the meaning of which even its preachers can scarcely explain, far less reconcile its contradictions; the honest friend of religion is either precluded from entering into it at all, or should he have embraced it in early years, is placed between the cruel alternatives of incurring beggary, or propagating error. The hypocrite, on the other hand, who can disguise his opinions, and the sot who has no opinion at all, remain as the candidates for honour and promotion. For, in the common affairs of life, two men cannot be found, whose thoughts, if they think at all, have not some characteristic difference. In religious speculations, there must be at least an equal variety of belief; and whosoever frames a specific creed for men to subscribe, must either trepan their consciences or their understandings, most generally the former. Of all the thousand individuals who sign the thirty-nine articles, is it credible that a hundredth part believe every article of what they sign? if one grain of allowance be made for mental reservation, it is perjury in the clearest sense, whatever gloss may be thrown over it by use and accommodation. The members of opposition, as well as those of administration, were divided upon this question. It was negatived, however, by a great majority.'

In a subsequent part of the same volume from which we have made this extract, the author quotes (page 322,) from a speech of Mr. Burke, a sentence which under the plainest form conveys a lesson extremely applicable to the experience of

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of the present generation. When condemning the system of coercion adopted by ministers towards America, that orator remarked; "the idea of force being easy and plausible in theory, and requiring no skill nor ability in the comprehension, the gross of mankind are fond of recurring to it in all cases which perplex their understanding." How completely has this melancholy truth been exemplified to all Europe, in the calamitous events which have followed the French Revolution! Whether we turn our eyes to the conduct of the opposers or to that of the supporters of the Revolution, we shall find equal grounds of condemnation. The former have resorted to war when they ought to have cultivated peace; and the latter have debased the system of warfare by an enormous prodigality of human life. When we contrast this barbarous policy with the wisdom and the skill of other ages, we are tempted to exclaim, how much sooner would peace have been restored to Europe had the counsels of Germany been influenced by the wisdom of Burleigh; or, if war had been inevitable, what torrents of human blood would have been saved, had the coarse systems of Carnot and Bonaparte been superseded by the skill and the humanity of a Turenne!

As an exemplification of the Annalist's manner of describing military exploits, we select his account of the battle of Camden in Carolina, between Lord Cornwallis and the Americans under General Gates. This action has escaped the public recollection amid the multitude of battles which have marked the present age: but it deserves to live in the remembrance of all those who understand the character of our army, and who have a proper sense of the irresistible intrepidity of our soldiers when judiciously commanded. It took place on the 15th July 1780:

'The numbers of Cornwallis being diminished by the number of his sick, he could not muster much more than 2000 effective men, of which a fourth were provincials. The numbers of Gates' army have been differently represented, from 5000 to 7000. But, confiding in the valour and discipline of his men, and justly regarding a retreat in these circumstances to be scarcely less pernicious than defeat, Cornwallis decided on giving battle. Gates had no advantage but that of numbers; his situation was unfavourably chosen, and his dispositions for the action unaccompanied with the usual symptoms of his vigour and sagacity. On the other side, every preparation announced that Cornwallis was to engage with all the force and fortitude which prudent men are found to display when they quit their usual track of caution to hazard a bold measure. A swamp on each side secured the flanks of the British army. At break of day, Cornwallis made his last disposition for the attack. The front line was made up of two divisions, under Colonel Webster, and Lord Rawdon, an officer

who, at the age of twenty-five, had already earned the reputation in arms which he has so long and brilliantly increased. The main body of the artillery, consisting but of four pieces, were directed by Lieutenant Macleod. The 71st regiment, with two six-pounders, formed a second line, or reserve; and in the rear, the cavalry stood ready to charge or pursue. The American army was drawn up in like manner, in two lines, with their artillery divided between them. At break of day of the 16th of August, Colonel Webster was ordered to charge the enemy's left wing, composed of the Virginia militia, which was done with so much vigour, that the enemy broke, and fled on the first onset. Lord Rawdon began the action against their right division with no less spirit; but here, and in the centre, a better resistance was maintained. So different was the spirit they displayed, that the provincial regiment of Baron de Kalbe charged with the fixed bayonet, and was not repulsed without a severe and bloody struggle. The total flight, however, of the Virginian militia, exposed the adjacent body of the enemy to be taken in flank; the British light infantry, judiciously leaving the *pursuit* of the fugitives, to *pursue* this advantage, wheeled to charge the resisting battalions on the left; and after a combat of three quarters of an hour, forced them into confusion and flight in all directions. The cavalry sallied out to complete their route, and kept up the pursuit for 28 miles from the scene of action. Between 800 and 900 of the Americans were killed in flight or battle, and about 1000 made prisoners, including the wounded; with all their equipage, stores, ammunition, and waggons. General Gates, unable to rally any considerable body of his army, retired first to Charlotte, and then to Hillsborough, in North-Carolina, 180 miles from the field of battle. The total loss of the British amounted to 375.

'Thus, by one injudicious engagement, the army of Gates was ruined and dispersed. The only remaining force of the enemy that was yet entire, was that under Sumpter, on the North side of the Waterce. To prevent this force from becoming a rallying point to the enemy, the British commander dispatched his light infantry, and the legion of Tarleton, under that enterprizing officer, to march next morning, for the purpose of surprizing this corps. Tarleton set out with his detachment of 350 men, and pursued the retreat of Sumpter so closely, that he entered the American camp, and seized many of their arms before they knew of his approach. Of 750 continentals, 150 were killed, and 300 made prisoners. Between 200 and 300 British and loyal American prisoners in Sumpter's camp were released, and a quantity of captured stores were recovered. This acquisition, including 1000 stand of arms, and 2 pieces of cannon, cost the victors only 15 killed and wounded; and it is the more remarkable, for being achieved by only one half of Tarleton's little troop, the other half, on arriving at Fishing-creek, being so much spent with heat and fatigue, that they could proceed no farther.'

Parliamentary debates occupy, as may be expected, a considerable part of this publication; and their variety and importance have rendered it difficult to present a perspicuous outline

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of their substance, within such narrow limits: but in this part of his task, the author seems to us to have been particularly successful. His rule is to select the most interesting subjects, and to give a condensed and animated statement of the arguments on both sides. As an example, we extract his account of the memorable debate in the Session of 1791, which terminated the friendship of Mr. Burke and Mr. Fox. The subject before the House was a new constitution for Canada; and Mr. Fox, in proposing amendments to the bill, had spoken with encomium on the enlightened principles which had led to the overthrow of tyranny in France:

'Mr. Fox's allusions to the changes in France were not forgot by Mr. Burke, whose book on the revolution had already appeared. The eulogies of his former friend on a system which he had so warmly combated, appeared to wound him as a personal insult, and the *adoption* of those principles, on which the changes in France had been *adopted*, seemed so baneful to the peace of society, that he inveighed against the revolution with all the ardour peculiar to his eloquence. He had been falsely accused, he said, of abusing republics, for the purpose of recommending monarchy; but he affirmed, that he never had abused a republic, ancient or modern. France deserved not to be called a republic, any more than a monarchy. He knew not by what name to describe it. 'Its shape—

> (If shape it could be called), which shape had none,
> Distinguishable in member, joint, or limb,
> The likeness of a kingly crown had on.

But it was the spectre of monarchy, and not the substance; it was fierce as ten furies, horrible as hell, and had the hell hounds of sin for ever barking around its presence. The evil of its principles, he affirmed, were not confined to France; they had infected the loyalty of Englishmen, and nourished a desperate faction, whose determination was to undermine and overthrow the constitution. Of the existence of this faction, Mr. Burke solemnly warned the house; although, when called upon to bring forward proofs of such a conspiracy, he had only general and vague allegations to repeat. Mr. Fox, conceiving the charge of faction to be levelled, by this undefined application, against all who had wished well to the revolution, rose to vindicate his principles from the charge of disaffection to the British constitution. He had rejoiced, he said, as a friend to the human species, in the downfal of a tyranny among 25,000,000 of human beings: but he praised the French revolution for abolishing the ancient system, not for that which they had put in its place. Much must necessarily remain to be done, for bringing to peace and utility the elements of a government so little confirmed by experience. Yet, if it was a crime to rejoice in the prospect of liberty to so many millions, he must plead the principles of the English constitution as his excuse; those very principles which he had imbibed, with reverence, from the speeches, from the writings, and from the inestimable conversation, of the great statesman to whom he now replied. To hear those

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those principles now abandoned by his illustrious friend, he confessed, had no less grieved than astonished him. During the American war, they had felt and owned a common sympathy upon subjects of politics and analogous to the present. They had rejoiced at the successes of Washington, and wept over the fate of Montgomery. In the opinion of that house, in 1780, the influence of the crown had increased, was increasing, and ought to be diminished. To this opinion his right honourable friend had subscribed. If the influence of the British crown was thought dangerous, what, in the eyes of reflecting Frenchmen, must the influence of the crown of France have appeared?—Mr. Burke, in reply, complained heavily of the charge of inconsistency and the abandonment of former principles, aggravated, as it was, by the circumstance of it being brought forward by one with whom he had lived in friendship and intimacy for two-and-twenty years. He vindicated his opinion of the French revolution, by distinguishing its whole nature and scope from that of America. But, in this attempt, he did not defend his consistency with his usual felicity of style or thought; the reproach seemed to have pierced deep, and he gave way to plaintive expressions of pain. He mentioned his age, his services; the hardship of being libelled before the public by his friend, the self-devotion of his conduct, in sacrificing both private friendship and party support to the safety of his country, and resisting revolutionary opinions; but he concluded by declaring, that in what he had said on the subject of French principles, he made no allusion whatever to the speeches of Mr. Fox.

'Mr. Fox rose in great agitation: his utterance was for sometime impeded by tears. He warmly expressed his hopes, that whatever he had said in the intemperance of debate would be forgot by his friend, whom, he found, that in spite of all his harshness, he must still love. But he could not help perceiving, that his right honourable friend now displayed something more than mere difference of opinion; he seemed to discover a secret wish and disposition essentially to injure him. Granting that he had been indiscreet and warm in the terms of his opinion of the French revolution, surely this did not deserve the severe and pointed epithets which had been applied, Mr. Burke said, loud enough to be heard, that he did not recollect having used any such epithets. If, said Mr. Fox, (with great presence of mind, and an happy application of this circumstance) my right honourable friend does not recollect the epithets, then neither do I. 'If they are out of his mind, they are out of mine also.—This rejoinder of Mr. Fox, though begun with great respect and affection, led him once more into the subject of dispute, and in taking a comprehensive view of the inconsistencies which he could not but remark in the conduct of his political preceptor, his speech assumed, in its progress, an air of deep and sarcastic severity. The substance of this speech, though tempered with a concluding declaration, that this difference in their politics should only be a temporary bar to their meeting, but not to their friendship, drew from Mr. Burke such an answer as necessarily dissolved both their friendship and acquaintance.'

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After the satisfaction afforded by these evidences of the author's ability, it is with no small regret that we proceed to pass censure on the inaccuracies of his performance. Critical justice, however, requires that the carelessness which the volumes exhibit should be subjected to severe reprehension; since the errors, in regard both to typography and style, are so numerous that we can scarcely believe that the proof sheets have undergone the writer's revision. If the work be reprinted, it will be indispensably necessary to subject it to a scrupulous examination. Among other mistakes, we have remarked the following.—Vol. I. p. 4. *proceeding* for *succeeding*; in p. 337, 1715 for 1775; page 419 is numbered 129; in page 433, we have 18th December for 18th November. In Vol. 2d page 5, *flight* instead of *fleet*; in p. 200, we have 1804 instead of 1784; p. 314, *south-western* for *north-western*; p. 439, *Arragone* for *Argonne*; 442, *Boileau* for *Beaulieu*; 445, *Camas* for *Camus*, and *Pichigru* for *Pichegru*; 475, 22d June for 2d June. In Vol. 3d page 40, we have 500 instead of 5000; page 64, *immemorable* for *innumerable*; page 97, *July* for *January*; page 326, 2d *September* for 30 *September*, &c. &c. The errors of style are not less numerous. We are told of a disorder '*contracted by the climate*,' instead of *produced by the climate*; of resistance '*afforded*' instead of '*offered*:' '*to address*' is a favourite phrase with the author; he speaks of a General 'addressing his views,' instead of directing his views; and in one passage (Vol. I. page 470.) he tells us that 'an *address* was *addressed* to the King.'

Such, however, is the pleasing effect of the author's descriptive powers, that the disgust produced by his haste and inattention is often forgotten, especially in the perusal of his account of the French Revolution; a period which has been marked by such calamities, that it forms a subject unhappily too favourable to the writer who has talents to interest the heart. Accordingly, that part of the book, which relates the atrocities commencing in 1791, and continuing to advance in progressive aggravation till the overthrow of Robespierre, is marked by many passages of vivid colouring. The riots of Paris in October 1790; the character of the parties and leading individuals in the legislative Assembly at its opening in October 1791; the generous but ineffectual efforts of La Fayette, in the succeeding year, to redeem the royal family from impending destruction; and finally, the awful struggle which ended in the fall of the Jacobins on the 27 July 1794; are all traced with the pencil of a skilful hand. Our limits permit us to extract only the passage which regards La Fayette.—On the 20th June 1792, the rabble of Paris, armed

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with pikes, marched to the Thuilleries, and dragged a cannon into the apartment of the King. Louis behaved with his usual courage, but was exposed to imminent danger, until the tumult was quieted by the entrance of a deputation from the national assembly. The author thus proceeds :

' Some circumstances attending this day, restored a temporary hope to the constitutionists. The king had maintained a severe trial with firmness ; he made no sacrifices, not even promises. His new ministers seemed determined to make preparations against the recurrence of a similar outrage. The gardens of the Thuilleries were shut, and some severe proclamations were made against sedition. The national guard murmured loudly at the state of insignificance to which they were reduced ; the king and queen applauded their zeal, and employed every means to attach to themselves some chosen companies on whom reliance could be placed in the day of danger. A vast number of the inhabitants of Paris signed a petition for the punishment of the late insurgents ; their numbers were reported to be 20,000. Petion was deposed from his functions, by the departments of Paris, for having evidently favoured the commotions of the 20th of June, and almost all the other departments of France petitioned for vengeance on the insurgents of that day. Vain protestations, vain signatures, which only cloaked, for a while, the cowardice and pusillanimity of the public. The king himself was not consoled by those symptoms, which gave a gleam of hope to his advisers. ' I have seen,' said he, ' that they wish to assassinate me, and though I know not why I have escaped assassination, I know it will one day come. If I were alone, I should risk every attempt. Oh ! if my wife and my children were not with me, they should see that I am not so feeble as they imagine ; but what would their lot be if the attempt miscarried ?'

' While the voice of royal indignation was yet heard in Paris, an important occasion occurred to be the test of its sincerity ; when it was suddenly known that La Fayette had quitted his army, was in Paris, and was come to demand retribution on the late degraders of the constitution. It was thought, at first, that he had brought some chosen companies along with him ; but he was only accompanied by a small party of his staff. Presenting himself in the face of the assembly, he demanded vengeance on the insurgents of 20th of June ; and a general punishment of the incendiaries, whose intentions to overthrow the constitution were avowed in their clubs, and their publications. The enemies of this brave man were struck with fear, or affected with involuntary respect ; for he threatened his enemies, at the very moment when he was in their power. The constitutionists rallied round him, and partook of his intrepidity ; even the jacobins returned shouts of applause. The ablest Girondists found their eloquence unavailing against this virtuous soldier. His petition was triumphantly voted to be referred to a committee, who should be called to scrutinize the sources of the late disorders. From the assembly, La Fayette repaired to the palace of the Thuilleries, where he received some affected symptoms of regard from the royal family, and

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and in return, he offered to devote himself to their deliverance. But it cannot be denied that the royal family, most fatally for themselves, retained a hatred for the father of the revolution, which ought well to have been stifled towards a present benefactor. The court shewed an alienation which thwarted all the General's intentions. Nor did the national guards seem more devoted to him, who had been once their idol; they remained undecided and silent. When Fayette returned to his house at night, he was honoured with some triumphant acclamations; but a few officers of his army, and two or three hundred national guards formed his whole retinue, which was unprofitably increased by a few curious spectators. He shewed satisfaction in his countenance, but the coolness, or rather cowardice of the national guard had struck a deep despair to his heart. Had he seen in the national guard any eagerness to follow him, his design was to have marched immediately against the jacobins, to have dispersed them with disgrace, and to have shut the doors of their assembly. These savages themselves trembled for this event; the people on whom they counted, had abandoned them. Robespierre shrunk back into all the natural cowardice of his character, and abandoned himself to monotonous lamentations for the evils of his country. Their fears were unhappily never realized. At the moment, when some officers spoke of marching against them, the train of La Fayette insensibly diminished. He remained some days at Paris, and still found the same backwardness among his friends, and the same stupor among his enemies. Repeatedly were parties of the national guards invited to different points of rendezvous; as often they broke their promise, or arrived irresolute or discouraged. The court continued equally languid; and either felt or feigned complete despair. Convinced that the king could no longer be safe in a city, which shewed so little interest in his dangers, La Fayette suggested a plan of conducting Louis to the army; but the king and queen dreaded the attempt; the latter especially regarded it as the consummation of her misfortunes, to be indebted for her safety to La Fayette.

'Mortified, and at last, tired with his useless efforts, the General quitted Paris: never did a project of so much courage and virtue, meet such unmerited misfortune.'

It will be apparent, from what we have said, that the author of this book is better qualified for emphatic delineation than laborious research; and if he should come again before the public as an historian, we would recommend it to him to keep this distinction in view in making choice of his subject. His intentions appear to be irreproachable; he is always the advocate of liberality; and his errors never bear the stamp of wilful misrepresentation.—Notwithstanding his predilection for liberty, he takes part, in his account of the troubles in Holland in 1786, against the patriots, or opponents of the Prince of Orange; an inconsistency with his general opinions which must proceed, we conceive, from his being imperfectly acquainted with the history of Dutch parties, and from confounding

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founding enmity to the House of Orange with attachment to France. Fortunate would it have been for the popularity of the British Government in foreign countries, if it had at all times been alike attentive to the dictates of a liberal policy towards them. We learn from this book that in 1762, when we declared war against Spain, government began by releasing the vessels of that nation which were lying in our ports in the confidence of continued amity: but in 1795, when we found it necessary to resort to hostilities against Holland, we were not equally scrupulous in regard to the ships of our former ally, although they had been led into our harbours for no other purpose than that of traffic, or that of seeking our protection.

We conclude this review with a short quotation expressive of that connection which will almost always be found to subsist between depravity of morals and depravity of taste:

'The jacobins were the habitual speakers of the convention; but, in their speeches, there was as little eloquence as morality. They had a style, it is true, which aimed at extraordinary force and gigantic expressions; but their taste was, if possible, as horrible as their dispositions. Frenzy and extravagance were substituted for inspiration; and, from the poverty of their conceptions, their routine of metaphors was hacknied and unvaried. Should history deign to preserve the archives of their debates, they will be found to contain every thing that can be called the *bathos* in bad taste, as well as in moral feeling.'

Report has assigned this production to the pen of Mr. Campbell, author of the "Pleasures of Hope," and, alas! of "Gertrude of Wyoming."

ART. V. *An Exposition of the Historical Writings of the New Testament*, with Reflections subjoined to each Section By the late Rev. Timothy Kenrick. With Memoirs of the Author. 8vo. 3 Volumes. 21. 2s. Boards. Longman and Co.

As it is universally allowed that *the will of God* is the basis of religion, and as the knowlege of that will is to be most satisfactorily obtained from his written word, an intimate acquaintance with the sacred writings must be admitted to be of the utmost importance, both to help us in the formation of a true faith and to direct our moral conduct. It is a degree of praise which is due to the modern divines of the New School, that, while they embrace this principle in its utmost extent, they bestow unremitting attention on the study of the Holy Scriptures, and endeavour to avail themselves of all aids of profound learning and sound criticism, in order to obtain a correct text, as well as to acquire an exact interpretation of the phraseology of the Bible. Such industry, however undervalued

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valued by the timid and half-informed Christian, is not more creditable to the persons employing it, than it is complimentary to the Gospel; since nothing but a deep sense of its truth and excellence would induce them to "consume the midnight oil" in the study of it, and to endeavour to render all the treasures of learning subservient to its elucidation. In our critical capacity, we would no more stand forwards as the professed champions of the Unitarian creed, than as the champions of any other creed: but, occupying a perfectly independent situation, we feel it a duty which we owe them to screen them from the illiberal charge of being Deists in disguise; and to acknowlege that no class of Christians, at the present day, appear to have it more at heart to attain a clear apprehension of the truth, as it proceeded from the lips of our Lord and his apostles.

If we advert to the history of the English version of the Scriptures, and consider what great advances have been made in every department of sacred literature and criticism, since the publication of King James's Bible (i. e. the translation of the O. and N. T. now in common use,) in 1611, it can be no matter of surprize that many of our modern theologians, enlightened by the collation of antient MSS. and versions in which various readings of importance have been discovered, by the knowlege of oriental literature and customs, and above all by the manly spirit of inquiry which has subjected the Scriptures to the fullest investigation, should express themselves dissatisfied with various parts of the received version, with the text as it is exhibited by King James's translators, and with some of the doctrines which they deduced from it. Our maxim has always been that truth fears no ordeal; that, as the sacred books expressly solicit examination from those to whom they are made known, we need not be under any alarm from a fair discussion of their contents; and that the utmost dissonance of opinion will not eventually subject them to injury.

These remarks have naturally occurred to us in the perusal of the Exposition before us; which is unlike the generality of Commentaries; and which, though it may not suit the closets of those who do not chuse to run the risk of having their orthodox opinions disturbed, merits the notice of those who (*nullius addicti jurare in verba magistri,*) are in the habit of comparing and of judging for themselves. Mr. Kenrick was far from being unqualified for the task which he undertook; and though we discover his Unitarian zeal in his labours to reduce every inauspicious passage to the shape and extent of his own creed, we must allow that in general his judgment is

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sound, and that his style of exercitation is calculated to promote the accurate apprehension of the meaning of the expressions of Scripture, which all who set a proper value on it will be desirous of obtaining.

From the short biographical memoir prefixed to this work, we learn that the author was born January 26, 1759, at Wynn Hall, Denbighshire, received his grammar learning at a private school at Wrexham, and became in his 16th year a pupil in the Dissenting Academy at Daventry, under the care of the Rev. Dr. Ashworth, and shortly afterward of the Rev. Thomas Robins.

'Here,' it is remarked, 'he pursued his studies with signal reputation and advantage; being distinguished by the excellence of his temper, the correctness of his judgment, the diligence of his application, and the extent and solidity of his attainments.

'It was a proof of the high sense entertained of his acquirements and virtues, that he was chosen an assistant-tutor in the academy before he had completed his own course of study, and was further appointed to read lectures, during one year, for Mr. Robins, who then laboured under the bodily indisposition which occasioned him, soon afterwards, to resign the offices of divinity-tutor and superintendant of the family. On the election of the Rev. Thomas Belsham to these stations, Mr. Kenrick continued his services, first as classical and next as mathematical tutor; and by his punctuality, zeal, and accuracy, united with great firmness of purpose and a mild and happy manner of reproof, he gained in an uncommon degree the attachment of his pupils.'

With these endowments and qualifications for the ministry, he in 1784 was invited by the united congregations of Protestant Dissenters in the city of Exeter to succeed to the station of pastor, which had been long occupied by the venerable Micaijah Towgood, and was made vacant by his resignation. In this situation, Mr. K. prosecuted his theological studies, and exonerated his mind, as we are told, from those *trammels* which the Assembly's Catechism and Dr. Doddridge's Lectures had imposed on him. By a diligent examination of the sacred writings, the conviction of his judgment became decidedly in favour of the tenets of the Unitarian sect; and this Exposition may be regarded as the matured result of his researches. With his duty as a minister, at Exeter, he united that of tutor, having re-established in that city an academical institution for the education of young men to the ministry among Protestant Dissenters: but, whatever were his prospects in his double capacity, they were suddenly obscured by death; being seized, in the summer of 1804, by an apoplectic fit, as he was walking in a field, during a visit to his friends.

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No particular incidents marked the short life of this learned man. It is noticed, however, at the end of the memoir, that in 1786 he married Mary the daughter of Mr. John Waymouth of Exeter, by whom he had six children, five of whom survive; that at the birth of the last of them he lost the mother; and that in 1794, he formed an union with Elizabeth, second sister of the Rev. Thomas Belsham. High praise is bestowed on Mr. Kenrick, both as a minister and as a tutor; and the sense which the United Congregations at Exeter entertained of his abilities and virtues is sufficiently attested by this commentary, which was drawn up for their use, having been delivered to them from the pulpit, and is printed at their unanimous request and sole expence.

Like Doddridge's Family Expositor, this work is divided into sections, with Reflections at the end of each, occupying the place of Doddridge's *Improvements*; which naturally result from the subject of the preceding passages, and are well arranged. Mr. K., however, with much judgment, has rejected Doddridge's mode of *harmonizing*; and in order to prevent repetitions, he has not only omitted the whole of Mark's Gospel, but in his notice of that of Luke has illustrated merely those parts of the life (or rather the public ministry) of our Saviour, which do not occur in Matthew.

It is much to be regretted that Mr. Kenrick had not himself prepared a preface explanatory of his undertaking; because, if he had, we should probably have obtained information on several points, which it is impossible for the Editor to supply. A short advertisement, however, informs us that the common translation has been taken as the basis of this Exposition, and that variations from it are distinguished by Italic characters and inverted commas; the additions to it, in the form of glosses, &c. being in Italics, but without inverted commas. Those parts of the history, of the genuineness of which some modern critics of great name entertain a doubt, are omitted; as the accounts of the miraculous birth of Christ, in the beginning of the gospels of Matthew and Luke: but no reason is assigned for the omission of Luke's preface. The narrative of the woman taken in adultery, (John viii.) though rejected by some theologians, is retained by Mr. K.; and in a note on the place he gives his reasons for not discarding it from the sacred text: but his arguments will not be universally deemed satisfactory. Whenever he thinks that a passage is an interpolation, he does not fail to notice it; being solicitous for the integrity of the sacred text as well as to afford a right explanation of it. The character of the work

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is great plainness; and many of the corrections and comments are in the true style of criticism.

We cannot be expected to notice all the places in which our sentiments accord with or dissent from the Expositor, since this minute attention would extend our article to a very inconvenient length: but we shall endeavour to afford that justice to the author and to the public, which the nature of our multifarious engagements will permit.

It must be premised that Mr. K. has adopted the opinion of Dr. Priestley, respecting the duration of our Lord's public ministry and the succession of its events; considering all the facts recorded of it in the Gospels as included within little more than one year. The exposition commences with the account of John the Baptist's preaching, Matthew iii. 1.; and the first volume, occupying 625 pages, in addition to the prefatory matter, is entirely devoted to the elucidation of Matthew's Gospel. At chapter iii. 10. to the words, "And now also the axe is laid to the root, *or rather* "*lieth at the root*" of the trees," Mr. K. adds by way of gloss, '*being put there ready for use*,' which expresses the idea that was meant to be conveyed; and his commentary on the next verse, respecting "the baptism with *fire*," is ingenious: but we do not assent to his version of εἰ υἱὸς εἶ τοῦ Θεοῦ, "*in as much as thou art* the son of God," in chapter iv. 3. and still less to the rendering of the Greek word πτερυγιον in v. 5. *wing*, instead of *pinnacle*. By this remark, we would not be understood as contending for the propriety of the term in the common version: but *wing* is equally objectionable with *pinnacle*, as applied to the temple at Jerusalem. If we advert to the form of Solomon's temple, as described 1 Kings vi. 1. et seq. we shall find that it resembled in shape some of the most elegant Grecian temples; being nearly a double cube, with a peristyle or portico at one end, extending the whole breadth of the building and half of its breadth deep; that is to say, taking the cubit at 18 inches, Solomon's temple was sixty cubits or 90 feet long, the breadth was twenty cubits or 30 feet, and its height thirty cubits or 45 feet: and what is called "the porch before the house," i. e. the portico or grand entrance, was twenty cubits or 30 feet long, "according to the breadth of the house," and its depth ten cubits, or 15 feet. Here is no mention of *wings*, or any projections analogous to the cross ailes in our cathedral churches; and if the subsequent temple standing in our Saviour's time bore any resemblance to the model of Solomon's temple, we are not justified in talking of its *wings*. It is evident that Mr. K. had no precise idea of the architecture of the temple,

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when he supposed that the "Solomon's porch," mentioned Acts iii. 11. 'was part of Solomon's temple left standing when the rest was rebuilt by Herod,' instead of being a part of the colonade which encircled the holy place, in the centre of which stood the house dedicated to the Deity. To what portion of the temple the πτερυγιον mentioned in Christ's Temptation refers, it is not easy to determine: but we should suppose that it was meant to respect some turret or elevated part of the pediment above the portico, rather than any wing, or side erection, similar to what is seen in the dipterous temples of Egypt.

On the design of the Temptation, the annotator makes this remark:

'This scene was prophetical, and had a reference to his future ministry, through the whole of which he was pressed with the same kind of temptations, and resisted them upon the same principles. It conveyed to him [our Lord] this general instruction, that though he was the son of God, he was to struggle with hunger and thirst and all the other evils of humanity, but was never to exert his divine power for his own protection or relief, but to wait for the interposition of God in his favour. Accordingly we find that, although he wrought miracles to feed the hungry multitudes, which followed him in the desert, he never relieved himself by miracle. The divine powers with which he was invested were designed as the seal of his mission, and were never to be applied to other purposes, lest their intention should be mistaken or their dignity and authority destroyed; it was particularly necessary that they should not be applied to exempt him from the evils of life; for then we should have been deprived of the benefit arising from his example in conquering difficulties.'

We transcribe the text of Matthew v. 22, with the glosses and notes:

"But I say unto you, that whosoever is angry with his brother, *i. e. with any person*, without a cause, shall be liable to the judgment; and whosoever shall say to his brother Raca, *without a cause; for this is to be understood with the two last clauses of the verse, as well as with the first*; will be liable to the council: but whosoever shall say, Thou fool, *or*, "Moreh *," *for the Syriac word ought to have been retained here as well as in the former instance*, will be liable to hell fire, "*the fire of Gehenna*."—

'*The judgment*, mentioned in this verse, seems to mean the lowest court of justice among the Jews, consisting of twenty-three persons, and belonging to every considerable city or town in Judæa. They had a power of inflicting capital punishment upon criminals, and put them to death with the sword. *The Council* signifies a higher court,

'* Which means not a *fool*, but a *rebellious person*, or apostate from true religion.'

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usually called the Sanhedrim, which consisted of seventy or seventy-two persons, the members of which were called elders. Before this court crimes of a more atrocious nature were brought; and the criminal, when convicted, was sentenced to be stoned to death. In the preceding instances, Christ refers to visible and temporal punishments, such as were familiar to the Jews, whom he was addressing: it is highly probable therefore that he intends some visible temporal punishment, when he declares, that he who says, Thou apostate, or Moreh, wilt be liable to the fire of Gehenna: what this fire was is well ascertained.

'It is well known that the Jews in ancient times, imitating the idolatrous practices of their neighbours, used to burn their children in a slow fire, by inclosing them in a heated image of the God Moloch; drums and cymbals beating all the time, to drown the cries of the expiring infant. The place consecrated to this cruel and abominable rite, was called Tophet; and the valley in which it was situated, the valley of the son of Hinnom, or Gehenna. In the same place the Jews in after-times burnt the dead carcases which were carried thither out of the city of Jerusalem; in order to pollute it, and to prevent it from being applied to the same wicked purposes as before. To be burnt with the fire of Gehenna, came hence to be used as a proverbial expression for the most dreadful torments, and, in process of time, for the punishment of the wicked in a future state. It is in this latter sense that the phrase is commonly used by Christ and his apostles; but, upon the present occasion, he seems to have in view only temporal and visible punishment. Willing to shew the people, that there were different degrees of punishment for wicked men in another world, according to the nature of their offences, he employs a similitude for explaining the matter, borrowed from the different kinds of death which were known to the people, and which varied from each other in the degree of misery inflicted: beginning with the punishment of the court of judgment, and ending with the burning in the valley of Hinnom.'

This comment would induce the belief that Mr. Kenrick considered annihilation as the ultimate punishment of the wicked; and this is an opinion, as we are told by the Editor, which he once entertained: but in the latter part of his life he adopted the more cheering doctrine, that all the divine punishments were remedial, and that the ultimate issue would be universal order, virtue, and happiness.

With many modern commentators, Mr. K., though not a believer in the personality of the Devil, contends for his admission into the Lord's Prayer: but we cannot perceive the necessity of introducing his name into this beautiful form of devotion. The two members of Matthew vi. 13. simply mean to say, "If, Heavenly Father, thou leadest us into temptation, deliver us from *the* evil of it, (or the evil that is in it, or with which it threatens us,) so that we sin not." In Mr. K.'s short paraphrase of the Lord's Prayer, this sentiment

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is expressed without the personification of sin in the shape of the Devil; and as by the frequent use of the same words we are apt to become automatons in devotional exercises, or to have our lips moving without any mental feelings which correspond with the words uttered, we might advise the occasional substitution of such a paraphrase as the following, in the room of the words themselves:

"O God, our heavenly Father, the author of our being, who knowest all our wants, and whose care and goodness we daily experience, it is our earnest wish and prayer that thy being, attributes, and providence may be universally known and reverenced, and that the pure worship of thee may prevail over the whole world. May thy kingdom under the Messiah, a kingdom of truth and righteousness, be firmly established: so that thy will may be done by all men, with the utmost chearfulness and readiness, as it is done by the angels in heaven. Grant unto us as much of the good things of this life, as may be sufficient for our present use: but for this, and all our future supplies, we chearfully rely on thy infinite wisdom and goodness. Forgive, we beseech thee, our offences against thee, as we, from our hearts, forgive those who offend us. Bring us into no trials, or temptations, that shall be too hard for us; but may all the discipline of life be such as shall exercise and improve us, and be a means of delivering us from all vice, and of establishing us in the practice of virtue! These our requests we address unto thee, as the supreme and perpetual governor of the universe, who canst do more for us than we can ask."

To Matthew viii. 17. this short note is added, which we recommend to the consideration of those who lay great stress on the phrase "bearing our sins," in the controversy respecting imputed guilt and righteousness:

'The passage of Isaiah (liii. 4.) which is here referred to, is thus translated in our English version; "Surely he hath borne our griefs, and carried our sorrows;" which has been usually applied to the sufferings which Christ endured for our sins; but we see that Matthew, who no doubt understood the original better than any person at the present day, applies this passage to the case of Christ's removing, by his miraculous power, the infirmities and sicknesses of mankind.'

As a specimen of the Reflections, we copy those which were excited by Matthew x. 28—42. in which our Lord informs his disciples that "*he comes not to send peace; but a sword.*"

'Let us remember that the evils produced by preaching the gospel of Christ in the world, are very inconsiderable when compared with the good which it has done. When we reflect upon the private dissensions and animosities, upon the public wars and dreadful incidents, to which religious differences and religious disputes have given occasion, some of us may be tempted to think that the Christian

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ligion itself has been a calamity to the world; that we ought ourselves to avoid all discussion of those religious topics about which men entertain opposite opinions; and that we ought, as far as possible, to prevent others from engaging in them: but this would be a hasty and rash conclusion: the evils occasioned to society and individuals by erroneous systems of faith, are infinitely greater than the temporary mischief arising from attempts to remove them; and Providence has left us no other way of spreading just sentiments of religion in the world, than by discussion; which may inflame some minds to anger and violence; but if the truth is to be abandoned in order to avoid these evils, we ought, upon the same principle, to quarrel with all the comforts of life, which all produce a greater or less degree of mischief. How many evils arise from the grand instrument of domestic convenience, fire: yet, shall we use no fire, because it may sometimes burn our houses or our persons? How many evils have been brought upon the world by contests for national liberty and independance: but are these blessings to be resigned, because much blood must be shed to obtain or preserve them?'

We do not approve the substitution of "*something greater* than the temple," for "*one greater* than the temple," in Matthew xii. 6. but we prefer the term *weeds* to that of *tares* in Matthew xiii. 25, though it would be better if the particular weed could be specified. The *Zizania* of Linné is a species of grass, and we have in this country a sort of black bent which is very hurtful to wheat-crops.

The reader will smile at finding (Matthew xviii. 6) that the object to be plunged in the sea '*means the millstone.*'

Matthew xxii. 12., relative to the *Wedding-garment*, is satisfactorily explained in the note subjoined;

'As the persons assembled on this occasion were collected together from the high-ways, and must, therefore, consist of poor as well as rich, it may appear extraordinary that the King should ask one of the guests, with surprise and displeasure, how he came there without a wedding garment, and punish him with so much severity for not having one, when his poverty might so reasonably have been admitted as an excuse for his dress. But this difficulty is removed, when we know the custom of the eastern nations, whose wealth consisted very much in possessing large collections of dresses: hence it is that when our Lord speaks of laying up treasures on earth, he says, "that the moth may corrupt;" plainly alluding to clothes. From these dresses, or from others collected on the occasion, it was usual to furnish the guests at marriage feasts; and as one was offered to every individual, this man was highly blameable for appearing in common clothes. He hereby offered an affront to the master of the feast, and to the other guests; nor had he any excuse to make for himself; he might have been dressed in a wedding garment, if he had chosen to accept of it.

'This wedding garment was intended to represent to us the virtues of the Christian life, which we are all furnished with the means

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means of attaining by the gospel of Christ, and which, if we do not possess, it is our own fault.'

Not less judicious is the remark on v. 14. 'All who are called are not approved of. The proportion between those called and those rejected does not seem to be here referred to: for according to the literal interpretation of the parable, there was but one rejected out of a large number.'

From the first volume we shall make one more extract, because it contains the justification of a gloss which, though found in old commentators, has been circulated by some persons as a new and most ingenious discovery:

'Matthew xxvi. 74. And immediately the cock crew, *i. e. the trumpet employed to announce the hour of the night sounded.*

'This is generally supposed to refer to the crowing of an animal; but there is an objection to that supposition, of considerable weight, which it is not easy to remove: for when Jesus said to Peter, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice, or, as the evangelist Mark has given us the account, before the cock crow twice thou shalt deny me thrice, he intended to deliver a prophecy, the fulfilment of which it would be possible to ascertain, and which, when fulfilled, would tend, together with other miracles, to convince this apostle, and other persons, of his divine mission. But although it might be true of a particular fowl, that he did not crow that morning until Peter had denied his master three times, yet it could not be known that no other animal in Jerusalem of this species had not crowed before, that morning; and therefore it would be impossible for Peter to determine whether his master's prophecy, respecting himself, had been accomplished or not. Some, indeed, have attempted to remove this difficulty, by saying, that our Lord did not mean to speak of the actual crowing of any cock, when he delivered this prophecy, but that only before such a time in the morning, which was called cock-crowing, Peter should deny him so many times. It is evident, however, that all the evangelists who have recorded this story, understood Jesus to speak of some sound called the crowing of a cock, which was to be heard after Peter's third denial of him.

'But every difficulty in respect to this subject will be removed, by considering how the Romans, who were at this time masters of Judæa, divided the night, and the methods they took to announce the different periods: for it appears, from Latin authors, that the night was divided by them into four periods, which, they called watches, each consisting of three hours: the first began at six in the evening; the second, at nine; the third, at midnight; and the fourth, at three in the morning.—These are called watches, because wherever Roman soldiers were stationed, a guard of them was appointed to watch for so many hours in the night, and afterwards was relieved by another body of men. We have traces of this division of the night in the New Testament. Whenever the Roman guard was relieved, it was announced by the blowing of a trumpet; and as the

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third trumpet was sounded at three o'clock in the morning, the time about which the cock usually begins to crow in the morning, that sound of the trumpet was called the crowing of the cock. Now as Jerusalem was a Roman station, where a body of soldiers was always placed, the same practice of relieving the guard and sounding the trumpet would be observed there as in other places, and Peter, being now at the house of Caiaphas, the high priest, which was probably near the castle or fortress, might easily hear the sound of this trumpet: when Jesus, therefore, said to Peter, Verily I say unto thee, this night, before the cock crow, thou shalt deny me thrice, he meant to foretel that he should be guilty of the crime of denying him three times, before the third trumpet sounded, which was called the cock crowing; and when the evangelist Matthew observes, after Peter's third denial, that immediately the cock crew, he meant to say that the third trumpet, called by that name, immediately sounded. The evangelist Mark, who was the companion of the apostle Peter, and whose account, therefore, is supposed to be the most accurate, relates this matter rather differently from the rest: for, according to him, Christ's prophecy was, Before the cock crow twice, thou shalt deny me thrice; and he afterwards tells us, that the cock crowed twice before Christ had been three times denied. But his account is by no means inconsistent with what has now been said, respecting the crowing of the cock being the sound of a trumpet: for the trumpet, or horn, which was sounded at the close of the night, when the guard was removed, was called the second cock*.'

Wolfius (*Curæ Philolog. in loc.*) has noticed this interpretation at length, and has given the arguments for and against its adoption. The fact necessary to be established, before this comment can be admitted, is that antient writers, in designating the particular times of the night, employ ἀλέκτωρ as synonimous with σάλπιγξ, *classicum*, or the Roman trumpet. Fowls were certainly kept at Jerusalem by the Jews at the time of the Passover, as is evident from the quotations made by Lightfoot in *Hor. Heb. in loc.* though they were not suffered to run at large; and they were certainly kept there by the Romans for augery and other purposes. As well might we suppose Horace's *sub galli cantum* (Sat. I. 10.) to mean the morning trumpet, as the Evangelist's *crowing of the cock* to mean the midnight trumpet: but the circumstance, which seems to throw a doubt on the interpretation before us, is that in Mark xiii. 35. the middle watch μεσονύκτιον, and the morning, are distinguished from the ἀλεκτοροφωνίας or cock-crowing. By these strictures, however, we mean not positively to resist the comment here advanced, but to call for farther evidence on the subject.

* Theol. Rep. Vol. vi. p. 105. Anglæ Scotus, i. e. the late Rev. Thomas Fyshe Palmer.'

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Vol. II., containing those parts of Luke which are not found in the other Evangelists, with the entire gospel according to John, and occupying 630 pages, commences with Luke iii. 1.: but from the exposition of Luke's gospel we shall make only one extract, viz. the gloss and comment on chapter xvi. 9; a passage which embarrasses many divines, and is here neatly illustrated:

'And I say unto you, Make to yourselves friends of the mammon of unrighteousness, *or*, "*of these uncertain riches*," that when ye fail, "*when ye die*," they may receive you, *or*, "*you may be received*," into everlasting habitations.

'The meaning of this verse is considerably obscured by the manner in which it has been translated. The word mammon is taken from the Syriac language, in which Jesus spake, and signifies riches, or, which is the same thing, the God of riches. These riches may with propriety, and agreeably to the language of Scripture, be called false, deceitful, uncertain, but cannot be denominated unrighteous, in the common sense of that word, which is only applicable to moral character. Jesus exhorts his disciples to make such a use of things which were of such an uncertain nature, as to derive from them substantial and everlasting benefits; and his words may be thus paraphrased: As this steward secured to himself friends and a home, by the use which he made of what belonged to his master, so I exhort you to make such a prudent use of the possessions of this world, that they may prove real friends to you, at a time when you stand most in need of their aid, and procure for you not such a temporary dwelling-place as this steward obtained, but an everlasting residence in the world to come.

'As some persons might not be able to comprehend what connection there could be between the right use of wealth in this world and the possession of heaven hereafter, he proceeds to explain this connection in the next verses'

The proem of John's gospel is retained, and two explanations of it are given, in accordance with the Unitarian hypothesis. As, however, not only the language of this introduction, but the whole tenor of this gospel, is so different from the other three, it opposes to the interpreters of the new church a considerable difficulty. Not merely is the style of the writer dissimilar from that of the other Evangelists, but so is the character of our Lord's discourses as exhibited by him. Christ speaks of himself in a more sublime and mysterious manner, than in any of the accounts of himself which are given by Matthew, Mark, and Luke; and his words seem to imply at least his pre-existence, if not his divinity. Allowances must be made, it will be said, for the vividness of oriental metaphors: but if these must be lowered down to signify no more than they are here supposed to mean, plainness is not a feature of this gospel, and it requires a comment more than any of the others.

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We mean not to enter into the controversy: but we deem it proper to observe that the Unitarian has a harder task to perform in reconciling this gospel to his creed, than he finds with all the rest. However, Mr. K. proceeds as if he were satisfied with the ground which he occupies and explains, John vi. 62. after the following manner, which we exhibit for the consideration of the theological reader:

"What and if ye shall see the son of man ascend up where he was before?"

'It has been supposed by many that Christ here refers to his ascension into heaven, after his resurrection from the dead, and to his having been already in heaven, before he was born into the world; but it is not conceivable how being witnesses of this ascension should offend his disciples, much less offend them more grievously than the language he had just been using as the words imply. Besides, if the real ascension of Christ was referred to, as that was the ascension of the whole person, of the body and of the mind, the being in heaven must also include as much, that is, the existence of the body there as well as of the mind: but this is contrary to the faith of those who have recourse to this interpretation: for they suppose that it was only the pre-existent spirit of Christ which was in heaven before he appeared in our world.

'I do not see, therefore, how any consistent meaning can be given to these words, but by supposing that the language is metaphorical, like the rest of Christ's discourse with these Jews; and that he only meant to intimate that he could say things more offensive and perplexing than any which he had yet delivered. He had been telling these sensual and ignorant Jews, who followed him for the sake of the loaves and fishes, that he was the true bread from heaven, and that if they expected to live, they must even eat of his flesh and drink of his blood. This was strong metaphorical language, certainly, and the last part of it seems to approach to harshness; for although it was sufficiently common for the Jewish teachers to speak of wisdom and instruction under the image of bread and wine, and although Christ himself says that he is a *vine*, a *door*, and a *way*, without much danger of becoming unintelligible, or of being misunderstood, because the literal sense was evidently absurd, and therefore the transition to the metaphorical easy, yet, since to eat the flesh and drink the blood of a living man is not in its own nature impossible, the literal meaning is here not excluded, and his hearers might easily be led to suppose that his words were to be so understood, and therefore be offended with them. Christ, observing this offence taken by his followers, in consequence of their understanding literally what he had spoken metaphorically, naturally used such language as this; "Does this offend you? this slight difficulty? What if I should tell you, as I easily could, something that should appear more extraordinary and perplexing? What if I should rise in my discourse into the divine counsels, as I have done already on former occasions, and before other hearers, and display to you some of the mysteries of the kingdom of heaven?" This is all I understand

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stand by the words "ascending up where he had been before, or already;" and I think that they bear a near resemblance to his language on another occasion, and may be illustrated by it: thus, when Nicodemus, a ruler of the Jews, was offended because Christ told him that a man must be born again before he could enter into the kingdom of heaven, Jesus replies, John iii. 12, 13, "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the son of man which is in heaven." In respect to these last words, I have already shown you that being in heaven is only a figurative expression for being acquainted with the divine counsels. Ascending up to heaven, therefore, according to this interpretation, can mean no more than making use of the knowledge thence received; and ascending up, in the passage now under consideration, is only the same expression a little shortened. It signifies the same thing as teaching men heavenly things. It is hardly necessary to add that *seeing*, for *observation with the mind*, is a common figure of speech in all languages.'

Though Mr. Kenrick represents our Saviour as cautiously concealing from the Jews the fact of his being the Messiah, he does not attempt to explain why Christ should expressly reveal himself to the Samaritans. He inclines to believe that the most striking of all our Lord's miracles, the resurrection of Lazarus, was not recorded in Matthew, Mark, and Luke, because, when these gospels were written, Lazarus was alive, and a circumstantial relation of the particulars would have exposed him to danger from the unbelieving Jews: but these arguments do not apply to their omission of the first of Christ's miracles, viz. that at Cana in Gallilee.—In the narrative of the raising of Lazarus, Mr. K. has retained, in chapter xi. 44. the common rendering "grave-clothes," though the Greek word more properly signifies *supulchral bandages*.

In the course of our perusal of the exposition of this gospel, we had noted a variety of other passages for selection: but we must pass them over.—To the exposition in Vol. III. (containing 511 pages) of the Acts of the Apostles, as that book is generally though incorrectly called, is prefixed a sensible introduction, from which we should extract some remarks if a want of room did not prevent us. The same reason must restrain us from selections out of this remaining part of the work: but the note on the Ascension, recorded in Acts i. 9., is too curious to be omitted:

'All we learn from this passage is, that Jesus, after ascending into the air, disappeared from the view of his disciples. On this occasion it is natural to inquire whither he went, and what he is now doing. But on these subjects the history is silent. The common opinion, indeed, is that he ascended to some place above the clouds,

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where God has his peculiar residence, where he holds his court, sits upon a throne, and is surrounded by angels and other beings. But of the existence of such a place, as a separate portion of the universe, we may reasonably doubt. Modern discoveries in philosophy have shewn us nothing in the space with which we are surrounded but planets, like the earth on which we live, moons, comets, and stars. The sacred writers do indeed seem to suppose the existence of such a place as that which has been just described; but it is rather done to help our conceptions than to represent what is strictly true, and ought no more to be understood literally than when they speak of the Deity as having hands and eyes and other organs of a man, or as moving from place to place. In regard to the place which is designed to be the residence of good men after the resurrection, it is probably this earth, after it has undergone certain important revolutions which may be necessary to prepare it for this purpose.

'If then there be no local heaven above the clouds, Christ, in ascending, could only go into the air, and never proceed beyond the limits of this planet. Accordingly, some have supposed that he is still on or near the earth, although invisible to us, and that he is employed, together with Enoch and Elijah, in a way which we cannot comprehend, in promoting the designs of Providence respecting the Christian church. In confirmation of this opinion, they have observed that he appeared several times in person to the apostle Paul. But it must be remembered that on this subject, the present residence of Christ, we have nothing but conjecture to guide us; the scripture having been silent, or, at most, having only furnished obscure hints.'

The text Acts xx. 28. is thus rendered, and the following comment subjoined:

"Take heed, therefore, unto yourselves and to all the flock, over which the Holy Spirit hath made you overseers, *or*, "*bishops*," *for so the word is in the original*, to feed, *or*, "*tend*," the church of the Lord, which he hath purchased with his own blood"

'The best manuscripts and versions read in this verse, the church of the Lord, i. e. of Christ, and not the church of God, the reading which our version has followed. The former, therefore, is probably the true reading and the latter a corruption. To such wretched expedients have men had recourse, in order to support a weak cause. Common sense, indeed, seems to require this construction of the apostle's language, whatever his words might be supposed to be; for to talk of the blood of God, as if the spiritual and omnipresent Deity could bleed and die, is such horrid impiety as could never for a moment be supposed to enter the thoughts of this illustrious preacher of the gospel.'

Sufficient extracts have been made in this article, to enable our readers to judge of the nature and merit of the present Exposition: but, that the author's object may be fully appreciated, we shall transcribe his own reflections on taking a general view of his labours:

'1st, From

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'1st, From this exposition it appears, in the first place, that the New Testament does not contain certain doctrines which many persons suppose to be important, if not essential, parts of the Christian system. I have already had occasion to observe that the four evangelists are wholly silent on the subject of such doctrines;—that, far from countenancing them, they, on the contrary, uniformly represent Jesus Christ as one of the human race, only distinguished from the rest by prophetic gifts and miraculous powers; that where they have been supposed to hold a different language, it has arisen from taking literally what ought to be understood metaphorically, or from judging by the mere sound of words, without regard to sense or connection. The same observation is suggested by the history which is just closed, where the apostles and first preachers speak of their master as of a man "proved to be from God by signs and wonders which God wrought by him," and mention no other terms of acceptance with God than those of fearing him and working righteousness. The obvious conclusion hence is that these doctrines form no part of the Christian system; since it is impossible to suppose that writers, whose professed object is to give an account of the principles as well as the actions of Christ and his apostles, should omit to mention what is deemed so important a part of their commission. That the essential doctrines of Christianity should be found only in the epistles, is in the highest degree improbable, and, if true, would be no small reflection upon the characters of the evangelists.

'2dly, I observe that Christianity loses nothing of its practical efficacy or value by the absence of these doctrines. The great principles of piety and morality remain unimpaired: it still enjoins, with irresistible authority, industry, temperance, and chastity, with respect to ourselves; justice, truth, and benevolence, in regard to others; humble reverence and cheerful submission, in regard to God. It raises man to the most exalted virtue, and supplies him with the purest enjoyment. This I have endeavoured to shew by the reflections which have been suggested throughout the course of the employment in which I have been engaged. But the tendency of pure Christianity to produce these effects is much more happily illustrated by the lives and characters of the first disciples, than by any thing which can be said upon this subject. Here we see the conclusions of reason verified by experience. In the book of Acts, in particular, we behold the noblest acts of fortitude and benevolence performed by those who had nothing to support or animate them, but the belief of a doctrine which represented Christ in no higher view than one of the human race. If the same faith produces not the same effects at the present day, the cause is to be sought for in men, and not in their principles.

'3dly, This exposition is sufficient to shew, I apprehend, the propriety of a new translation of the New Testament. To the general fidelity of the present version I have more than once borne my testimony. But it is easy to shew that it has many inaccuracies and errors, which render it but an imperfect transcript of the original. It is highly desirable that a more complete version should be made from the Greek language, after the original itself has been corrected by the assistance of

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various manuscripts and versions; for there is no reason why we should be satisfied with secondary excellence, when we are capable of attaining the first. This opinion is entertained by persons of the highest eminence for judgment and learning, both in the established church and among protestant dissenters, who have expressed a wish that a new version should be made by the joint labours of several learned men. I hope that the time is not far distant, when these wishes will be accomplished.'

A new version of the scriptures, undertaken on the plan of that which was executed in the reign of James I. and published by authority, is certainly much wanted.

The Editor has subjoined a chronological table of the histories of the Evangelists, according to Dr. Priestley; a chronology of the Acts of the Apostles, according to Dr. Lardner; an index of the principal subjects treated in the Exposition; an index of the principal subjects of the Reflections; and an index of texts of scripture, as well as of authors, quoted in the course of the work.

Such an undertaking as that of Mr. K., which offers a commentary of the Gospels and Acts, accommodated to a particular hypothesis, cannot be expected to please all Christians: but, where controverted doctrines are not concerned, the ability of the expositor will be generally acknowleged; and the excellence of the practical reflections must be allowed, as tending to enforce the practical parts of our religion.

ART. VI. *Partenopex de Blois,* a Romance, in Four Cantos. Freely translated from the French of M. Le Grand; with Notes. By William Stewart Rose. 4to. pp. 224. 2l. 2s. Boards. Longman and Co.

THE "Arabian Nights' Entertainments," the "Tales of the Genii," and the fairy compilations of Mother Goose and Mother Bunch, constituted the delight of that period of our lives which elapsed between the ages of six and twelve. To the former of these works, as supplying an entertaining and authentic record of oriental manners, we have since recurred, if not with equal pleasure, certainly with some degree of profit; because the information which it contains is useful, and may be made subservient to better purposes than the amusement of an idle hour.

Not so the labours of our modern revivers of old Romances. The age of infancy seems fast returning on our literature; and assiduous indeed are the authors who strive to gratify the taste of this second childhood.—We grieve most sincerely to enumerate among them some writers of real genius;

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genius; who, passing by the models of Dryden, of Pope, and even of our more antient worthies, ransack the European and Asiatic Continents for the barbarous nonsense of the Minstrels, Trouveurs, and other vagabonds of the 12th, 13th, and two succeeding centuries; and who disgust us, in the days of George the Third, with a mixture of the language of Chaucer and of the older phraseology of Spenser, largely infused into the speech of our own times, in order to convey these crude inventions of foreign countries in the middle ages to a modern English reader.—It appears to us that this is as wise and manly a proceeding, and as great a proof of good taste, as if a Roman poet in the days of Statius, Martial, and Juvenal, had passed by the purer models of the Augustan age, had ascended *above* the imitation of Virgil and of Horace, and, courting an inglorious facility of composition, had mingled much of the rude style of Ennius and Lucilius with the more correct language of his own period.

Never were these observations more strongly required than by the work before us. Nothing but transcendent genius can reconcile us to the meanness and puerility of subject, and to the gross licence of composition, which are so offensive in our retailers of Romance. When that compensation is wanting, criticism, in the common discharge of its duty, must wield the scythe of reform, and level with the ground the straggling wilderness of weeds, as feeble as they are luxuriant, which has been fostered by that host of Parnassian gardeners, among whom we must place, in a very high situation, Mr. William Stewart Rose. Without quoting his own prolix notes, in which he talks with all the gravity of the oldest man respecting stories which are calculated solely for the diversion of the youngest child, we may observe that the tale of Partenopex is not a twice-told tale, but a tale which has been told twice two hundred times of different hetoes of Romance. Mr. Rose himself counts up we know not how many silly *fabliaux* on the same subject, with the names of which we will not debase our pages. This would indeed be "hunting a school-boy to his common-places;" as Johnson said on a much less proper occasion. Mr. R. however, points out some fanciful, or at best trivial, distinctions between this and similar stories. We will briefly relate it to our readers; make some extracts from the poem to justify our condemnation, and, if we can, to mitigate that condemnation by a just degree of praise; and refer to what is useful in the notes.

In the story of Cupid and Psyche in Apuleius, Mr. Rose has well observed, we trace a close connection with this tale of Partenopex, and with the other fables which he mentions.

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Mr. R. goes farther; and, even outstepping Bryant in the search for sacred meanings in heathen allegories, he supposes that the temptation of man, his transgression, fall, repentance, death, and subsequent reception into the favour of the Godhead, are contained in the fable of Apuleius, — 'all indeed somewhat discoloured by poetic fiction:' — somewhat so discoloured, we must confess; and rather more so, as our readers shall now judge, in the story of Partenopex.

This gentle youth (with the Spanish or French origin of whose important adventures we shall not interfere; — allowing, for the sake of repose, that M. Le Grand has, as Mr. Rose expresses himself with ludicrous solemnity, '*vindicated the title of his country,*') is thus introduced, on a fair sheet of wire-wove hot-pressed vellum paper, beautifully scored with Ballantyne's best types, to the acquaintance of His Majesty's liege subjects in the opening of the nineteenth century. The month of May having been described as the season of the year, the bard determines to sing;—

> 'While all nature wakes to spritely mirth,
> A story will I tell of mickle worth.
> List, damsels bright in bower! list Lordings gay!
> For pleasant is my tale, and wonderous sweet my lay.'

Of this assertion we beg leave to entertain some doubt:— but to continue:

> 'In olden time, derived of Trojan strain,
> Cleoner o'er the realm of France did reign.
> Rich in a son, and nephew passing fair,
> The count of Blois' and Anger's hopeful heir,
> Scarce fifteen winters old; this gentle child
> PARTENOPEX, so runs the tale, was styled.
> Nor famed alone for comeliness and grace,
> But for a soul assorted with his face.'

The King goes out to hunt in the forest of Ardennes, and Partenopex, having killed one boar, loses himself in pursuit of another. Tired with his vain endeavours to retrace his path and to return to his friends, he sinks to sleep under an oak, arises in the morning, and passes the next day in the same unavailing search for an outlet to the wood. At evening, he hears the sound of the sea; and, going to the beach, he perceives (of course) a bark, ready to convey him where he pleased:

> 'Gay was the hull, and seemly to behold,
> The flag was sendal, purfled o'er with gold.'

The boy climbs the deck, but sees no body. A gale then rises, and drives him from the shore. Next day at noon, (after a sweet

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sweet slumber, 'the work of spell,') he arrives in a large harbour, with a beautiful country behind it, and a castle on its side. This habitation is described like all other fairy castles, and we soon grow tired of it. Some of the verses run smoothly: but in the midst of them, while we are enjoying a pretty account of the Mosaic work on the walls, representing holy and romantic stories, we are disgusted with such couplets as the following;

'Stript of her robes, and to the stake ypight,
Here stood fair Guenever, in piteous plight;

and others of equal demerit, or rather meanness.

Partenopex now enters a hall in which a fine dinner is prepared for him, an unseen hand touches a harp, and a song is sung;

'Claret and pigment crown the rich repast.'

Quaint elves undress the wondering youth, and put him to bed,

'With milk-white furs of Alexandria spread.'

Melior, the sovereign fay, is then introduced, and, though pretending to be shocked, lies down by the side of Partenopex:—but, as Smollett says, at the conclusion of Roderick Random, "let us draw a veil over the chaste mysteries of Hymen;"—or, as Mr. Rose exclaims with equal delicacy,

'Lordings, the rest is better guest than told.'

To dismiss this part of the subject *in toto*, we may observe that the hopes of Covent-Garden, the promising young architect Mr. Smirke, Junior, has indulged the sister art of painting in a licentious representation of Melior and Partenopex: though the indecency is frigid enough in point of execution, the design was warm indeed; and we consider this picture altogether to be the worst in the book. The others very faithfully represent the dress of the twelfth century; and we willingly allow Mr. Rose much praise for his patient research in these matters.

Partenopex passes his time pleasantly at Gingerbread Hall, or Fairy Castle;—but he sighs for home. Ulysses began this practice at the Grotto of Calypso, and it is wonderful how it has since been followed. As Thomson sings,

"E'en mid the *Roses* fierce repentance rears
Her snaky crest, and poisons all our joy."

At last he goes home; and his mother (herself something of a witch) strives to detach him from Melior. Partenopex, frail as his betters, says, or seems to say—

—"*Video* Meliora, *proboque*,
Deteriora sequor;"—

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consequently he accepts a philtre from the fair hand of the niece of King Cleoner: but, when this maiden rival of Melior pronounces in hatred the name of the injured fairy, the charm is dissolved, and the youth returns to his first love. Mr. Rose dwells with much delight on the beauty of this incident. It certainly is sufficiently natural; and we did not want a quotation, long and uninteresting, from Tressan's *Corps d'Extraits*, from Sir Tristrem, and other rude antiquities—

> " Ode, and Elegy, and Sonnet,
> " Drest in antique ruff and bonnet"—

to shew that other fables contained a similar stroke of nature.

The minstrel who sings the lay of Partenopex is himself in love, and this is one of the most pleasing traits in the poem. Not that the passages in which the supposed reciter alludes to himself have the charm of the similar effusions of Scott in the beautiful head and tail pieces of the *Lay of the Last Minstrel*; they are more like the unconnected letters to friends which occur between the cantos of Marmion: but still they are pretty. For instance:

> ' What minstrel harps to king or baron bold,
> Hath mantle for his meed, or marks of gold.
> I nathless, who to other boon aspire,
> And sing at damsel's bidding, for mine hire,
> Not one sweet smile can win, or kind regard:
> 'Tis well, forsooth, love is its own reward;
> Since I none other guerdon hope to gain,
> For all my waste of toil, and fruitless pain.
> Of other mold was made that gentle may,
> To whom the County pledged his ill remember'd fay.'

However, ' the ill-remembered fay' forgives the County;—as she would, we conceive, the *posse comitatus*, on any similar occasion.

We would quote a tolerably good passage (page 73.) on the wish of knowing our future destiny, which is so common among mankind, were it not debased by such coarse stuff as ' Pardi!' and ' Troth!' and such barbarities as ' desert laire,' and ' cheerless horizon,' with the penultima short.

Partenopex now pays another visit to his mother; thus passing his life in an alternation of enjoyment and obedience. Mama gives him a magic lanthorn; and this he most indecorously uses in order to see Melior's face, a liberty which was not allowed to him by the amorous fay. Having seen it, (and never let our readers, or the readers of " the Critic," be too

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too sure that Whiskerandos is a beef-eater!) Melior is no more a fairy, but the daughter of the Emperor of Constantinople!

> "*Perturbabantur Constantinopolitani*
> *Innumeralibus solicitudinibus.*"

The officers of the imperial guard and household, with the ladies of Melior's bed-chamber, are all up in arms: particularly the latter, whose scrutiny, when we consider the custom (or rather *costume*) of sleeping in warm countries, is rather close; and Mr. Rose does not fail to remind us of their marked and peculiar indelicacy. Surely nothing in *The Rovers* or *The Double Arrangement*, is more ludicrous than this denouement! Does Mr. Rose intend a supplement to the burlesque labours of his senatorial and diplomatic friends, Mr. Canning and Mr. Frere?

Away now goes Partenopex, *in his old clothes*, to the miraculous shallop, or hired cutter, for his voyage to France:

> 'Upon the poop the County took his stand.'

The minstrel seems fully to feel his distress, and we conclude that this sympathy rather impedes his utterance:

> 'I not misrate the measure of his woes,
> Who from his love a cheerless outcast goes;
> Yet him kind nature's varied sweets *some deal*,
> From that his soul consuming care may steal.'

This is *a great deal* the worst passage that we have lately read, even in a modern poem.

Canto III. details the sorrows, travels, &c. of a Knight, the advice of his Squire, and other incidental circumstances relating to Partenopex. He meets, very *à propos*, with Uraqua, Melior's sister, a person of the name of Salence, ('Salence that fief was hight,' in Mr. Rose's words,) and Parseis; who, playing the nurse, falleth in love with her patient, as doth also the gentle Uraqua. Yet the latter,

> 'Too gentle, though perchance to passion prone,
> To wreck another's bliss to work her own,'

goes back to Melior, and tells her that Partenopex is very ill; nay she aggravates his illness:—but the fairy (we beg her pardon—no longer a fay—the daughter of the Emperor of Constantinople—the prototype of Tilburina, daughter of the Governor of Tilbury Fort,) can tell lies as well as her sister; and she pretends coldness and indifference. Uraqua, determined not to be outdone in this match of dissimulation and a sehood, swears that Partenopex is *mad*; and Melior is then mad *in right earnest.*

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Partenopex soon hears tidings of his love. A page arrives, and informs him

> 'How Melior's barons cast their liege to wed,
> And sought a partner worthy of her bed!'

A tournament is proposed, and the victorious knight is of course to "win and wear the lady."

Partenopex, furnished with money, arms, &c. sets out for the scene of action; and, excelling a grisly Saracen, and a marauding gentleman of the name of Gaudwin, in feats of dexterity and courage, he is rewarded with the fair hand of his mistress. The hymeneals, having been described before, are not repeated; and thus ends the story of Partenopex: a conclusion at which the reader arrives with heartfelt exultation, and fully answers Mr. Rose's question, when his hero has *got rid of the Boar*,

> "Who but Partenopex exults?"

We shall now make a few extracts from the text, as favourable as we can select, and refer to some passages in the notes which are of less trifling import than the generality of this heap of heavy antiquity. If among the latter we cannot reckon Mr. Rose's ample citations of stories similar to that of Partenopex, still less are we disposed to admire his silence on the superior merits of Mr. Sotheby, when he mentions Oberon, Charlemagne, and Sir Huon. Nor can we say that we were much edified by the History of Magic, and its distinctions of *Naturalis* and *Artificiosa*, *Alba* and *Nigra*, &c. &c. — Some readers, however, may be satisfied with such lenten fare, and to them we can recommend Mr. Rose's lucubrations. He has certainly taken pains with his exercise, as his school-master would have told him some years ago:—but we confess that in our opinion,

> "*Turpe est difficiles habere nugas,*
> *Et stultus labor est ineptiarum.*"

The account of the mode of levying forces in the middle ages, throughout Europe, (for the practice, though varying in detail, was founded on the same principles, as Mr. Rose justly remarks, in almost every state,) is well drawn up from Ducange and other authorities; and it atones for the allusions to the belief in Incubusses and Succubas, &c. &c. which overload rather than interlard the volume. We find also other and shorter illustrations of manners and customs in the singular frame of society existing at this dark and tumultuous period, which are indicative of a degree of good sense and ingenuity that deserve better employment than searching for pearls

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pearls in the dunghill of Romance, and, as perhaps Mr. Rose will be ready to exclaim, "casting them before swine."

Our extracts we shall chuse from parts of the poem in which the author had an opportunity of displaying his animation, or tenderness; a quality, indeed, in which he confesses himself deficient. For example; after the tournament is over, in Canto the 4th, Melior's choice of Partenopex is thus described:

'All wishes centre in Blois' youthful lord;
All, shouting, to his arms the prize accord;
Yet Melior for a while her head down hung,—
She, in good sooth, might fear to trust her tongue.
Then, as slow-yielding to her people's choice,
As she but echoed back the public voice,
(Such pretty shifts may well beseem the sex,)
Half sunk and half pronounced 'Partenopex.'
No more she could; loud shouts the name repeat,
And the next moment saw him at her feet.
Then vanish'd cold reserve and maiden pride;
Wrapt in themselves, lost to the world beside,
They cheek to cheek fast laid, and lip to lip,
Stood close impaled in each other's clip;
And, for words lack'd to speak their perfect bliss,
That want they well supplied with many a thrilling kiss.'

This passage is nearly free from the mean admixture of antient phrases; and, with the exception of the line,

'Stood close impaled in each other's clip,'

it is expressed for the most part easily and naturally. The description also of the throng of people riding out to the lists is spirited;—always excepting the unnecessary introduction of antique phraseology. Some words are appropriate to romance, but these are only such as have no modern synonyms:—then, and then only, should they be used, when we have no corresponding term of later date in the language. We would not diminish the effect nor abridge the stores of poetry, but we would limit them both to legitimate expression. Mr. Rose, to parody *Horace*,

——per enerves avias vetusta
Verba devolvit, numerisque fertur
Lege solutis.

'The sun had clombe the sky, and drunk the dew,
When merrily to field the bugles blew;
And trooping fast from camp or castle round,
(So swarm the mustering gnats with drowsy sound,)
Rode paladins and dukes of princely mein,
And kings whose tissued housings fired the green;
With bucklers wrought about with bone of lud,
And banderols that rattled in the wind.'

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We cannot allow more than another quotation, which we shall take from Canto the third, since we regard it as one of the liveliest and best finished pictures in the volume. It describes the goodly company at Chedore, (Melior's residence, and the scene of the tournament,) collected for the day of festivity:

> 'It was the second noon, and, far before,
> Rose to their view the ramparts of Chedore.
> And now so nigh they came, that they might see
> The walls and windows throng'd with bravery.
> The sea was on the castle's further side,
> And loud upon the shingle lash'd the tide;
> There gilded shallops rode, with silken sail,
> With mariners, with shout of 'how and hail!'
> Upon the spacious field, without the gates,
> Camp'd feudatory lords and great estates.
> Here lusty gallants prick'd across the plain;
> There bawling gamesters threw the merry main;
> Here their quaint art the shifting jugglers ply,
> And there in frolic strife the jesters vie.
> Still from the crowd a busy hum upwent,
> Loud laughter, and the sound of merriment;
> Shrill minstrels pipe, and barded coursers neigh,
> Drums thunder, trumpets flourish, ban-dogs bay.'

The subjoined ballad of the *Red-King* is scarcely better than the boyish stories on the same subject which we have read in the "Tales of Terror," and other ephemeral productions. As a neighbour, we suppose, to the scene of his tale, Mr. Rose ought to have decorated the new forest with nobler ornaments of poetry. His descriptions are *fac similes*, in all but spirit, of the hand-writing of Walter Scott, Esq. and yet, inferior as they are to their original, they are the best parts of the ballad;—so good a thing is it to have such a model as Glenfinlas:

> "The moon, half-hid, in silvery flakes
> Afar her dubious radiance shed;
> Quivering on Katrine's distant lakes,
> And resting on Benledis' head." *Glenfinlas.*

> 'Save when the rustling birches play'd
> In shifting hues of light and shade,
> By some chance Zephyr swept;
> Whiles riding over Lady-Cross,
> On waste and woodland, moor and moss,
> The silvery moonshine slept.' *The Red-King.*

How the moon could sleep while it was riding, (unless, indeed, it were a waggoner,) in the language of decent scepticism,

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may be doubted.—We have a vile instance of the overweening fondness for old expressions in the following lines:—speaking of yeomen bold who blew their horns very well, Mr. Rose exclaims,

> 'All *blasts of Venery* they knew
> For field or forest.'

Mr. R. pleads his succession in office to Sir Walter Tyrrel, for informing us what are the duties of the King's Bow-Bearer in the New Forest; such as being of "good behaviour towards His Majesty's wild beasts," &c. &c: but he needed not to have urged this plea, since the account is in itself curious; as are almost the whole of the notes to the Red-King. We have heard and seen it maintained that Mr. Rose fails in his attempt to prove the truth of the early history of the New Forest, a history of which Voltaire and some inferior writers have expressed doubts:—but we think that the present author is successful in his argument; and at all events the information which he affords on the subject is a proof of his industry and diligence,—qualities not only indispensable in an examiner of old records and chronicles, but, if accompanied with sound judgment, sufficient to place him at the head of the Antiquarian Society. A poet is another Being—

> "*Igneus est ollis vigor, et cælestis origo*"—

neither of which can we in conscience allow to Mr. Rose.

In the subjoined glossary, the severest though most unintentional satire is passed on the poem. Are we to have five tolerably full quarto pages, at this æra of our literature, to explain the phraseology of a thin volume?—Nay, shall an author, not satisfied with rendering intelligible those words which he never ought to have used, define with a superfluous kindness that which needs no explanation? If we must read about Suzerains, Castellains, and Gonfainouns, it is well to be told that they mean feudal lords, lords of castles, and small flags worn at the end of lances: but need we be informed that to *bewray* among its other synonyms means to *discover*, that *liege* is a *soverign*, and *leman* a *mistress*; that *ensample* is *example*, and *craven* a *coward*; that *Fayery* is the art of *fairery*, as Mr. Rose or his printer calls it, and also *Fairy-Land*; that *bale* is *evil*, and *carl* a *churl*; that *eld* is *old age*, and that *albe* means *although*?

We cannot wish Mr. Rose to discontinue his antiquarian pursuits, if they be of the more useful kind, and if their result be conveyed to his readers in pure prose. Let him not, however, aspire to a character which must possess in a transcendent

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degree the "*mens divinior*," and the "*os magna sonaturum*;" and then, with all our hearts,

> "For *ekes* and *algates* let him only seek,
> And live upon a *whilom* for a week."

ART. VII. *Organic Remains of a former World.* An Examination of the mineralized Remains of the Vegetables and Animals of the Antediluvian World; generally termed Extraneous Fossils. By James Parkinson, Hoxton. Volume II. 4to. pp. 330; 20 Plates. 2l. 12s. 6d. Nornaville and Fell, &c. 1808.

AN interval of four years, which has elapsed since the publication of the first part of this formidable and laborious undertaking*, appears to have supplied the indefatigable author with a rich store of materials for the continuance of his plan. In his preface, he is, perhaps, unnecessarily anxious to remove the impression that this second volume would complete his design. It relates, in fact, only to one of the lowest departments of the animal kingdom; and, if proportional degrees of industry and patient observation shall be directed to the higher branches of the subject, we can by no means wish to see the range of his investigations circumscribed.

This second volume includes the fossil zoophytes, and, so far as it goes, may be regarded as a very valuable register of facts and descriptions; the delineations of the several specimens being seldom interrupted by the discussion of general doctrines, or theoretical reasonings. In a very few instances, Mr. Parkinson still outsteps his lines of definition, but not without exciting our apprehension of his going beyond his *depth*. Thus, at page 77, he somewhat rashly hazards the following observations;

'Some of the extraordinary circumstances, which have arrested our attention, whilst examining into the nature of fossil corals, now demand a few general remarks. You cannot but have observed how completely I was foiled, in my attempt to preserve a parallel between the fossil corals which I have particularized, and the several corals which are particularized in the *Systema Naturæ* of Linnæus. Indeed, so little could this parallel be preserved, so little agreement could be traced between the recent and the fossil corals, that I find myself under the necessity of acknowledging that I am not certain of the existence of the recent analogue of any really mineralized coral.

'This dissimilarity between the creatures of this and the creatures of the former world, is a circumstance which appears to be so inexplicable,

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* See M. Rev. Vol. xlvii. N. S. p. 113.

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that I can only admit it, without attempting to account for it. It however furnishes us, I think, with a strong argument against that theory, which supposes the changes which this planet has undergone are all attributable to the constant, regular, and gradual processes of nature, which have been acting from an indefinite period of time, aided by the occasional heavings of strata, effected by subterraneous heat. By this system, by the gradual interchange of situation between land and water, we might account for the mountains of fossil coral which are found at considerable distances from the sea, were it not that so little agreement is observable between the fossil and the recent coral. Had the coral of the mountain and the coral of the sea been constantly the same, it would, indeed, have furnished a powerful evidence of the gradual change of relative place in the strata, which were once covered by the ocean, but which are now thousands of feet above its surface: the gradual receding of the sea would have sufficed for the explanation.

'But how, according to this theory, shall we explain the disagreement between the coral of the mountain and the coral of the sea? I see no explanation which can be thus obtained: every thing being supposed to have proceeded in its regular course, the animals of the first creation must then have exactly resembled those of the present hour. Some vast change, of powerful and even universal influence, must be sought for, to explain this wonderful circumstance: and such, doubtless, can only be found in the destruction of a former world. Thus, indeed, we shall be enabled to account for the existence of various animals, in the mineral state, whose analogues are unknown; but it must be admitted, that even this circumstance is not sufficient to account for the existence of animals at the present period, of which no traces can be found in the ruins of that former world.'

Now, in this mode of argumentation, the premises are too narrow and illusory to form the groundwork of general deductions relative to the physical revolutions of the globe. If Mr. Parkinson, in the course of his researches, has not been enabled to identify, to his own satisfaction, a single fossil coral with its recent analogue, are we, thence, warranted to assume that no such identity can be realized? The fact could be established only by the most ample and unerring induction, and by an accurate examination of whole families of pelagian zoophytes, which probably lie beyond the reach of human observation. The orderly and entire manner in which we find many vegetable and animal remains, of a delicate texture, still preserved in a fossil state, might be urged against the hypothesis of any very violent catastrophe; and we are not compelled to infer from the *record*, that the animal races were changed, or that new species were created, in consequence of the deluge. This last difficulty has obviously pressed on the author's own reflections; and we were not

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displeased to find that, in a subsequent passage, he expresses himself with more diffidence and reserve :

'Whilst treating,' says he, 'of the fossil corals, many were pointed out, whose recent analogues were positively not as yet known, and which were therefore conjectured to be the remains of certain species which might be now extinct. Any opinion of this kind with respect to these animals appears to be hardly admissible; since from the innumerable recesses in which they lurk, and still more from the comparatively small degree of eagerness with which they have been sought, we are totally unable to form any conjecture, as to the number of those which may have hitherto entirely escaped observation. Analogy indeed may lead us to conclude, that by far the greater part of these fossil bodies are actually the remains of extinct species; but where evidence of a stronger kind cannot be also obtained, the fact must be considered as undetermined.'

Even analogy, however, might be brought in aid of a contrary supposition; for it cannot be denied that the configurations of many vegetable and animal relicts perfectly accord with those of their living prototypes. Mr. P. indeed, before he lays down his pen, contributes to invalidate his prior reasoning :

'No stronger proof needs be required of the sea having long covered this globe, than the various mineralized remains of zoophytes, which have been found in different parts of the world, imbedded at considerable depths and at very great elevations, in some of the loftiest lime-stone mountains.' But it may be argued, that although the marine origin of these remains be admitted, and although they are found thus imbedded, still it is not yet proved that the sea has rested on the parts where these fossil remains have been found; since they might have been brought there by floods from distant parts. But that these animals dwelt and perished on the identical spots, where they are now found, in a mineralized state, may be fairly, and I trust, unquestionably, inferred from the circumstances of the congregation of similar animals, and of their bearing but few marks of external violence; since, had they been thus transported from distant regions, individuals of similar species would have been separated, and scarcely any individual, except of very strong fabric, would have been found, that had not suffered material injury.'

We admit the conclusiveness of this argument; and Mr. Parkinson will probably not deny the inference that, when, in the course of many ages, the sea shall have deserted its present bed, analogous remnants may be revealed to the contemplation of remote and wondering posterity.

The author's acquaintance with the properties of chemical re-agents has enabled him to arrive at a very important and beautiful discovery, namely, that of the presence of animal matter in several of the fossil specimens which he subjected to experiment :

'A frag-

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'A fragment of marble was exposed to the action of the muriatic acid, in a very diluted state. As the calcareous earth dissolved, and the carbonic acid gas escaped, I was much pleased to observe the membranaceous substance appear, depending from the marble, in light, flocculent, elastic membranes. Many of these, most unexpectedly, retained a very deep red colour, and appeared in a beautiful and distinct manner, although not absolutely retaining the form of the tubipore.

'Upon exposing the external parts of entrochi, &c. to the action of weak acids, I had repeatedly observed, that on handling them, they *yielded* a slippery *feel*; and was thence led to conjecture that, besides the investing matter so evidently observable about the inferior extremities of encrinites, a membranous covering might have been spread externally over the whole of the vertebral column, limbs, &c. of these animals.

'With the hope of obtaining some information on this subject, I therefore suspended an entrochus, consisting of two trochites similar to that which is depicted plate xiii. fig. 12, during twelve hours in vinegar. Upon examining this, it was found to be reduced to nearly half its size; the remaining fragment being perfectly smooth, and free from any adhering matter. Suspecting that the acid had acted with too much force, I suspended a similar entrochite, formed of two trochites, in two ounces of water, to which ten drops of muriatic acid had been added. On examining this, after twenty-four hours, I found several membraneous flocculæ adhering to its sides; and on attempting to remove it, for the sake of obtaining a closer inspection of it, the bottle, by accident, suffered a sudden jar, and immediately a fine transparent membrane separated from about three-fourths of the inferior surface of the trochite, and hung suspended from it in the fluid; bearing every mark of that surface, and most particularly of its crenated edge. Thus was afforded another instance of the curious fact, of the extrication of an animal membrane from a mass of stone, in which it had been imbedded, and with the particles of which it had been pervaded for several thousand years.'

In his review of fossil animal remains, Mr. Parkinson, with great propriety, adopts the Wallerian in preference to the Linnéan arrangement; commencing, in course, with the zoophytes, as most nearly allied to the vegetable structure, and as the most simply organized of animal productions. At the same time, he does not, like Wallerius, separate these bodies from the class of worms, but considers corals, in their fossil state, as forming different genera and species, in the order of *zoophytes*, and in the class of *vermes*.

We could have excused a more detailed exposition of the crude notions of some of the elder naturalists, with regard to the origin and history of coralline substances; and we could have welcomed a less precipitate analysis of the ingenious discoveries of Mr. Hatchett, relative to the constituent parts

of

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of coral, had not the author sometimes taken occasion to revert to them in the progress of the work.

The *Tubiporites*, with which Mr. P. commences his descriptive catalogue, consist of cylindrical and aggregated tubes, filled, in various degrees, with calcareous, argillaceous, or siliceous matter, sometimes transparent or crystallized, and sometimes opaque and amorphous. From his account of the *tubipora musica*, or organ-pipe coral, we are puzzled to know whether he believes that it exists in a fossil state, or not. In one paragraph, he says, 'the organ-pipe coral, so well known and so much admired by collectors, for its curious form and beautiful red colour, *is, I suspect, not known* in a mineralized state;' and in the next, he observes, 'I am led to suppose that the organ-pipe coral is *rarely* met with in a mineral state.' — A species very nearly approaching to it is found plentifully imbedded in a dark brown lime-stone, in Derbyshire and Wales. — In *T. Strues*, Lin. Mr. Parkinson recognizes a fossil from Westmoreland. A specimen from the neighbourhood of Mendip, in Somersetshire, is represented as composed of tubes connected by dichotomous ramifications, and in a high degree siliceous, though imbedded in pure lime-stone. — The *chain* species is composed of parallel tubes, formed in lamine which anastomose by their winding folds.

'This curious zoophyte has been only found in a fossil state. The flattened oval tubes, of which it is composed, being placed perpendicularly in a waving line; finely grooved, thin, upright folds are formed by the sides of the tubes, whilst their upper, and oftentimes their lower, surfaces, present an appearance exceedingly resembling that of a small chain. Its appearance is frequently so beautiful as to resemble figures, formed by the tool of the most delicate workman, or by the needle of the embroiderer: and the folds, by frequently coming into contact with each other, make it appear, as if the chain was so connected as to form a net. This curious reticular form, as is observed by Bromell, does not yield a bad representation of a reticform plexus of lymphatic vessels.'

In his sixth letter, Mr. Parkinson enters on an illustration of the madroporites; including under this genus all those corals, of which the cavities are divided by lamellæ disposed in a stellular form. This is obviously a very numerous family; and the minute and delicate structure of many of the species, especially in their fossil condition, renders their extrication extremely difficult. Some of the turbinated fossil varieties are finely exemplified in a lime-stone quarry, belonging to the Earl of Rosslyn, near Kirkaldy, in Fifeshire; though Mr. Parkinson writes Perthshire, probably from misinformation,

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information. The porpital or shirt-button madreporite is also particularized.

'These corallites have received various names from the older oryctologists. When the turbinated madrepore was formed of conical or cylindrical pieces connected by seeming articulations, and possessing a stellated cavity at one of its terminations, it was named *hippurites corallinus*, *calix hyppuriticus*, and *corallia geniculata*. By Bromell, Langius, and others, all those of a more compressed form have been named *fungites*; and that, not merely from their resemblance to mushrooms, but from their having been actually supposed to be those vegetable substances, in a state of petrifaction. Dr. Plot, and others, have distinguished those which have possessed more of a cylindrical form, by the name of *columelli*; and Lhwydd has applied to them the name of *columnetæ*; both terms being diminutives of *columna*, and intended to mark their resemblance to a little pillar. From the similitude which they bear to horns, they have also been termed *ceratitæ recti et incurvati*. Dr. Woodward comprehends both the turbinated and the porpital madrepore under the term *mycetitæ coralloides*; distinguishing the former into *mycetitæ conoides, seu calyciformes*, and the latter into *mycetitæ discoides*.'

Several of the doubtful sorts are slightly noticed: but the *lithostrotion, sive basaltes minimus striatus, et stellatus*, of Lhwydd, and the *arachneolithus* of the German writers, form entertaining articles. The latter, which bore some resemblance to the body of a spider, was supposed to have been generated and voided by that insect, and to operate as a powerful charm in all hæmorrhages. The vulgar, moreover, imagined that every spider which was remarkable for its bulk contained one of these stones, and should be inclosed in a glass vessel, with valerian, or finely powdered sugar, in order to effect the expulsion of the stone.

From a great variety of other madreporites, which are here specified with more or less accuracy, and which are by no means intended as a complete enumeration, it may be proper to extract the short description of a new specimen from Gadsbridge, near Ingleborough, and the important remarks which it seems to have suggested:

'It is externally of a dark grey colour, and is chiefly composed of coralloid bodies of a very peculiar form, somewhat approaching to the fusiform figure, which though externally dark are internally composed of a light coloured spathose matter, and are imbedded in a fine lime-stone which is nearly as dark internally as it is on the surface.

'Examination of these bodies shews that they are externally deeply striated longitudinally. The striæ commence at one extremity of the body, and proceed to the centre, bifurcating as the body enlarges. These same striæ are then continued from the centre, and unite together as the body contracts in its dimensions. These longitudinal striæ

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striæ are decussated by transverse ridges, which are only discoverable in certain points of view. 'As far as can be judged from the situation of such of these bodies as are least concealed by the matrix in which they are imbedded, there seems to be reason for supposing that they are connected together at their most central and enlarged parts.'—

'It may not be amiss to observe in this place, that the numerous sections of fossil corals to which I have been under the necessity of having recourse, have shewn that the number of *radii* in the stars is a circumstance too variable to be employed as it has been by Mr. Ellis, Dr. Solander, and the illustrious Linnæus, to mark a specific difference. Thus in the coral now before us, the *radii* agreeing with the number of striæ observable externally, and the number of these depending on the frequency of their divarication, which must of course be according to the extent of the growth of the coral; the number of striæ must differ very much in the less grown coral, or in a section of its narrow part, from what would be found in the full grown coral, or in a section of its most enlarged part. The application of this observation to every madrepore which expands with its growth, must be sufficiently obvious.'

The genera denominated *Millepora*, *Cellepora*, *Isis*, *Antipathes*, and *Gorgonia*, scarcely furnish any subject of remark: but the *Alcyonia*, or sea-figs, appear to have occupied much of the author's attention, and to have exercised his laborious ingenuity in discriminating them from the sponges with which they have been often confounded. He is, however, perfectly conscious of his inability to establish any certain marks of distinction between them, in their mineralized state, because by far the greater number of specimens differ from the known living kinds, and some of them even possess characters which have hitherto been attributed only to *Ascidia* and *Actinia*. The originally soft and gelatinous texture of many of these bodies renders their lapidific transmutation the more surprizing, and militates against the doctrine of violence and destruction. The specimens belonging to this division, whether alcyonic or spongeous, are particularized in Letters 11, 12, 13, and 14: but the descriptions would not be very intelligible without the assistance of the plates.—The same remark applies to the 15th letter, which treats of some highly interesting and singular relicts that have been found in Pietersberg, or St. Peter's Mountain, near Maestricht, and have hitherto defied every effort of accurate nomenclature. 'So totally do they differ, except, perhaps, in one or two instances, from any other known substance, that although it is sufficiently evident that they are organized masses, which have derived their forms from the energies of animal life; yet, in most of the substances which we shall examine, we shall find ourselves very much at a loss respecting their original nature and the mode of their formation.'

Mr.

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Mr. Parkinson has bestowed much pains and diligence in his attempts to throw light on the history of the *Encrinites*. Few persons, perhaps, are aware of the astonishing result of one of his calculations; and yet the data, when arranged before us, cannot be disputed:

'A careful examination ascertains the curious fact, that, independent of the number of pieces which may be contained in the vertebral column, and which, from its probable great length, may be very numerous, the fossil skeleton of the superior part of this animal consists of at least twenty-six thousand pieces. To shew this, the following statement is annexed:

'Of the bones forming the pelvis, there are five central	5
five ribs	5
five clavicles	5
five scapulæ	5
Arms ... six bones in each of the ten arms	60
Hands. Each hand being formed of two *fingers*, and each finger consisting of at least 40 ossiculæ, these, in 20 fingers, make	800
Tentacula, 30 proceeding from each of the six bones, in each of the ten arms, make	1,800
Thirty proceeding, on the average, from each of the 800 bones of the fingers, make	24,000
Total	26,680'

The history of the *Pentacrinite*, so far as it is known, is also carefully elucidated. From all his observations, the author reckons himself warranted to draw inferences analogous to those which he had already deduced from his survey of the fossil remains of vegetables, and to persist in the opinion which he had already formed respecting the principles of the process of petrifaction.—His text is amply illustrated by excellent plates; and though the style is frequently deficient even in point of grammatical correctness, it is never turgid nor obscure.

ART. VIII. *Mr.* Rose's *Observations on the Historical Work of Mr. Fox; with a Narrative of Events, &c. by Sir Patrick Hume.*

[*Article concluded from p.* 239.]

HAVING freely stated the reflections which occurred to us on perusing the original parts of Mr. Rose's publication, it remains for us to examine certain documents, composed by others, which have fallen into his custody, and are now first given to the world. These papers relate to the character and

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conduct of Sir Patrick Hume, the first Earl of Marchmont, and grandfather of the late Earl, with whom the title expired. In Mr. Fox's account of the enterprise of Argyle, some ambiguous expressions are to be found, which may appear to question the propriety of Sir Patrick's behaviour on that occasion; though the fullest justice is rendered, in general terms, to his sound principles and spotless honour: but, as that gentleman bequeathed to his own family a narrative of his share in the unfortunate transaction, which clears up every doubt, nothing can be more proper than to allow him to speak for himself. His detail becomes also the more valuable, from being accompanied by a very interesting memoir, inserted in Mr. Rose's Appendix, which makes the reader extremely familiar with Sir Patrick's ordinary life and conversation. To this we shall first direct our attention; having previously suggested to Mr. Rose, that he would have given more fair play to the ancestor of his friend and patron, if he had presented these documents to the public, unencumbered with the preponderating mass of his own controversial politics. We sincerely hope that the neglect, which may possibly fall on the latter, will not deter the champion of the Hume family from circulating the papers deemed by him essential to their vindication, in a more convenient form, and under more attractive circumstances.

Sir Patrick Hume of Polwarth was distinguished for his unshaken fidelity, in the worst of times, to the religion and liberties of his country; and for his active share in a Revolution which established them on a secure foundation. He was the intimate friend, as well as the political associate, of Robert Baillie of Jerviswoode; the only Scotsman (it has been remarked) who suffered death for a share in the designs of Russel and Sidney. When Baillie was imprisoned, Hume's flight or concealment became requisite: he preferred the latter, and remained in his own village, choosing for his retreat 'the burying-place, a vault under Polwarth church.' The continual searches made by the government, and the strict and frequent examinations of his domestic servants on oath, rendered extreme caution necessary; and the secret was confined to the wife and eldest daughter of Sir Patrick, and to 'a carpenter called Jamie Winter, who used to work in the house, and lived a mile off, on whose fidelity they thought they could depend, and were not deceived.' Subduing all the superstitious terrors which she had imbibed from nursery-stories, his daughter regularly went to him alone at midnight, supplied him with food, and consoled him with her company till the break of day made it prudent for her to return.—The little stratagems, which ensured the safety of the patriotic knight,

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knight, are detailed with the greatest *naiveté*, by Lady Murray, the daughter of this pious and dutiful child, from whose account we have transcribed the above particulars. 'The minister's house was near the church; the first night she went, his dogs kept such a barking as put her in the utmost fear of a discovery; my grandmother sent for the minister next day, and upon pretence of a mad dog got him to hang all his dogs.' It was also difficult to procure provisions without the privity of the servants; the only practicable way of supplying them was by purloining a part of the daily dinner; and Grizzel, whose patience was fully equal to that of her namesake, incurred the suspicion of an indecorous partiality for the pleasures of the table, in order that she might minister to the wants of her parent. The minor distresses of the day were the favourite topic of the father and daughter at their nightly meetings, which were by no means deficient in mirth: but the great comfort and constant entertainment of Sir Patrick consisted in repeating Buchanan's psalms; he had no light to enable him to read, but he knew them by heart from beginning to end, and found great relief in resorting to them on all the trying occasions of his life. It is mentioned that, at the age of eighty-two, he still retained a perfect recollection of them;—a fact equally honourable to his piety and his good taste. The subsequent change of his retreat, and his final escape, cannot be so well related as in the words of his grand-daughter:

'As the gloomy habitation my grandfather was in, was not to be long endured but from necessity, they were contriving other places of safety for him; amongst others, particularly one under a bed which drew out, in a ground floor, in a room of which my mother kept the key: she and the same man workt in the night, making a hole in the earth, after lifting the boards; which they did by scratching it up with their hands not to make any noise, till she left not a nail upon her fingers; she helping the man to carry the earth as they dug it, in a sheet on his back, out at the window into the garden; he then made a box at his own house, large enough for her father to lye in, with bed and bed-clothes, and bored holes in the boards for air; when all this was finished, for it was long about, she thought herself the most secure happy creature alive. When it had stood the trial for a month of no water coming into it, which was feared from being so low, and every day examined by my mother, and the holes for air made clear, and kept clean pickt; her father ventured home, having that to trust to. After being at home a week or two, the bed daily examined as usual, one day, in lifting the boards, the bed bounced to the top, the box being full of water; in her life she was never so struck, and had near dropt down, it being at that time their only refuge: her father, with great composure, said to his wife and her, he saw they must tempt providence no longer, and that it

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now fit and necessary for him to go off, and leave them; in which he was confirmed by the carrier telling for news he had brought from Edinburgh, that the day before, Mr. Baillie of Jerviswoode had his life taken from him at the cross, and that every body was sorry tho' they durst not shew it; as all intercourse by letters was dangerous, it was the first notice they had of it; and the more shocking, that it was not expected. They immediately set about preparing for my grandfather's going away. My mother workt night and day in making some alterations in his cloaths for disguise: they were then obliged to trust John Allan, their grieve, who fainted away when he was told his master was in the house, and that he was to set out with him on horseback before day, and pretend to the rest of the servants that he had orders to sell some horses at Morpeth fair. Accordingly, my grandfather getting out at a window to the stables, they set out in the dark; though with good reason, it was a sorrowful parting; yet after he was fairly gone they rejoiced, and thought themselves happy, that he was in a way of being safe; though they were deprived of him, and little knew what was to be either his fate or their own.'

After some narrow escapes, the knight arrived in London through bye-ways, and remained there unknown, passing for a surgeon; 'from that he went to France, and travelled from Bourdeaux to Holland on foot, where he sent for his wife and ten children; he was then forfeited, and his estate given to Lord Seaforth.' His wife and daughter continued to be the preservers and supporters of his fortunes; and having received great civility from Lord Russel's and Lord Wharton's families, and many other respectable friends, by whose means they raised an income of about 150l. a year, they returned to Scotland, in order to embark the other children for Holland. One of these was unfortunately too ill to be then moved, and they went without her: but Sir Patrick's incomparable daughter, the pattern of disinterested affection, useful exertion, and heroic courage, actually returned by herself, to bring over her ailing sister, 'to negociate business, and try if she could pick up any money of some that was owing to her father.'

These sisters, the eldest of whom was at this time not more than nineteen years of age, and the youngest almost an infant, had an unpleasant voyage, owing to the rudeness of the captain, and some of the other passengers: but they landed safely at the Brill. 'From that,' continues Lady Murray, 'they set out at night on foot for Rotterdam, with a gentleman that was of great use to them, that came over at the same time to take refuge in Holland. It was a cold wet dirty night, my aunt, a girl not well able to walk, soon lost her shoes in the dirt; my mother took her upon her back, and carried

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her the rest of the way, the gentleman carrying their small baggage; at Rotterdam they found their eldest brother, and my father' (George Baillie, the son of the patriot Robert, and afterward the husband of Grizzel,) 'waiting for their arrival to conduct them to Utrecht, where their house was; and no sooner were they all met, than she forgot every thing, and felt nothing but happiness and contentment.'—The domestic life of these honourable exiles, their noble sacrifice of wealth and comfort to principle, their chearful acquiescence in voluntary privations, and their high-minded economy, are portrayed in such lively and interesting colours in the following extract, that no apology can be required for the length of it:

'They lived three years and a half in Holland, and in that time she (Grizzel) made a second voyage to Scotland about business. Her father went by the borrowed name of Dr. Wallace, and did not stir out for fear of being discovered; though who she was, was no secret to the well wishers to the revolution. Their great desire was to have a good house, as their greatest comfort was at home; and all the people of the same way of thinking, of which there was great numbers, were continually with them: they payd for their house what was very extravagant for their income, near a fourth part: they could not afford keeping any servant, but a little girl to wash the dishes. All the time they were there, there was not a week my mother did not sit up two nights, to do the business that was necessary: she went to market, went to the mill to have their corn ground, which it seems is the way with good managers there, dress't the linen, cleaned the house, made ready dinner, mended the children's stockings and other cloaths, made what she could for them, and in short did every thing. Her sister Christian, who was a year or two younger, diverted her father and mother and the rest who were fond of music; out of their small income they bought a harpsichord for little money (but is a Rucar *), now in my custody and most valuable. My aunt played and sung well, and had a great deal of life and humour, but no turn to business; though my mother had the same qualifications, and liked it as well as she did, she was forced to drudge; and many jokes used to pass betwixt the sisters about their different occupations. Every morning before six, my mother lighted her father's fire in his study, then waked him (he was ever a good sleeper, which blessing, among many others, she inherited from him) then got him what he usually took as soon as he got up, warm small beer, with a spoonful of bitters in it, which he continued his whole life, and of which I have the receipt; then she took up the children, and brought them all to his room, where he taught them every thing that was fit for their age; some Latin, others French, Dutch, geography, writing, reading, English, &c. and my grandmother taught them what was necessary on her part. Thus he employed and diverted himself all the time he was there, not being able to afford putting them to school; and

* 'An eminent maker of that time.'

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my mother, when she had a moment's time, took a lesson with the rest in French and Dutch, and also diverted herself with music. I have now a book of songs of her writing when there, many of them interrupted, half writ, some broke off in the middle of a sentence; she had no less a turn for mirth and society than any of the family when she could come at it without neglecting what she thought more necessary. Her eldest brother, Patrick, who was nearest her age, and bred up together, was her most dearly beloved. My father was there, forfeited and exiled, in the same situation with themselves – she had seen him for the first time in the prison with his father, not long before he suffered, and from that time their hearts were engaged. Her brother and my father were soon got in to ride in the Prince of Orange's guards till they were better provided for in the army, which they were before the revolution. They took their turn in standing centry at the Prince's gate, but always contrived to do it together; and the strict friendship and intimacy that then began, continued to the last: though their station was then low, they kept up their spirits; the Prince often dined in publick, then all were admitted to see him; when any pretty girl wanted to go in, they set their halberts across the door, and would not let her pass till she gave each of them a kiss; which made them think and call them very pert soldiers. I could relate many stories on that subject. My mother could talk for hours, and never tire of it, always saying it was the happiest and most delightful part of her life: her constant attention was to have her brother appear right in his linen and dress; they wore little point cravats and cuffs, which many a night she sat up to have in as good order for him as any in the place; and one of their greatest expences was in dressing him as he ought to be. As their house was always full of the unfortunate banished people like themselves, they seldom went to dinner without three or four or five of them to share with them; and many a hundred times I have heard her say, she could never look back upon their manner of of living there without thinking it a miracle; they had no want, but plenty of every thing they desired, and much contentment, and always declared it the most pleasing part of her life, though they were not without their little distresses; but to them they were rather jokes than grievances. The professors and men of learning in the place, came often to see my grandfather; the best entertainment he could give them was a glass of alabast beer, which was a better kind of ale than common: he sent his son Andrew, the late Lord Kimmerghame, a boy, to draw some for them in the cellar; he brought it up with great diligence, but in the other hand the spiket of the barrel. My grandfather said, Andrew what is that in your hand, when he saw it he run down with speed, but the beer was all run out before he got there; this occasioned much mirth, though perhaps they did not well know where to get more. It is the custom there to gather money for the poor from house to house, with a bell to warn people to give it. One night, the bell came, and no money was there in the house but an orkey, which is a doit, the smallest of all coin. Every body was so ashamed, no one would go to give it, it was so little, and put it from one to t'other. At last my grandfather said, well then, I'll

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go with it, we can do no more than give all we have: they were often reduced to this by the delay of the ships coming from Scotland with their small remittances; then they put the little plate they had (all of which was carried with them) in the Lumber, which is paunding it, till the ships came; and that very plate they brought with them again to Scotland, and left no debt behind them.'

Every one knows the multiplied disasters which beset the Prince of Orange, on his first expedition; and which are related by Bishop Burnet with peculiar animation and feeling. His Highness was accompanied by Sir Patrick Hume, his son, and Mr. George Baillie, who were for some time supposed to have been lost at sea, their ship having been separated by the stormy weather: but the despair of the female part of the family, who went to meet them at Helvoetsluys, 'was relieved in a few days, by their coming in safe, but with the loss of all their baggage, which at that time was no small distress to them.'

It is needless to follow the fortunes of these excellent patriots to the British shore, where they shared and promoted the success of King William; we would rather sympathise with their fair relatives at home, in the joyful prospect of being restored to their country and their friends: but, alas!

'When that happy news came, it was no more to my mother than any occurrence she had not the least concern in; for that very day her sister Christian died of a sore throat, which was so heavy an affliction to both her mother and her, that they had no feeling for any thing else; and often have I heard her say, she had no notion of any other cause of sorrow but the death and affliction of those she loved, and of that she was sensible to her last, in the most tender manner. She had tried many hardships, without being depressed by them, on the contrary, her spirits and activity increased the more she had occasion for it; but the death of her friends was always a load too heavy for her. She had strong and tender passions, though she never gave way to them, but in what was commendable and praise-worthy.'

To this amiable sketch of the mind of her mother, Lady Murray subjoins a well finished portrait of her person and countenance. 'Her actions' (says this lady) 'shew what her mind was, and her outward appearance was no less singular. She was middle sized, well made, clever in her person, very handsome, with a life and sweetness in her eyes very uncommon, and a great delicacy in all her features; her hair was chesnut, and to her last (she) had the finest complexion, with the clearest red in her cheeks and lips, that could be seen in one of fifteen.' She and her mother came over to England with Queen Mary, who offered to the former the post of a maid of honour: but this she declined, 'and chose going home with the rest of her family.' Another and a more

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powerful motive contributed to this resolution; she had her union with Mr. Baillie always in view; and though unwilling to declare her affection, at a time when 'neither of them had a shilling,' she refused, in the midst of their distress, advantageous proposals from other gentlemen: 'always hoping things would turn out as they did, and if they did not resolving never to marry at all.' Their intimacy had commenced at a very early age, and on a most interesting occasion; and their long desired matrimonial connection (the period of which is not recorded) seems to have been as happy as affection, virtue, and competence, could make it.

Let us be pardoned for lingering so long amid these domestic scenes, which are not more fatal to vulgar heat and intemperate divisions in politics, than favourable to all the honest and generous feelings which are connected with that subject. The kindly affections are the natural elements of real patriotism; and all the illustrious men, from Timoleon to Fox, who have been most distinguished for public spirit, have possessed hearts exquisitely alive to the endearments of relationship, and the sacredness of friendship and affection.

It is extraordinary that Lady Murray's narrative should be entirely silent on the subject of Argyle's expedition in 1685, in which her grandfather bore so prominent a part. Possibly, however, the old gentleman was somewhat ashamed of having joined in so rash an enterprize; and neither he nor his daughter could take much delight afterward in recounting the particulars of it. That Argyle was endowed with the heart of a hero, the circumstances attending his apprehension and execution abundantly prove: but in the abilities and temper requisite for the head of a party opposing an established government by force, in a time of terror, we agree with Mr. Rose in considering him as entirely deficient. His thirst of authority among gentlemen his equals, his impatience of controul, his petulance, and his irresolution, appear to have broken out so glaringly even in Holland, before the design of invasion was matured, that we cannot contemplate without astonishment the acquiescence of wise men in his direction of important measures. Indeed, the larger half of Sir Patrick's narrative is occupied with the preparations and deliberations which took place, before the disunited band of adventurers set sail for Scotland. On all occasions, Argyle was found intractable. Jealous of the interference of Monmouth, offended at the nomination of a council, and inattentive to its remonstrances when appointed; over-rating his own influence in the North of Scotland, and miscalculating the effects of the popular feeling in the Lowlands; generally fixing on the

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the most imprudent measures, and always taking umbrage when better steps were proposed by his comrades; he appears to have made no one sacrifice to their wishes, their prejudices, their interests, or their arguments. His honourable principles, and exalted virtues, serve only to increase the regret that must be felt for the ruin which was brought on him by his headstrong disposition.

Sir Patrick Hume laboured in vain, though he was supported by all the leading gentlemen concerned in the undertaking, to rectify the views and repair the errors of their chief. His narrative bears all the marks of the moderation and good sense which, we have no doubt, his conduct displayed: but it derives its power of interesting us rather from our personal esteem for the writer, than from any very striking incidents related or sentiments expressed in it. We must recollect that it was wholly unknown to Mr. Fox; who would certainly have taken advantage of it, to correct some of his facts. Thus, where he states from Woodrow that "Argyle, with his wonted generosity of spirit, was at first determined to lay siege to Kirkwall, in order to recover his friends," (Blackadder and Spence, whom the Bishop of Orkney had made prisoners,) Sir Patrick informs us that the motion for recovering them by force proceeded from others, and was in fact resisted by the Earl. Again, Sir John Cochrane, who is censured by Mr. Fox for his pertinacity in thwarting all Argyle's proposals, is here constantly reproached for being always too ready to adopt them contrary to his own better judgment.—Mr. Rose intimates, in a note at page 42, that the points of difference between Woodrow and Sir Patrick are numerous: but that which alone strikes us as of much importance is that Argyle left his friends, and was not deserted by them. It is, however, bare justice to that brave and unfortunate nobleman, to observe that the distrust and jealousy of all concerned had made any real co-operation hopeless and impossible, long before the actual separation.—We shall take the opportunity, in this place, of reminding Mr. Rose that Bishop Burnet's brief summary of these proceedings is remarkably confirmed, in all material points, by the newly discovered document before us.

One passage in this narrative appears to us to be curious, as affording some presumption that Mr. Rose's hero was tainted with republican notions, and as exhibiting the kind of negotiations which passed at that time between Monmouth and the English patriots:

'The next occasion we had soone after of treating with the Duke, wee went over all had been before discoursed with him, and finding

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him firmly resolved as before, I asked him, in what character he intended to join and act? he answered as a Protestant and Englishman, for the Protestant religion and liberties of the nationes, against the Duke of York, usurper of the Royall dignity, and his assisters, oppressors of the people in al 3 nationes, in their Religion, Consciences, Rights, and Liberties: I urged further, if he considered himselfe as lawfull son of King Carles last deceased? he said he did; I asked if he was able to make out and prove the marriage of his mother to the King Charles, and he intended to lay claime to the crowne? He answered he had been able lately to prove the marriage, and if some persons are not lately dead, of which he would informe himselfe, he would yet be able to prove it: as for his claiming the crowne, he intended not to doe it, unless it wer advised to be done, by those who should concerne themselves, and joine for the delivery of the nationes; and that whether so or not, he would lay no clame, or use no title, but by advice, and to the advantage of the comon cause; and if, and when, we should prevail, he should lay it downe, and give it up in the hands of the people or their representatives, for establishing their religion, and a solidd and good modell of government, such as they should think fitt to setle; and that for his pairt he should cheerfully and heartily accept of what station in the comonwealth, they should bestow upon him; and think himself fully rewarded by being the instrument of so much good to the nationes: upon this I told him, that I found many, our best friends in England, jeolous of his aspiring to the royall dignitie; of which, by reason of the great abuses of itt, and the miserable consequences, so habituall as now become its second nature, they wer extremely disgusted, and so somewhat averse from medling with him; but if he would on the termes of his discourse, give full assurance to such of them as wer in the Low Countreys, many at Amsterdam, whereof they might certify their friends in England, and to us, so as wee might certifie many to whom wee had accesse, he would quickly be most acceptable to all, and in all probability be the great instrument of the nationes there deliverance; and obtain for himselfe and his family a more honourable, and better established station and condition, than any King on earth: whereupon, he tooke deep asseverationes in the presence of God, that he intended and would doe as he had spoken, and repeated what before is rehearsed, and said he would give the like assurance to the English, as he did very solemnly; whereby his greatest opposers, jeolous of him as above said, (who gave mee a full account of the matter, as likewise he himselfe did afterwards at Amsterdam,) wer cordially joined to him, and entirely of a peace with him.'

The nature of that exalted station, short of the royal office, which was destined for the Duke, must be left to conjecture: perhaps Sir Patrick had projected a rank for him not greatly dissimilar to that which was enjoyed in Holland by the Prince of Orange; in drawing whose character, (in a letter dated June 15th, 1688,) he observed that "he was educated and brought up in a Republicke as free as any in the world, and enured

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enured to the freedom allowed by it, and possessed in it."—Mr. Rose justly remarks that Monmouth's assumption of the regal title, soon after he landed in England, was not very consistent with the assurances and engagements mentioned in this extract.

We have too much pleasure in announcing the rewards of patriotism, to omit to mention that Sir Patrick was by King William created Earl of Marchmont, and appointed at first Chancellor of Scotland, and afterward Lord Commissioner to that country; that, in his highest prosperity, he never lost sight of the humane lessons which he had been taught by adversity; and that he died with the tranquillity of a good man, in consequence of a fever caught at the advanced age of eighty-four. A fine portrait of him, as he appeared after his long concealment, (that is, with his beard grown,) is prefixed to the superior edition of this work.

We may now close our long examination of a volume, to which its diversified contents forbid us to assign a general character, but to the several portions of which we have endeavoured to render impartial justice. If others of Mr. Rose's original papers are equally entertaining with these, we trust that they will not be refused to the literature of our country: but it would not be friendly to advise him to give publicity to the observations, which he may hereafter be impelled to compose, on Mr. Fox's or any other history. If he should do both, we beg that the objects may be kept distinct, and that the different works may be left to stand or fall by their own respective merits.

ART. IX. *The Muscular Motions of the Human Body.* By John Barclay, M. D., Lecturer on Anatomy, &c. Edinburgh. 8vo. pp. 600. 12s. Boards. Longman and Co. 1808.

THE celebrity which Dr. Barclay has acquired as a teacher of anatomy, the peculiar attention which he is known to have bestowed on myology, and the general impression which we had received of his learning and abilities, all conspired to excite in our minds the hope that the volume now before us would have proved a complete treatise on muscular motion. We expected that all the scattered information would have been carefully collected from the writings of his predecessors; that it would have been arranged in a perspicuous and scientific form; that it would have received many valuable additions from his own stores; and that those points, which still remain in obscurity, would have been distinctly marked out as objects for future investigation. We are compelled, however,

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with regret, to pass a judgment of a more unfavourable kind on the author's labours. Through the whole of this long volume, we have observed but a small portion of original matter; that which has been collected from other sources is not, for the most part, either well abstracted or well digested; and we find no attempt to fix the limit between that portion of the subject which is obscure because it is incapable of being explained, and that which is unknown because it still remains unexplored. We have farther to allege against this work, that besides being defective in not containing all that might reasonably be expected in it, it is, in our opinion, liable to censure as being loaded with much unnecessary and extraneous matter, which has the effect of considerably adding to its size, without proportionably increasing its value.

Dr. B. has divided the work into three parts; the first of which consists of tables of the arrangements of the muscles into regions, as formed by Albinus, Innes, and Dumas: then we have a table of the synonyms of these three anatomists; and lastly a long list of the synonyms employed by authors prior to the time of Albinus; the whole occupying 160 pages. The merits of Albinus and Innes we are not disposed to controvert: but we think that the object might have been gained by a reference to their works, which are in the hands of every student of anatomy. Even if the general celebrity of the former, and the local fame of the latter, should cause such frequent references to their arrangements as in some measure to justify the transcription of them in a book like that of Dr. Barclay, (which seems intended to furnish a complete manual for the young anatomist,) still we should decidedly object to the introduction of Dumas's fantastical classification, and to the learned synopsis of the old names; the former of which we conceive to be of no use, and the latter to be entirely misplaced in such a work as the present: a reference to it would undoubtedly have been sufficient. As to Dumas, we are the more surprized to observe the attention which Dr. Barclay has shewn to him, because he seems perfectly to agree with us in our opinion of his demerits. Having remarked that Dumas divides the muscular system into a greater number of regions than Albinus, Dr. B. adds; 'His motives for dividing, or rather, to use a more accurate expression, for frittering the body into so many parts, are to me incomprehensible. The only obvious consequences that can follow, are an additional burden on the memory, already overloaded, and some more difficulties thrown in the way to retard our progress towards matters of importance.' He proceeds, 'The proper names which Dumas has given to his regions are unnecessary; and not

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not only unnecessary, but in many respects extremely incorrect, and calculated more to mislead and embarrass than afford assistance to either the anatomist or physiologist.'—Dr. Barclay is equally severe on Dumas's nomenclature :

'In Dumas' names, and in his descriptions, for he had found that descriptions were necessary notwithstanding his names, most of the vague terms of anatomy, as *superior*, *inferior*, *posterior*, and *anterior*, occasionally occur, to which he has added several that are new, though equally vague; as, *extus*, *intus*, *extra*, *intra*, *pra*, and the French prepositions *sus* and *sous*, that are every where associated with the words of ancient Greece and Rome, in a Frenchified form.

'In so far as conjecture may here entitle us to draw a conclusion, the object of this writer, if he had an object, in contriving these names and arrangements, was not, by a temperate spirit of reform, to remove ambiguity, error, and confusion, but, prompted by a desperate rage for innovation, to overturn whatever was established, and to substitute in its place nothing that had not, in shadow or substance, the appearance of novelty. Yet possibly he might be deceiving himself; for at the same time he seems to have been actuated by a zeal for anatomy, and talks with enthusiasm of his improvements, while he is turning light into darkness, and bringing things back, so far as he can, from a certain degree of order and arrangement, to a state of the wildest confusion and anarchy.'

In all these remarks we fully coincide; and we could not ourselves have adduced a more powerful train of arguments, against the propriety of transcribing at full length an arrangement which is liable to so many well founded objections.

We have not, however, yet done with arrangements. We now enter on the second part, which commences with a table of 'the muscles peculiarly belonging to the osseous structure, arranged according to the several bones to which they are attached.' To this table we must allow considerable merit, since it appears to us that it is the most complete which has been formed, and that its parts are so disposed as to render it of easy application to the purposes of the anatomist or the practitioner. It consists of three parallel columns; in the middle column, the bones are enumerated, beginning with those of the head, and proceeding to the trunk and extremities; and under each bone are placed the muscles attached to it. When the muscles are united to the bone by insertion, the names are expressed in Roman characters; when by origin, in Italic. When the bones have other origins, they are placed in the left hand column in italics; and when other insertions, in the right hand column in Roman letters. We give a specimen :

'CLAVICULÆ.

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'CLAVICULÆ.

Costæ primæ.		Subclavii.	
Occipitale.	*Proces. spin. servicis et dorsi.*	Cucullares.	Scapulæ.
Sternum.		*Sternomastoidei.*	Ossa temporalia.
Sternum.		*Sternohyoidei.*	Os hyoides.
Costæ et sternum.		*Pectorales.*	Humeri.
Spinæ scapularum		*Deltoidei.*	Humeri.'

This table occupies 50 pages; so that it is not until we arrive at the 217th page that we get clear of tables and arrangements.

We now come to the 'general observations;' containing remarks on the carneous fibres, (as Dr. Barclay chooses to call them,) the tendinous fibres, the cellular membrane, the arteries, veins, absorbents, nerves, and on life and irritability. We are again compelled to acknowlege that this part of the work has greatly disappointed us; the observations are neither clearly expressed nor well arranged; and they offer little that can approach to the title of ingenious or novel; at the same time that they are not sufficiently explicit or perspicuous, to be regarded in the light of elementary propositions adapted for the use of the student. That these strictures are not too severe, our readers will, we imagine, be convinced by a single quotation from the commencement of the chapter; in which, after a few superficial remarks on the action and form of muscles, the author asserts that 'they are not found of any one homogenous substance, but composed of carneous and tendinous fibres, interspersed every where with cellular membrane, and the ramifications of arteries, veins, absorbents, and nerves, all of them alive, and all of them irritable.' In justice to Dr. Barclay, we must state that he afterward informs us that 'tendons never contract, like the carneous fasciculi, in consequence of stimulants obedient to the will;' an expression which is indeed sufficiently aukward and inaccurate, but which proves that he does not seriously mean to contend that tendons are irritable.

In the account of the cellular membrane, we have noticed a similar instance of inaccurate and unauthorized statement, expressed in the most aukward and ambiguous manner;—'It (the cellular membrane) envelopes every artery, every vein, absorbent, and nerve; and at the time it maintains a connection, it preserves a distinction, officiating at once as a fascia, a ligament, and a mucous gland. In this last capacity it lubricates the parts with which it is in contact, diminishes friction, facilitates motion, prevents adhesions, and, where it is necessary, contains a quantity of oil in its cells, in order to mix it with the

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the mucous secretions.'—Now the cellular membrane not only envelopes every artery and vein, but composes nearly the whole of their substance; it is also the principal constituent of the fasciæ, the ligaments, and the mucous glands: but not more of the mucous than of the other glandular parts. It is not the cellular membrane that lubricates the bodies with which it is in contact, but the mucus; and although adipose matter is contained in the interstices of the cellular web, we do not know of any apparatus by which this oily matter can be *poured out* of its cells: nor are we acquainted with any facts, which shew that it is ever mixed with the mucous secretions. We believe that the adipose and mucous matters are always kept separate from each other; and that the former of them is never removed from its appropriate cells, except by the action of the absorbents.

On the subject of the sanguiferous vessels, we meet with many useful observations; although they have seldom any pretensions to originality, and are too frequently mixed with what is obscure and uninteresting. Thus we find a discussion respecting the undulatory motion of the arteries, the purport of which, we confess, we do not clearly understand. Then the question is very learnedly and copiously investigated, whether the superior strength and dexterity of the right hand be a natural or an acquired property; a question which is indeed curious and deserving of consideration, but on which we do not perceive that Dr. Barclay throws any new light. The following remarks will probably appear to others, as they have done to us, to consist rather of words than of ideas; superficial readers may imagine that they are acquiring knowlege on the subject, but he who is attentive will find that he is left in his original ignorance:

'The influence of habits, the undefined capability of the organs, the numerous resources of the vital principle, and the power which it has of accommodating the system, and parts of the system, to various operations and to various circumstances, are things with which we are but little acquainted; and ignorance here, if attended with presumption, must frequently lead to hasty experiments and to hasty conclusions, in deciding upon what are causes and effects in the animal œconomy. If we can hardly therefore deny, we can hardly with any confidence assert, that the differences which we see between the structure of the two sides are the causes of the preference which is generally given to the right hand over the left.'

With respect to the absorbents, Dr. Barclay takes occasion to dissent from the opinion which has been of late rather generally adopted, that the skin does not possess the power of absorbing fluids which are applied to it. Here again his remarks

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marks consist entirely of general positions, or conjectures, unsupported by any facts or experiments. Though we may consider this question as still in some measure undecided, yet, after the kind of evidence which has been brought forwards to prove the non-absorption, something more than mere assertions are necessary to give any weight to the opposite opinion.

We think that Dr. Barclay is particularly unfortunate in his discussion concerning 'life and irritability.' He is of opinion that all the different functions or faculties of the body may be traced to one common cause, 'operating variously by various organs, and often itself operated upon by various causes, that in many cases, from the appearances of design and intelligence, seem to be under either the mediate or immediate direction of the Author of nature.' This is certainly giving no explanation of the subject. Though it be strictly correct in theology to refer every event to the supreme agency of the Deity, yet, in physiological discussions, where we are confessedly engaged only in the research after *second causes*, such observations are merely a cloak for ignorance; — for ignorance under which it is no discredit to labour, but which it is very unphilosophical to attempt to disguise. With respect to the inquiry in question, Dr. B. appears to us to have wholly neglected the grand distinction of the powers of life, which was so clearly laid down by Haller, between irritability and sensibility; a distinction which affords the only essential principle of arrangement of the laws of vitality. As to Dr. Barclay's own hypothesis on the subject of life, we are totally unable to lay it before the reader; since, though we think that we can collect that he means to bring forwards some peculiar doctrines on this point, we have found it impossible to comprehend them.

The third chapter treats on 'muscular action,' and begins with the following sentence:—'Of the ultimate fibres composing a muscle; of their connection with contiguous fibres; of their form, their structure, and that series of processes occasioning their contraction, much has been said, conjectured, and reasoned; but nothing of importance added to our stock of authentic information.' That our knowlege with regard to muscular action is still incomplete, we are ready to allow: but we cannot agree with the author that we have no authentic information on the subject. Although the work of Borelli is encumbered with much hypothesis and conjecture, we are not prepared to admit that it is absolutely without any value; and if we may consider the different publications of Haller and his pupils as imperfect, we must maintain that they present a great body of important matter on this topic. As, however,

Dr.

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Dr. Barclay has thus consigned to oblivion all the writings of his predecessors, we were led to expect that the deficiency would be supplied from his own discoveries; or, at least, that we should have had something more than a transcript of matter which he so severely condemns:—but we were again disappointed; and, after a careful perusal of this chapter, we may say in the author's own words, that we have found 'nothing of importance added to our stock of authentic information.'

Part III. is intitled, 'Different arrangements of the muscles, according to the motions in which they co-operate, and occasional explanations also of the manner in which they co-operate.' This we regard as by far the most valuable portion of the volume; we find the most novelty in its contents; and, which is of still greater importance, they are more immediately applicable to the purposes of practical utility. The author follows the same order that he pursued in describing the muscular regions, beginning with the motions of the head, and proceeding to those of the trunk and extremities. We give an example of his manner of treating this part of his subject, in the remarks which he makes on the articulation of the occiput and the spine:

'As the joint between the os occipitis and atlas scarcely admits of rotatory motion, so the joint between the atlas and vertebra dentata, which is fitted both by its form and its muscles for rotatory motions, admits but sparingly of flexion and extension, owing to the length of the tooth-like process, its moderating ligaments, and the strong ligament that stretches across it on the dorsal aspect. If rotatory motions were to be admitted immediately sacrad and atlantad of the atlas, it is natural to think that they would be performed by the same muscles; for were they performed by muscles separate and independent, the head might occasionally be rolling one way, and the atlas another, at the same time, which never could take place without the most imminent danger of luxation; a danger, certainly, to which one or other, or both, of the joints would be constantly exposed. Now, instead of this, the Author of Nature has assigned rotation to one of the joints, excluding inclination; and inclination to the other, excluding rotation, and excluding it not only by the mode of articulation, but by the direction and action of its muscles.'

We must abstain from following Dr. Barclay through the remainder of his volume. We have admitted that the third part possesses considerable merit; and yet even here we experienced some feelings of disappointment, from the panegyric which Dr. B. had passed on his own performance. He informs us, in the preface, that from his volume we shall 'learn the nature and causes of a number of sympathies that arise from attachment, situation, and function; be able to explain

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many singular symptoms that occur in disease; and often be able to provide a safe, expeditious remedy, where others, that are less acquainted with myology, would be torturing their patients with all the contrivances of ignorant empiricism.' It is a dangerous experiment to excite the reader's hopes by such high pretensions, even though they should be well-founded.

We have felt concerned to be under the necessity of giving an unfavourable opinion of the works of a man whose talents we respect, and whose exertions in his profession we regard as highly meritorious: but these considerations must not deter us from speaking our real sentiments, or pointing out and censuring what we conceive to deserve censure, whencesoever it may proceed.

ART. X. *Description and Treatment of Cutaneous Diseases.* Order 3d. Rashes. Part 2d. On the *Urticaria, Roseola, Purpura,* and *Erythema*; and Order 4th. *Bullæ.* On *Erysipelas, Pemphigus,* and *Pompholyx.* By Robert Willan, M. D., &c. 4to. 1l. 3s. sewed. Johnson. 1808.

WE are happy to announce a fourth number of Dr. Willan's work on cutaneous diseases; which treats of the remaining genera of the *exanthemata,* his third order, and of the *bullæ,* which constitute his 4th order. The four numbers which are now published complete the first volume, and probably comprehend about one half of the whole system.

The first two genera of the *exanthemata,* which formed the subject of the third number, were *rubeola* and *scarlatina*; and the remaining diseases of this order are arranged under the four heads of *urticaria, roseola, purpura,* and *erythema.* The *urticaria,* or nettle-rash, although a disease well recognized by modern practitioners, has in former times been the subject of much nosological uncertainty; as appears from the circumstance of its having been described by different writers under the various titles of *scarlatina, essera, erysipelas, purpura, erythema,* and *uredo.* Dr. Willan restricts the term *urticaria* to designate 'the round, oval, or longitudinal elevations of the cuticle, usually denominated wheals, which have a white top, often surrounded by diffuse redness.' The wheals are not permanent, nor have they any tendency to suppuration; and the disease, though often attended with fever, is not contagious. Six varieties are enumerated, under the titles of *febrilis, evanida, perstans, confecta, subcutanea,* and *tuberosa*; of which the first is the most important, is said to be sometimes even fatal, occurs generally in warm weather, and attacks those who are intemperate

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perate in their diet. Dr. W. here takes an opportunity of noticing the very singular effects which are produced in some individuals by the use of particular articles of food, such as the kernels of some fruits, especially almonds, and certain kinds of shell-fish. A considerable disturbance of the constitution ensues, with a cutaneous affection, which has been compared both to *urticaria* and to *scarlatina*, but which is probably not precisely similar to either of them. It is said to be alleviated by the use of the vegetable acids. We may add, from our own experience, that in the commencement of the affection, which sometimes succeeds the eating of muscles, we have seen good effects from an emetic, followed by small doses of brandy.—The cure of the febrile *urticaria* is to be attempted by emetics of ipecacuanha, mild laxatives, and, towards the termination of the disease, by bark and sulphuric acid. The *urticaria evanida*, although perhaps never dangerous, is in reality a more serious disease than the *febrilis*; it continues at intervals for months, or even years; and it renders life almost insupportable, by the irritation which it causes on different parts of the surface. The means of cure are of very dubious effect, but sea-bathing is recommended with some confidence. The other species of *urticaria* seem less distinct in their characters; and we should incline to the opinion that, by dividing the different cases of the disease into such as are with and such as are without fever, every practical object of arrangement would be obtained.

The next genus of the *exanthemata* is what Dr. Willan calls *Roseola*. He defines it to be 'a rose-coloured efflorescence, variously figured, without wheals or papulæ, and not contagious.' It is not considered as an idiopathic disease, but as attendant on some feverish complaints: it is therefore in itself seldom an object of medical treatment; but it may claim our attention from the circumstance mentioned by Dr. W., that its resemblance to measles and scarlet fever has occasioned it to be sometimes confounded with those diseases, and has no doubt been one cause of their having been supposed to occur more than once to the same individual. Several varieties of *roseola* are enumerated: but the two that most deserve attention are the *variolosa* and the *vaccina*, which, from their names, will be understood to refer to peculiar eruptions occasionally appearing during the progress of the small pox and the cow pox. The *roseola variolosa* was found, by the observations of Mr. Wachsel, to appear in about every 15th case of the inoculated small-pox, and has been thought to prognosticate a favourable disease. It is said to be a more rare occurrence in the natural small-pox.—As every circumstance respecting

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vaccination is regarded with much interest, we shall quote Dr. Willan's remarks on the *rosecla vaccina:*

'This efflorescence is sometimes diffuse like the Variolous rash, but it appears generally in congeries of dots and small patches, a little elevated. It takes place in some children, especially in those who have a very irritable skin, on the ninth or tenth day of the Vaccination, about the same time that the red areola is formed round the Vesicle, at the place of inoculation: from thence it spreads irregularly over the whole surface of the body*. I do not remember to have seen this efflorescence continue vivid for more than forty-eight hours. It is usually attended with a very quick pulse, a white tongue, and great restlessness. Some inoculators attach little importance to it; others think it a favourable circumstance in Vaccination, as denoting that the skin and constitution have been fully affected. It is not nearly so frequent as the efflorescence after Variolous inoculation.'

We need scarcely observe that this occurrence affords no ground of objection to the vaccine disease.

The word *purpura* has been employed, like most other nosological terms, in very different senses by different writers: but Dr. Willan proposes to restrict it to 'an efflorescence consisting of small, distinct, purple specks and patches, attended with general debility, but not always with fever.' The first and second varieties of this complaint, the *simplex* and the *hæmorrhagica*, appear to us essentially the same disease, differing from each other only in degree. Dr. W. adopts the idea that *purpura* is materially dependent on debility of the sanguiferous system; that it principally affects women and children, who have been insufficiently fed and confined in impure air; that it is closely allied in its nature and origin to sea-scurvy; and that it is cured by 'moderate exercise in the open air, a generous diet, and the free use of wine, Peruvian bark, vitriolic acid, &c.' With due deference to Dr. Willan's authority, we cannot avoid feeling some suspicion that this supposed alliance to scurvy is adopted on theoretical grounds. In some of its phænomena, *purpura* certainly resembles scurvy: but it occasionally takes place, and even to the fullest extent, where the exciting causes of this latter disease did not exist; and, unless the eruption be accompanied by typhus, we have some reason to question the propriety of the tonic regimen here recommended. Cases of a directly contrary tendency have been published by the most respectable

'* See Dr. Pearson's Report on the Cow-pock Inoculation, in 1800-1-2, and Mr. G. Bell, on the Cow-pox, page 52.'

practitioners.

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practitioners.—The fourth variety of *purpura*, the *contagiosa*, is that eruption of petechiæ which occasionally makes its appearance in typhus, when proper ventilation cannot be obtained. Owing to the improvement that has taken place in the treatment of fevers, and particularly to the more free admission of pure air, this symptom less frequently occurs than formerly.

The remaining genus of the *exanthemata* is *erythema*, which is defined to be 'a nearly continuous redness of some portion of the skin, attended with disorder of the constitution, but not contagious.' It is generally symptomatic. The different varieties of the disease are arranged under six heads, to which the titles *fugax*, *læve*, *marginatum*, *papulatum*, *tuberculatum*, and *nodosum* are applied. The principal circumstance, which renders these eruptions an object of attention to the practitioner, is the possibility of their being confounded with the measles, or *scarlatina*; in themselves they appear to be of little importance, and are seldom the direct subjects of medical treatment.

We now arrive at the 4th order, the *Bullæ*, which are characterized by 'a large portion of the cuticle detached from the skin, by the interposition of a transparent watery fluid.' The author has divided this order into three genera, *erysipelas*, *pemphigus*, and *pompholyx*: but the distinct existence of the second and third is very problematical; and we are rather surprized to find how slender is the evidence on which Dr. Willan has been induced to admit them into his system. The only essential difference between the *bullæ* seems to depend on their being accompanied or unattended by fever; and among them the *erysipelas* alone appears to be of importance, with respect either to frequency or to violence. It is thus defined:—'a febrile disease, in which some part of the body is affected externally with heat, redness, swelling, and vesications. The tumour is soft, diffuse, and irregularly circumscribed, the redness disappears on pressure, and immediately returns when the pressure is removed.'—Four varieties are described, the *phlegmonodes*, *œdematodes*, *gangrænosum*, and *erraticum*; and the symptoms of each are minutely stated, and their different forms well characterized. It is, however, questionable with us, whether they be essentially different from each other, so that it will be possible to appropriate these terms to all the cases of *erysipelas* which fall under our observation. The author takes occasion, in this part of his work, to notice that singular and most fatal disease, which was formerly epidemic in France, and which was supposed to have had its origin from the use of rye that had been affected by the ergot. The

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almost equally distressing species of *erysipelas*, which at different times and in different places has been known to affect new-born children, also falls under consideration. It has chiefly prevailed in institutions in which large numbers of infants have been crowded under the same roof; and it probably originates from a want of sufficient ventilation, as well as from something improper in the nature of the food. Dr. W. remarks concerning it;—'this disease seldom appears but in Hospitals and Work-houses, where only those women can be supported to repair, who have no hope of domestic comforts, and support, during the pains of child-birth, or in the state of weakness after it. Insufficient diet, in addition to the anxiety and distress often endured previously to admission, will fully account for the reduced state of constitution in many of the mothers, and in their offspring.'—As to the treatment of *erysipelas*, the general rules are that it seldom requires bleeding; that blisters are useful, but that they should not be placed on or near the diseased surface; and that purgatives, diaphoretics, and *cinchona*, are the internal remedies on which we can rely.

With respect to the merits of this number of Dr. W.'s publication, we may observe that some portions of a system will be more important than others; and thus it happens in the present instance, the part now under consideration appearing considerably less interesting than the one which preceded it. Many of the subdivisions seem not to be so clearly defined, and some of them to be built on cases of dubious authority. The practical directions are also less satisfactory, although we are aware that any defects of this kind may be imputable not so much to the practitioner as to the state of his art. Notwithstanding these remarks, we wish it to be considered as our opinion that Dr. Willan's work is a most valuable addition to medical science; and it would afford us the greatest satisfaction, if we could entertain any reasonable hope of its being speedily brought to a conclusion.

ART. XI. *Outlines of a Political Survey of the English Attack on Denmark in the Year* 1807. Translated from the Danish of C. P. Hellfried, Postmaster-General of Denmark, by the Author of a "Tour in Zealand." 8vo. pp. 236. 6s. Boards. Baldwins. 1809.

MUCH more than the title promises will on perusal be found in this book. It contains not only observations on the origin and issue of our Expedition to Zealand in 1807, but

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but an historical detail of treaties and other public acts relative to the rights of neutral nations. Considering it therefore as consisting of two parts, the one merely descriptive of a local and particular event already well known, while the other discusses a subject of general and permanent interest, we shall confine our principal attention to the latter. Our opinion on the Copenhagen expedition has long been before the public; the majority of which, we believe, has for some time past lamented that it ever took place, not only on account of its inconsistency with our high reputation for national honour, but because the advantage afforded by it, in the command of shipping, was wholly unnecessary to a power whose naval superiority is so predominant.

Mr. Hellfried traces the history of maritime law to a remote period. The Romans and Carthaginians, during their most inveterate contests, never attacked the merchant ships of either country; and, fighting only for honour and dominion, they would have accounted it piracy to have assailed individual property. Pirates, in these ages, were treated as enemies by all nations; and the first instance of the payment of a tribute to naval depredators took place in the 15th century, when the Flemings established regular officers at Calais for the delivery of licences and clearances, at a certain rate, as the price of security to trade. The Italian republics, the earliest naval powers in modern Europe, waged commercial wars against each other, and carried privateering to a ruinous length; until at last a sense of mutual interest produced the Convention known by the name of *Consolato del Mare*. The object of these regulations was to define the situation of neutral property; and their principal provisions were that enemy's property in a neutral vessel was lawful prize, the vessel remaining free, but that neutral property in an enemy's ship was free, while the ship was a prize. The usages of Oleron and Wisby, which were subsequently adopted by various commercial places, had a similar tendency. In these early ages, the whole cargo of a ship generally belonged to a single mercantile house; and a person went along with it, in the capacity of supercargo, carrying ample proofs that the goods were in reality the property of the ostensible owners. Towards the sixteenth century, however, navigation was rapidly advancing; cargoes began to consist of the property of various merchants; and instead of a supercargo and voluminous documents, the shippers of goods gradually adopted the plan of putting no other evidences of property on board than the bills of lading, which, along with the manifest and the ship's custom-house papers, constituted the whole of the vouchers.

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This abridgment of documents was conducive to expedition in business, but it opened a door to detention by privateers, under pretence that the papers were either fabricated or not sufficiently explicit.

If, from the general history of maritime Europe, we turn our attention to England in particular, we find that the fundamental principle of our Navigation-Acts was early a favourite with our countrymen. So far back as the year 1381, we passed a law that no goods should be imported into this country from the Mediterranean, in any vessels except English, or such as belonged to the countries which produced the articles. The object of this regulation was to increase our shipping, and to cut off the profits of intermediate navigators: but our shipping was then so limited as to render the maintenance of this Act impracticable. It therefore underwent various limitations, and was at last entirely repealed in 1440. Among other privileges granted in these early ages to trading towns, was the right of making commercial treaties with foreign powers. Our Edward III. concluded a commercial treaty in 1351 with the mercantile towns of Castile and Biscay, and, two years afterward, another treaty with Lisbon and Oporto. It has only been since the 17th century, that sovereigns have made it a fixed rule to be themselves the negociators on behalf of their subjects in matters of trade.

The question, which during the present age has been so much agitated between England and the neutral powers, is this,—*Shall free ships make free goods?* that is, shall an enemy's property be free from capture because it is on board a neutral ship? It was in the 17th century that the treaties of the principal powers in Europe began to embrace points connected with this question. In 1642, a treaty was concluded between England and Portugal, which was succeeded by several others, all tending to define with the greatest accuracy such goods as were denominated "contraband of war;" and which, from their evident subserviency to purposes of hostility, could not be imported by neutral vessels into belligerent countries. These treaties expressed no disposition to stop neutral ships under any other circumstances; a silence which Mr. Hellfried is inclined to interpret into an acquiescence in the doctrine that "free ships make free goods," but in this we can by no means agree with him.

Our memorable æra of the Revolution was followed by a renewal of hostilities with France; and the imperious measures, which King William adopted against neutral navigation, bore the stamp of habits acquired in a military school, — habits which are more readily influenced by the ardent suggestions of

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the moment, than by deliberate respect for the authority of precedents. He went the length of interdicting *all* nations from trading to France, and threatened to maintain this novelty in maritime law by what he emphatically termed "*le droit des canons.*" Denmark and Sweden, being the principal sufferers by these measures, concluded treaties with each other in 1690 and 1691 for the reciprocal protection of their trade. They appointed convoys to their fleets of merchantmen as if they had been at war; and engagements often took place between the convoying ships and the English. During Queen Anne's war, however, our government pursued a very different policy, and caused little interruption to neutral navigation: but the war of 1740 produced a renewal of our differences with neutral nations, and brought forwards a spirited antagonist in Frederick II. of Prussia; who not only detained English property in Silesia for the satisfaction of his demands, but resorted to an open discussion of the question through the medium of the press. He published in 1752 an important tract on the rights of neutrality; and he endeavoured to explain, with a precision which had never before been attempted, the principles of the law of nations, on that subject. His work was intitled, *Exposition des motifs fondés sur le droit des gens, qui ont determiné le Roi*, &c. and our government immediately submitted it to four of our most celebrated lawyers, whose sentiments were published in the shape of a ministerial reply. This document was signed by the Duke of Newcastle, and addressed to Mr. Mitchell, the Prussian secretary of legation in London. It was published at the Hague in 1753, as was the answer which Frederick returned with his usual promptitude. These compositions possess great interest, even in the present day, and should be read by all those who desire to be thoroughly acquainted with the claims on either side.

The next war brings us to the regulation so often quoted of late under the title of "the rule of 1756." The purport of this rule is to "permit to neutrals no branch of trade in war which they cannot exercise in peace;" that is, a trade which, like that between the French colonies and the mother-country, is monopolized by the French flag during peace, cannot be legally transferred to other flags by France when at war. Our argument is, that since France appropriates to herself the whole benefit of the navigation while her own flag can carry it on, she shall not be permitted to enjoy the accommodation of neutral flags, when her own is interrupted. This regulation interfered greatly with the profits of neutrals, particularly the Dutch; and measures of opposition were

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concerted with the Danes and Swedes: but the triumphant ascendancy of our navy during that war deterred them from any open avowal of resistance.

In the American contest, however, the state of things was very different. The ignorance of our ministry having caused the mismanagement of the war, and degraded us in the opinion of all Europe, the Northern Powers availed themselves of this opportunity; and, at the instigation of the Empress Catherine, they proclaimed in 1780 the far-famed "Armed Neutrality," the grand feature of which was the principle already explained, that "free ships make free goods." To this principle France immediately acceded; Spain, although so closely connected with her, gave an indecisive answer; and England refused to admit any innovation on former treaties. It deserves notice that, in the Danish Proclamation, this principle is maintained rather on the plea of equity than on any antecedent authority in public law. At the definitive treaty of peace between France and England in 1783, no mention was made of the rights of neutrals; and a similar silence was observed at the peace of Amiens. We allude to these instances, that we may correct an extremely prevalent error among our countrymen; viz. that the neutral claims present a great obstacle to peace. So far from this being the case, it is not likely that they will be at all discussed in a negotiation; because during a state of peace such disputes can have no existence. They belong exclusively to a state of war; and it is not customary, in a pacific negotiation, to anticipate the probability of future hostility, much less to prescribe the mode in which it shall be conducted.

The war which began in 1793 was marked by the high tone, which we adopted from the beginning, towards neutral powers. Their complaints of arbitrary detention by our cruizers, and of the endless delays of our courts of law, were very numerous: but our irresistible superiority in naval strength caused them to avoid the desperate alternative of hostilities. They had recourse, however, to the expedient of sending a ship of war as convoy to their merchantmen; a circumstance which gave rise to a claim on their part, that "merchant ships when under convoy should not be liable to search, because the presence of a neutral ship of war was an evidence of the neutrality of the whole." This claim was advanced by Denmark in 1800, and was viewed in so serious a light by the British ministry, that Lord Whitworth was dispatched to Copenhagen to negotiate decisively on the subject. A fleet of men of war also sailed to the Sound, in order to give efficacy to his mission: but his Lordship was unable to obtain

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from the Danes a relinquishment of the principle at issue; and all that he could effect was a suspension of the grant of convoys. Meantime, the Emperor Paul, having exchanged his early predilection towards England for a very decided antipathy, proposed to Sweden, Denmark, and Prussia, the renewal of "the Armed Neutrality;" and their accession to it produced the well known attack on Copenhagen in 1801. The speedy death of that imperial madman prevented the farther effusion of human blood, and opened the way to the Convention of the same year, into which both Russia and England entered with more sincerity than generally marks the labours of diplomatists. The new sovereign of Russia was desirous of consolidating his government by a popular measure; and our cabinet, having at last become disposed to peace, was eager to deprive France of that weight in negotiation which she would have possessed by making common cause with the Northern Powers. Mutual concessions accordingly took place. England agreed to give a certain latitude to neutrals in carrying on an enemy's coasting trade, and to respect the produce of an enemy's country when it had become neutral property; while the Northern Powers, on the other hand, gave up two very essential points. They relinquished the old claim that "free ships make free goods," by consenting that an enemy's property on board of a neutral vessel might be detained; and they desisted from their late pretension "that the presence of a neutral man of war exempted her convoy from search," by admitting that this search might take place by King's ships, although not by privateers. This Convention was dated 17 June 1801, and deserves to be recorded as an example of mutual justice and moderation.

During the present war, the Convention of June 1801 has been observed as the rule of neutral trade, and our quarrels with the Northern Powers have originated in very different causes. In our differences with America, also, our objection to the conveyance of an enemy's property has formed only a small part of the motives of our conduct, for it was a question of easy adjustment. America claims no right to carry the produce of the French islands to Europe direct: but she demands, and we have acceded to her, the right of buying French produce in the colonies, and of carrying it to any part of the world after it has been imported into the United States and become neutral property.

Among the publications on this subject, which Mr. Hellfried recommends, is a work published at Paris in 1760 by Mr. Hubner, a Danish diplomatic agent, intitled *De la saisie des bâtimens neutres.*—Except Mr. Hellfried's observations on the questions

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questions of maritime law, we have not discovered any passages of prominent interest in his book. It manifests throughout a tone of impartiality and moderation, but it is evidently not the work of a man who is accustomed to composition. He commends the discipline maintained by several of our officers during the siege of Copenhagen in 1807, and asserts that Sir Home Popham was the most arbitrary in the mode of carrying into execution the articles of the capitulation. He expresses great indignation, in several passages, at the incalculable delays and expences attendant on suits in our Courts of Admiralty; and he reminds us how much our character would be raised throughout Europe by a speedy distribution of justice in naval trials, as well as by temperate conduct on the part of our officers in the search of neutral ships —The translation is on the whole well executed, though not free from occasional errors.

ART. XII. *Clerical Elocution*; or an Essay on the Delivery of Sermons and the Performance of Public Prayer. Originally written for a Premium offered by the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's, and published with their Approbation. By the Rev. W.J. Rees, M.A. Rector of Cascob, Radnorshire, late of Wadham College, Oxford. 12mo. pp. 84. 2s. 6d. Walker, Strand. 1809.

WHEN the present estimable and learned Bishop of St. David's, under whose auspices this tract has been composed, and to whom it is very properly dedicated, was elevated to the episcopal bench, he found his diocese overrun by the frantic sect of *Jumpers*, and by other enthusiasts of a similar stamp. These arrogant and gloomy religionists, if they sometimes reclaim the incorrigible, too often more than counterbalance this benefit, by souring the temper and paralysing the charity of the well-disposed, whom they terrify into a submission to their forbidding tenets. It was also well known, and equally to be regretted, that the revenues of this very extensive diocese were so low that former bishops, from the moment of their appointment to it, had solely devoted themselves to obtain the first opportunity of being translated to wealthier sees. Dr. Burgess is the sixth prelate who has held it since the translation of Dr. Yorke, the late Bishop of Ely: but very different has been *his* conduct from that of his predecessors. He saw with concern his flock become the prey of a barbarizing fanaticism; the desire of their rescue and preservation superseded in his pious mind the suggestions of ambition, and the love of wealth; and he beheld, in his distracted diocese, a field for exertions

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exertions by which he might deserve well of men and of heaven.

The first step which Bp. Burgess appears to have taken, in order to check the progress of religious delusion, was that of establishing the society mentioned in the title-page of this tract; and the objects of which are stated to be

'1. To distribute Bibles and Common Prayer Books (at reduced prices), small Religious Tracts in Welsh and English, gratis among the Poor, especially such Tracts as are recommended by the London "Society for promoting Christian Knowledge."

'2. To establish Libraries for the use of the Clergy of the Diocese.

'3. To facilitate the means of Education to young men intended for the Ministry of the Church of England, in this Diocese, who are educated in the Diocese.

'4. To encourage the establishing of English Schools for the benefit of the Poor.

'5. To promote the Institution of Sunday Schools.'

Since the Bishop has been engaged in this most important undertaking, we learn that he has been tempted to desert it by the offer of advancement to more advantageous situations: but to his highest praise be it ever remembered, that he has had the rare virtue to reject the proposition; and it is understood even to be his resolution never to separate himself from his present spiritual charge, but to die as pastor of the flock which was first intrusted to his care.

Translation-hunting has been the opprobrium of our protestant church; and in no other has this abuse been so flagrant as in our own. Much has been said of bettering the situation of curates, and of enforcing the residence of the parochial clergy: but how is it that no attention is excited by this unseemly practice of incessantly coveting the more lucrative sees? It is a practice which occasions the holy pastor to be lost in the temporal senator, the father of the church to be sunken in the obsequious courtier, and the model of christian forbearance to be annihilated in the devotee of worldly ambition. It is, in fine, a practice which must necessarily have a most injurious influence on the character of this exalted order; and be destructive of the spirit which they thus neglect to cherish, and which can alone render their labours efficient.

In the primitive church, in the modern Roman church, and in every church except the Church of England, translations have been rare; and the union between the pastor and his flock has been regarded as eminently sacred,—as a sort of spiritual marriage. In the better days of the late Gallican church, these ties were highly respected; and the instances were numerous

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rous in which a Bishop, from a regard to their sacredness, has declined metropolitan honours. May the example set by the primitive Bishop of St. David's be followed! Nothing in our opinion would have a greater tendency to check those alarming inroads, which gloomy sectaries are daily making on the national church.

Of a former production of Mr. Rees, we have had occasion to speak with considerable praise; and if the nature of the present composition be widely different, the merit is not inferior. He informs us,

'That a wish to co-operate with the Society mentioned in his title-page towards the attainment of their laudable designs, as far as he was able, and his subject would admit of, predominated in his mind in composing the following Work. Accordingly, as the Education of Young Persons occupies no small part of their attention, he has endeavoured to contribute somewhat towards that important object, by making it almost *altogether* practical; and that it might be of still greater service in this respect, he has devoted a considerable portion to the Elementary part of the subject.'—

'For the use of the Junior Clergy, Candidates for Holy Orders, and Young Persons in general, his work is more particularly designed; to their careful perusal, he consequently takes the liberty to recommend it, as they will probably find it to contain several particulars worthy of their notice and attention.'

We willingly join in this recommendation; being confident that, if this little volume be carefully perused by persons of the description just mentioned, they will derive great benefit from it; since they are here furnished with an able analysis of the subject, and a comprehensive summary of principles and rules, expressed in modest and perspicuous language. Those only who have made the attempt, or who have duly reflected how rare are the instances in which those who undertake elementary compositions succeed, will perhaps do justice to the claims of this little tract. We could wish that the sensible and worthy author would fill up the sketch, by discussing his subject generally, and not merely as it applies to one profession.

A judgment of the value of Mr. Rees's observations, and of the style in which they are communicated, may be formed from the subsequent extract:

'In adjusting the several tones to their corresponding subjects, the Preacher is to use all the address he is master of; he should minutely canvass the various particulars, and study to deliver each in the most edifying manner.

'In Cathedrals, and very large Churches, care should be taken to utter the several tones in rather a middle key, as the extent of those buildings does not permit the same variety to be used in them as in the smaller ones; low tones not being sufficiently powerful to be universally

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universally heard, and those that are very loud being rendered indistinct by the reverberation of echoes from distant parts of the edifice.

'Besides particular attention to his tones, the Preacher should also introduce a due variety into his pauses, making them of different lengths, according to the nature of the subjects delivered. The size of the church should be likewise attended to in this respect, as the larger it is so the longer should be the intervals of pausing. As sometimes a pause is improperly introduced, or made unnecessarily long, by accident, in such cases it is proper to give a little more than usual length to the succeeding ones, and gradually return to the proportion made use of before the interruption took place. As those who make the science of Sounds their particular study, sometimes introduce into their musical compositions a sudden pause, to produce effect, so likewise the occasional unexpected introduction of such a one in the delivery of a Sermon, will rouse the audience when nothing else would excite their attention.

'Particular parts of the discourse should be delivered slowly and deliberately, in a loud, high tone, while others in the same deliberate manner, in a low one; earnestness should be shewn sometimes, by a rapidity and vehemence of utterance; sometimes by a gravity and solemnity of manner. By attention to these several particulars, at all times giving to each subject its appropriate tone, and judiciously varying the pauses, the attention of the audience is excited; the feelings are engaged; and the understanding enlightened: the discourse is rendered more edifying; and that impression generally made, which is the object sought for in the delivery.'

The difference between sermons delivered from notes and extemporaneous addresses is thus neatly explained:

'— As premeditated sermons are intended to supply the deficiency and inaccuracy of extempore discourses, they are necessarily much superior to them, in what is most important, in correctness of thought and propriety of language, but are generally inferior with respect to delivery. It is the want of uttering sermons, in the manner which would be naturally used in delivering the same words, were they the produce of immediate conception, that is the principal cause of that deficiency in edification, which is so frequently complained of by those who hear them. The Preacher, having the words before him, is not under any necessity of deliberating what to say, and therefore often utters them without the pauses and inflections of voice they naturally require; whereas, were he delivering himself without such assistance, he would be obliged to pause frequently, and utter his words deliberately, in order to collect his thoughts and adjust the language. Thus, when he had given out the Text, he would of course pause a short time to deliberate how to proceed; natural modesty would likewise prevent his becoming too confident of his powers at the commencement. As thoughts and words, however, grew upon him, and his discourse became animated, his pronunciation would be more rapid, his voice more loud, and his tones more varied. But when he approached the conclusion of his subject, having app[illegible]

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himself of what he had to say. his pauses would be longer, es of voice gradually lower to the end.'

uld with pleasure add some specimens of the direc- tions ch the author gives for the delivery of the different parts of the church-service, but we must be contented with referring to the tract itself. It has afforded us much satisfaction in the perusal, and in the opportunity of paying a deserved tribute to a resident clergyman of the county of Radnor, and diocese of St. David's: for it is cheering to behold, in these sequestered scenes, men who are possessed of cultivated minds, and who are elevated by rational piety.

MONTHLY CATALOGUE,

For AUGUST, 1809.

RELIGIOUS.

Art. 13. *Lectures delivered in the Parish Church of Wakefield, in the Years* 1802, 1804, 1805, *on that Part of the Liturgy of the Church of England contained in the Morning Prayer, and on the Litany.* By Thomas Rogers, M.A. Second Edition 4 Vols. Crown 8vo. pp. 340. about in each Vol. 1l. 4s. Boards. Longman and Co.

WE learn that the congregation, before whom these Sunday-evening lectures were delivered, so highly approved them, that Mr. Rogers was earnestly and repeatedly solicited to publish them; and, considered in the light of popular addresses, they will probably obtain a favourable reception beyond the parish of Wakefield Mr. R. has endeavoured, for the use of the members of the Established Church, to present, in the spirit though not in the form of Doddridge's Family Expositor, distinct paraphrases, comments, and practical improvements of the Sentences at the beginning of Morning Prayer; the Exhortation; the General Confession; the Absolution; the Lord's Prayer; the *Gloria Patri*; the Psalms; the Lessons; the *Te Deum*; the *Jubilate*; the Apostle's Creed; the Versicles after the Creed; the Collect for Peace; the Collect for Grace; the Prayers for the King, Queen, and Royal Family; the Prayers for the Clergy and People; the Prayer of St. Chrysostom; the Benediction; and the Litany, the parts of which are considered under the heads of Invocations, Deprecations, Obsecrations, Intercessions, and Supplications. These subjects occupy 102 Lectures; to which are added two Sermons, the first preached on a Christmas and the other on a New Year's day.

Mr. Rogers's zeal in this branch of exposition has carried him to an unnecessray length, and obliged him to employ no inconsiderable portion of repetition. Had he prepared an edition of the Morning Prayer and of the Litany, with Notes, he could have condensed all his explanations into much less compass, without diminishing the effect.

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effect. In their present form, they strike us as unnecessarily redundant; and indeed the author himself is aware of this objection, for he confesses, in the Advertisement, that 'a considerable similarity will be observed both in the matter and mode of application.'

The discussion of doctrinal points is unavoidable in the wide range of topics occupied by the preacher; and though he is as orthodox as the Church can wish, he offers 'no imbittered reflections upon the principles, or conduct of those, who conscientiously differ from him in opinion.' Passages of scripture are quoted in support of every doctrine of the Church, and for this practice he is to be applauded: but we did not expect, after the long controversy which has been lately maintained concerning the authenticity of 1 John v. 7., and after the ablest scholars and biblical writers of the age have unanimously pronounced it to be spurious, that Mr. Rogers would refer to this passage, and desire those who wish to see a vindication of it to consult Poole's Synopsis of Dr. Hammond. Has Mr. R. heard nothing of the writings of Porson, Marsh, Griesbach, &c. who have examined the point with more minuteness and accuracy than either Poole or Hammond had ever the power of doing?

As a sample of the lecturer's mode of expanding, even where it was not absolutely necessary, we shall quote his commentary on the plainest petition in the *Te Deum*:

"*Vouchsafe, O Lord, to keep us this day without Sin.*" The necessity of this petition must be evident to every one that considers to what numerous and strong temptations we are exposed, and how insufficient we are to support and defend ourselves against them. We are constantly surrounded by dangers; and the most advanced, as well as the weakest Christian, has daily need of renewing and strengthening grace. For though his mountain may seem strong, and he may feel as if he should never be moved, yet he cannot continue in safety a single moment without the protecting arm of God. We all have need to pray that he would keep us as the apple of his eye, and hide us under the shadow of his wings.'

Mr. R. is so desirous of illustrating on all occasions, that the petition in the Litany, in behalf of women labouring with child, is thus explained *to the comprehension of the meanest capacities*:

'Their perilous situation, during the period of pregnancy, sufficiently justifies the insertion of this request in our public intercessions at the footstool of divine mercy. And that, together with the pains and dangers attendant on the event of child birth, are * justly numbered among the sad effects of sin. For though the woman was first in the transgression, and consequently suffers, in giving life to others, those agonies which the strongest men, were it possible they should feel them, would find almost unsupportable; yet man should recollect that he also was a partner in the sin, and that the woman suffers not for her own offence only, but likewise for his. He ought therefore to join in this intercession with great importunity. The very heathens were so strongly impressed with a sense of the need of some extraordinary interposition *of* this painful and dangerous moment, that they

* What is the nominative to this verb? *Rev.*

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had a peculiar Goddess *, to whom they addressed their solemn prayers for her assistance; and though they mistook the object, yet the act was right, and is worthy to be imitated by us, who have a God, even the Lord Jehovah, mighty and able to save in every time of need. To him, therefore, let us offer our earnest petitions that every female, in the hour of her extremity, may find him a present help, and the God of her salvation.

"*That it may please thee to preserve all women labouring of child, we beseech thee to hear us, good Lord.*"

The prayer *against sudden death*, to which many persons have objected, is strenuously defended by Mr. Rogers: who observes that several substantial reasons may be urged for adopting the language of the Church on this subject, and particularly mentions the three following; '1st, That a sudden death is often an unprepared death; 2dly, That though a real Christian will always die safely, yet there *may be times and seasons* when his sudden departure would neither be attended with that comfort to himself in the act of dying, nor that advantage and satisfaction to his connections, which it otherwise might be; and, 3dly, If the person assailed by death has spent his life without any serious regard to his future existence, it must surely be desirable that he should have some warning of his approaching dissolution.' Had the whole of Mr. Rogers's commentary on the Church Service been so weak and impotent in point of argument as these reasons, we could have said very little in its favour; for what can be more vicious than to deduce a general principle from partial premises; or to assert that all men at all times should pray against sudden death, because to some men at certain times and seasons this event cannot be desirable?

Texts of scripture are affixed as mottos to these Lectures: but, as the Morning Prayer is in fact the text, and the discourse is a mere commentary on it, surely it would have been preferable at the head of each lecture to have placed those portions of the Liturgy which were subsequently to be discussed.

Art. 14. *The Economy of a Christian Life*; or Maxims and Rules of religious and moral Conduct, arranged from the sacred Scriptures, and adapted to Christians of every Denomination, with short explanatory Notes. By the Rev. W. Bingley, A.M. F.L.S. and late of Peterhouse, Cambridge. 2 Vols. Large 12mo. 8s. Boards. Stockdale jun. 1808.

Mr. Bingley's labours in this work are certainly so far commendable, that no employment can be more appropriate to his character and office than a diligent attention to the writings of the sacred volume. He says that his design has been 'to collect into a small compass, all the leading maxims and rules of conduct that are there laid down; to arrange them under appropriate heads in such manner as that they should read connectedly with each

* Lucina. She was usually addressed in the following words: "*Audi me, veneranda Dea, cui nomina multa, pregnantium adjutrix, parientum dulce levamen, sola puellarum servatrix.*"

other;

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other; and to accompany *all* the difficult passages with explanatory notes.' He speaks very modestly respecting the execution of the plan, and adds, 'all the commendation I can expect is for good intention, and a desire at least of rendering myself useful.' To this praise he is undoubtedly intitled, whatever defects may attend the performance; which is certainly not singular in its nature, though it may in some respects vary from others of a similar kind. His object, we are also informed, 'has been to select, not so much the doctrinal as the practical passages:' but we cannot consider him, in some instances at least, as sparing of the former; and we remark one selection which, without a short comment, may be in danger of leading to a false idea of the Supreme Being*.—'The different readings (it is also said) are for the most part, those of Coverdale, Purver, and the Bishop's, Doway, and Geneva Bibles.' Surely a reference should have been made to the many important, useful, and well-founded criticisms and emendations which have been promulgated in more recent days. Several of the notes are pertinent and judicious, while others are more trifling and immaterial. Mr. B. intimates that the Jews might have justified a *hatred of enemies* by some expressions employed in one of the psalms† of David: but this is by no means their drift; they are merely devout aspirations and effusions, suggesting in strong terms the highest reverential regard to God, and rather pious grief for than enmity towards the wicked, however severely David might censure their practices.

Art. 15. *Sermons on various Subjects.* By John Bidlake, Chaplain to their Royal Highnesses the Prince of Wales and Duke of Clarence. 8vo. pp. 239 7s. 6d Boards. Murray. 1808.‡

Of these sixteen discourses, the first four treat on the Seasons of the Year; and the subjects of the other twelve are, The Omnipresence of God,—The Worship of God,—The Sabbath,—The Pharisee and the Publican,—Attainment of Salvation,—Peaceable Disposition,—One Thing needful,—a Visitation Sermon,—On Occasion of a School Meeting,—The Education of Children,—Against profane Swearing,—and Discontent. In one or two of them, the author employs his pen in opposition to those who chuse to distinguish themselves by the character of *Evangelical* preachers; and in the sermon on our Saviour's parable of the Publican and the Pharisee, Mr. B. seems to turn against them some weapons of their own, or which they claim as their own.

The language of this writer is generally plain and correct, often warm and powerful; and commonly intelligible, we should hope, to those mingled Societies before which they may have been delivered. Some errors of the press ought to have been corrected. One particularly in page 127, line 12-13, where the word proscribed appears, instead of prescribed; a minute but important difference.

* John, iii. 16. p. 95. † Psalms cxxxix. 21, 22. Vol. II. p. 15.

‡ For other sermons of this author, see M. R. Vol. 76, p. 183. Vol. 78. p. 86. Vol. 80. p. 284, &c.

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Art. 16. *A Sermon against Witchcraft*, preached in the Parish church of Great Paxton, in the County of Huntingdon, July the 17th, 1808; with a brief Account of the Circumstances which led to two atrocious Attacks on the person of Ann Izzard, as a reputed Witch. By the Reverend Isaac Nicholson, A.M. Curate. 8vo. pp. 40. 1s. Mawman.

'In the year 1593, (says Mr. Nicholson) an indelible mark of infamy was stamped on the inhabitants of Warboys, in the county of Huntingdon, for their folly and wickedness in carrying to trial, and afterwards to execution, three of their unfortunate parishioners, for the alledged offence of witchcraft. The better informed part of the community may believe that the doctrine of witchcraft has been long exploded, and that it does not, in this enlightened age, disgrace even the lowest orders of the people of England; but the following statement of facts will convince them of their mistake, and, allowing for the difference of science and civilization, will shew that Great Paxton, in the same county, is more than on a level with Warboys, for ignorance, credulity, and barbarity.' The statement which ensues is indeed extraordinary in these days; and it is highly honourable to the good sense and humanity of Mr. Nicholson, to have shewn compassion to the inoffensive and injured sufferers. His suitable reasonings will surely prevail against the ignorance and cruelty of infatuated people: but Hebrew, Greek, or Latin, though not foreign to the subject, may not avail much with the inhabitants of Great Paxton. Reason and christianity will doubtless correct their folly, while the law of their country awfully sets forth their danger.

Art. 17. *Natural Theology*, or a Demonstration of the Being and Attributes of God, from his Works of Creation, arranged in a popular Way for Youth. By William Enfield, M. A., Author of Elements of Natural Philosophy, Pronouncing Dictionary of the English Language, &c. &c. 12mo. pp. 172. 2s. 6d. Tegg.

The subject here chosen is certainly worthy of being attentively and skilfully treated; and though the volume is not without its defects, and marks of haste, it is calculated for the instruction and improvement of young minds, to whose attention it may be justly recommended.

Art. 18. *An Historical View of Christianity*; containing select Passages from Scripture; with a Commentary by the late Edward Gibbon, Esq. and Notes by the Late Lord Viscount Bolingbroke, Monsieur de Voltaire, and others. 4to. pp. 135. 12s. Boards. Cadell and Davies.

"Look the innocent flower, but be the serpent under it," was a rule which the artful Gibbon knew well how to practise in his history of the progress of Christianity; and though his sneers, sarcasms, and sly insinuations, are concealed with all the address of a man who was a perfect master of language, we did not imagine that any scholar could be such a dupe as to adduce passages from the History of the Decline and Fall of the Roman Empire in confirmation

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firmation of the truth of Scripture. When an infidel appears to advocate the cause of Revelation, we should resist the profered aid with a *Timeo Danaos et dona ferentes*, and take it for granted that he means not to support but to betray. By all who read with attention, the commentary of Gibbon is seen to be adverse to the text which it is adduced to support; and it is an instance of *gullibility* to represent the historian of the Decline, &c. as "speaking a good word" for the apostles. This infidel, so far from severely condemning Polytheism, labours to excite our admiration of "the elegant mythology and cheerful devotion of the Pagans;" and it is a singular attempt to illustrate those texts of scripture which condemn Idolatry, by the aid of such a commentator. It is true that Gibbon says that "the light of reason and of faith had exposed to the greatest part of mankind, *the vanity of idols*:" but is not the whole strain of his previous eloquence intended to shew that this effect was produced more by the former than the latter illumination? Does he not expressly tell us that "the philosophers of Greece have left us the most sublime proofs of the existence and perfections of the First Cause?"

The compiler of the present volume either is not awake to the insidious manner of Gibbon, and to that *rire sous cape* in which he indulged, or he presumes that others will conceive the historian to be writing in sober seriousness, when he produces passages from him in confirmation of Divine Truth: but the Gospel wants no such auxiliary; and we consider the labour which has been bestowed on this compilation as not only thrown away, but as a most glaring proof of indiscretion. How would Gibbon shake his sides if he could have a peep at it!

Art. 19. *The Credibility of the Jewish Exodus*, defended against some Remarks of Edward Gibbon, Esq.; &c. By the Rev. W. Cockburn, A. M. Christian Advocate in the University of Cambridge, &c. Crown 8vo. pp. 93. 3s. 6d. Hatchard. 1809.

A passage in Gibbon, quoted in the work just noticed, has induced Mr. C. to undertake a defence of the history of the Jews contained in the book of Exodus. "The contemporaries of Moses and Joshua," says Gibbon, "had beheld with careless indifference the most amazing miracles; under the pressure of every calamity the belief of those miracles has preserved the Jews of a later period from the universal contagion of idolatry; and in contradiction to every known principle of the human mind, that singular people seem to have yielded a stronger and more ready assent to the traditions of their remote ancestors than to the evidence of their own senses." Here is an instance of this historian's sarcastic attack on the scriptures; and it is the object of the 'Christian Advocate' to repel the insinuation that the account given in Exodus is incredible, by endeavouring to shew that the Jews, who came out of Egypt under Moses, did not view "the most amazing miracles with *careless indifference*." He acknowleges a strange intellectual blindness in this chosen people; and he admits that, as they were unable to distinguish miracles (properly so called) from the effects of magic, the former 'left a weak impression on their minds, and

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was some time before the Israelites could certainly determine whether Moses was a commissioned messenger of God.' We apprehend, however, that this argument is more plausible than weighty. If miracles could not be distinguished from magical arts, no utility could result from producing them; and it is moreover obvious that the superiority of the former over the latter was demonstrated to the Israelites, before they left "their house of bondage" The dividing of the Red Sea was indeed an amazing miracle; and though it cannot be said that they viewed it with indifference, it must ever remain a matter of surprize that a people, who had been preserved by such a display of Divine Power, should soon return to idolatry, and that Aaron himself should consent to be instrumental to this relapse by making a golden idol in imitation of that which they had seen in Egypt. We must, perhaps, be contented with the explanation which the history itself gives, that they were a "stiff-necked people;" and that it required a series of Divine Manifestations to cure them of those inveterate habits of idolatry which they had contracted in Egypt.

When Moses was absent on the Mount, Mr. C. supposes that the Israelites might have thus reasoned:

'We have been deceived; we are an ignorant and uninformed people; a magician of superior craft and subtlety has taken advantage of our want of experience, and has dealt falsely with us: By deeds which appeared to our imperfect understandings, supernatural, he has beguiled us from our habitations, where, though in servitude, we yet dwelt in peace and in abundance; he has brought us into a desert, an unknown and horrid region, from whence we have no power of escape; and fearful at length of our detection and of our wrath, he has, by necromantic dexterity, disappeared from our eyes for ever: let us kneel down and worship the sacred deities of Egypt, and implore their aid to conduct us back in safety.'

It is scarcely possible to believe that a people could be capable of being thus stupid: but it must be recollected that they were in a very particular situation, without a plan; and we cannot exactly calculate the amount of their fears and apprehensions.

Mr. C. cannot be regarded as having '*fully* considered' the case of the contemporaries of Moses, in the space of the 60 small pages which he has devoted to the subject; nor can we characterize his essay by the epithet *profound* In the chapter on the contemporaries of Joshua, the author, though not countenanced by scripture, places the evidence of Faith on a par with that of sight; and he asks a question at p. 76-7, which cannot be deemed pertinent. The concluding chapter, on the present state of the Jews, is urged as corroborative of their history as recorded in the Bible; and it is contended that the antient Jews did not view miracles with careless indifference and that the present race of Jews are not held to their religion solely by a belief in those miracles.

POETRY, *and the* DRAMA.

Art. 20. *The Sultana*, or the Jealous Queen. A Tragedy by William Gardiner. 8vo. 2s. 6d. Longman and Co.

Mr.

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Mr. Gardiner's powers in the pathetic may be judged from the following short scene, in which a female slave having fainted from terror at the threats of the Dey of Algiers, a Doctor is called in :

'Enter Eunuch and Jew Doctor.

'*Jew*—I was coming to the Haram ; what's the matter ?
I am sure this is Captain Hawkins' daughter (*Aside*)
Fatima.—Only our master and young miss here
Have been having a game of romps.
Jew.—I think the play has been a little too rough. (*Holding a bottle of salts to her nose.*)
Fatima.—Doctor ! you know the Turkish law esteems
Woman as a freehold, and possession makes them
Tenants for life. However, our Master
Has been foil'd for once.
Jew.—Thank God !—(*Aside.*) The colour is come to her lips,
And she breathes quick.
I'll beg you to retire, and leave her to my skill.—(*To Fatima and Eunuch.*)
Eugenia *opens her eyes, and screams, seeing the* Doctor.
Jew.—Hush, Sultana ! 'tis the Doctor and your friend.
Eugenia—(*Rising*)—Villain ! fell serpent hisses are softer to mine ears
Than those vile sounds.
Jew.—She has an amazing spirit, no wonder
She frighten'd the Dey —(*Aside.*) Miss Hawkins !
Eugenia—(*Wildly*)—Miss Hawkins, did you say ?
Tell me, good Mussulman, where you learnt that name.
Jew.—I am no Mussulman, but a friendly Jew :
And, by degrees, will inform you how I
Learnt your name.
Eugenia.—Good Jew, make no delay.
Jew.—Can you with fortitude hear news ?
Eugenia.—Mine ears have been so accustom'd to misery,
That a tale told in thunder would not alarm them.
Jew.—But mine are cheerful tidings ; and joy
Will burst the heart's weak strings as fast as sorrow.
Eugenia.—Insult not affliction with imposture.
Alas ! what joy is left this wounded heart !
A prisoner to a barbarous tyrant,
And for ever sever'd from my friends and father !
Jew.—You have a friend nearer you than you expect.
Your father is in Algiers, and lodges in my house !
Eugenia (*Delirious*)—My father ! O God ! My father did you say ?
Drive out that turban'd monster from my sight :
Here point the dagger - Eugenia's breast is open !
Old woman, take away these treach'rous jewels ;
(*Throwing them away*)
I'll wear the bunch of flowers my father
Gave to me at Naples.

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Jew.—What have I done? Poor, poor young lady!
O cruel power! to torture so much innocence.
Her father will die with grief.—(*Gives her a draught.*')

In the perusal of such *animated* scenes as these, no wonder if the reader should exclaim in the words of the author—

'Can I refuse these tears?—
no! if death closed up
These watery sockets, they would burst o'er
Till my full heart were empty.'

Art. 21. *The Ladies' poetical Petition for a Winter Assembly at Newport in the Isle of Wight.* 4to. 2s. 6d. Ridgway. 1808.

Bravo! Few of our rhime-makers in the *Great* island of *Great* Britain could have drawn up a more sprightly and humorous petition in the name of the ladies, than this poet of little Vectis. It was a happy thought to make the ruling passion of the Fair *The Passion for Dancing*; and the arguments addressed to the Lords of the Creation, to induce them to *keep up the Ball*, have all that ludicrous effect which a writer would wish to produce on such an occasion. That man, indeed, must be very saturnine who can peruse these verses without a smile. We have been much amused by them; and we will impart some of the gratification which we have received, by copying a portion of this well-managed poetical petition.

'Each *sex*, and each *race*, through existence will show it,
The *priest*—the *philosopher*—*statesman*—or *poet*,
Each *youth*, and each *greybeard*—each *maid*—*young and old*;
Be she *forward* or *shy*—be she *warm*, be she *cold*,
Whatever her *manner*—her HEART'S true rehearsal
Will be—that the PASSION she 's sure 's—UNIVERSAL!—
That DANCING and LOVE are so nearly allied,
ONE could not *exist*—were the OTHER *denied*,
And tho' all this *low world*—and a better *above*,
Were truly well lost—if but once—LOST FOR LOVE;
Yet the way to save both from so dreadful a fall,
And to keep up the WORLD—is——to KEEP UP THE BALL!!!——

'Neither GENIUS—nor WIT—nor PHILOSOPHY wise,
Whether soaring on Fancy's gay wings to the skies,
Or walking more gravely, this mortal abode,
Diffusing the flowers they cull'd on the road,
Have ever pretended, one word to advance,
To discourage, disgrace, or disparage, the DANCE!!!
'And tho' *gloomy*, *old* CICERO—surly and sad—
Once said "*no man would dance—but was drunk, or was mad*:"
The remark he recanted, as soon as he made it,
And declared "*he was drunk*—or—*he wouldn't have said it.*"

'THEN since we have prov'd, as we trust—*to your feeling*,
That the subject on which we're so strongly appealing,
Is one so important—so form'd to employ
All our hopes and our wishes—our cares and our joy—

That

That no heart can endure scarce existence *without it*;
We trust that you'll list' our "PETITION" *about it*,
And consider, how *hard* is the lot of us ALL,
Who *born but for* DANCING—*can't muster a* BALL!!!—

We suspect from certain hints respecting the nature of the conversation among gentlemen over their wine, when the Ladies retire, that some male bard, who is in the secret, has drawn up this Ladies' Petition.

Art. 22. *The Flowers at Court.* By Mrs. Reeve. 12mo. 2s. 6d. Boards. C. and R. Baldwin.

Suppose not, gentle reader, that any allusion is here made to the present Lord Mayor and the Lady Mayoress, and that their *brilliant* appearance at St. James's has been celebrated in a poem! No such circumstance has animated Mrs. Reeve's muse; which is dedicated not to the *Flower* of the City Belles but to the *Flora* of the Meeds and Gardens, displaying the splendors of *her* court, and enumerating the *fashionables* who attend *her* levee. Since Dr. Darwin has set the plants billing and cooing, this lady thought that she might be permitted to make them bow and curtsey, to pass them through the manœuvres of a levee-day, and to present the Flowers, with all courtly decorum, in Flora's drawing-room. After the honour done to the animal creation by "the Peacock at Home," "the Fishes' Grand Gala," and "the Lion's Masquerade," &c. &c. she conceives that it is high time that the *Flowers* should have their turn; especially as not less instruction can be gleaned from a playful exhibition of the subjects of the vegetable, than from a display of those of the animal kingdom. Mrs. R. depicts poor Flora "in doleful dumps," on hearing of the honours conferred on the Peacock, &c., and she is counselled by her maid of honour the *Rose*, to assent to a Gala of Flowers; which is appointed, passes off with great *éclat*, and is duly recorded by the *Myrtle*, in the character of poet-laureat. The whole thus morally concludes:

'Of their visits to Court long the MYRTLE shall write,
While to all 'tis a subject of lasting delight.
But ere to oblivion the theme she resign,
The Muse would illustrate her moral design.
And first to the lovely, the young, and the gay,
This lesson the *Tulip* may surely convey,
That vain are the beauties of form or of face,
Unattended by Modesty's mild winning grace;
For far more attractive is her downcast eye,
Than those confident looks which decorum defy.
From the *Rose* should the proud and the arrogant learn,
Tho' exalted themselves, no inferior to spurn;
For to station or rank, merit is not confin'd,
And the truest nobility dwells in the mind.
But to strengthen in goodness the young ductile heart,
A truth still more important my tale would impart.
It would whisper to those now in life's lovely spring,
Forget not *Time* flies with too rapid a wing.

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Like the Goddess endeavour to make him your friend,
And improvement with pleasure be careful to blend.
For if with good sense and with virtue you charm,
In your bosoms his progress shall wake no alarm.
And tho' beauty's rich bloom from your cheek he displace,
He'll repay to the mind what he steals from the face.
As the *Evergreen* then, in each season you'll reign,
And your brightest attractions unchang'd shall remain.'

The tendency of this pretty little *jeu d'esprit* is to promote a knowlege of botany,—a very healthy and innocent pursuit.

MEDICAL, CHEMICAL, &c.

Art. 23. *A Review of the Report of the Royal College of Physicians of London, on Vaccination.* By Benjamin Moseley, M. D. 8vo. 3s. Cuthell and Martin. 1808.

Art. 24. *An Expostulatory Letter to Dr. Moseley*, on his Review of the Report of the London College of Physicians on Vaccination. By M. T. C. M. B. F. L. S. 8vo. 1s. 6d. Murray.

Art. 25. *An Answer to Mr. Highmore's Objections to the Bill before Parliament*, to prevent the spreading of the Infection of the Small Pox; with an Appendix, containing some interesting Communications from Foreign Medical Practitioners, on the Progress and Efficacy of Vaccine Inoculation. By Charles Murray. 8vo. 2s. Longman and Co,

We have already, on so many occasions, given our sentiments very much at large on the subject of Vaccination, that we do not consider it as necessary to enter very minutely into the consideration of each of these pamphlets. Dr. Moseley proceeds in his old career, attacking vaccination with humour as gross as that of his own *Lues Bovilla*; and while he disbelieves the innumerable facts that have been adduced in its favour, he affects to place implicit confidence in all the ridiculous tales that have been invented to its discredit. We say *affect*, because we can scarcely persuade ourselves that, as a man of education, he can really believe the statements with which his pamphlet is filled.—In order that our readers may judge for themselves how far this opinion is well founded, we shall quote two sentences from Dr. Moseley, in which he describes the new diseases that are said by him to be generated by the cow-pox:

'Ox-faces to human beings,—I mean distempered into resemblance,—and long patches of hair, like cow's hair, growing on eschars after cow-pox ulcers, may not have been seen by the College; but some extraordinary instances of both have been seen by me.'—'The face swollen, with the eyes distorted by Strabismus; tumefaction, or abscesses, sometimes sanguineous, about the zygoma, orbits of the eyes and cheeks; the nose flattened, the front tauriform, and the countenance so changed, that people have, with much reason, given this sort of face the appellation of Ox-face.'

With respect to the *Expostulatory Letter*, we are sorry that the author should have conceived it to be requisite to write an answer to the

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the ravings of Dr. Moseley; and we regret still more that he has, in some parts of this answer, condescended to employ the same species of weapons with those which his antagonist has wielded. We admit, however, that the tract is not without marks of ability; the writer understands his subject; and he illustrates some of his positions in a striking and appropriate manner.

With Mr. Murray's pamphlet, though not containing any thing which can strictly be considered as new, we were on the whole pleased. We think that he succeeds completely in repelling Mr. Highmore's objections, and in shewing that this gentleman does not comprehend the object of the bill which he attacks. We were also gratified with that part in which he speaks of the mischief that has been done by the Small-Pox-Hospital, in not only permitting but even encouraging variolous inoculation. This practice, which has been discontinued only within the last few months, has already received our most decided reprobation; and we hope, for the sake of humanity, that no consideration will ever induce the governors of that institution to resume it.—Our readers will excuse us if we make rather a long quotation from this part of Mr. Murray's work, since it is a subject which we are anxious to have distinctly brought before the public eye:

'Take as an instance, the late practice in the Small-pox Hospital: in 1802, the vaccine was substituted for the variolous inoculation; and such was their truly laudable zeal for this new and admirable preventive, that with a sort of pious fraud, they administered it to many who inconsiderately preferred the small-pox, and thought that they were receiving that species of inoculation; so that between January and December 1803, only *thirty-nine* out-patients were inoculated with small-pox at that Hospital; and in the succeeding six months, but *ten* persons were so inoculated, making only *forty-nine*, in a year and half. This very soon produced a most evident effect on the mortality by that disease in London, for, in 1804, by this vast decrease of small-pox inoculation, and the proportionate increase of vaccination, only *six hundred and twenty-two* persons died of the small-pox, whereas in the preceding year, there died *one thousand two hundred and two*

'By an unaccountable and fatal change in the councils and practice of the above hospital, the inoculation of out patients with small-pox, was revived with such vigour, that, in 1805, *two thousand three hundred and thirty-eight* were thus inoculated. Now mark the result; in this year, in which this baneful system was thus extensively renewed by the inoculation of two thousand three hundred and thirty-eight individuals, with the small-pox, *one thousand six hundred and eighty-five persons* fell martyrs to this disease, that is, an increase of *one thousand and sixty-three* deaths took place in one year.

'On the 19th of December in this memorable year, the principal medical officer of the small-pox Hospital stated in his report "that the small-pox had been more *epidemic* in the metropolis than at any period since 1790." This, I apprehend, is one of those epidemics which, according to Mr. Highmore, returns every three or four years; and, although I am not a medical man, the ordinary understanding

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standing which I possess, enables me to infer from these facts, that, fatal as it was, this epidemic was manufactured at the Small-pox Hospital.

'But unhappily, the hospital did not draw this inference: for the number of inoculated out-patients was in the next year, (1806,) increased to two thousand five hundred and and sixty-five; and in 1807 this disease was communicated by inoculation to no less than *four thousand two hundred and forty-six patients*, who were turned loose in all directions of this great metropolis, and obliged by the rules, to attend several times at the Hospital with the disorder upon them.'

Art. 26. *Modern Medicine*; containing a brief Exposition of the principal Discoveries and Doctrines that have occasioned the recent Advancement of medical Philosophy, with Strictures on the present State of medical Practice, and an Inquiry how far the Principles of the healing Art may become the Subject of unprofessional Research. By David Uwins, M.D. London, &c. 8vo. pp. 200. 6s. Boards. Tipper. 1808.

Dr. Uwins observes that the present state of the public mind, on medical subjects, exhibits 'a species of intellectual democracy,' in which the ardor of investigation is carried to such an extent, as to overthrow all respect to preceding opinions and practices; and in which the mystery of former times is discarded, and in its room is established an almost unlimited spirit of scepticism. The idea is, to a certain degree, just, as least so far as it relates to the first part of the representation; though with regard to the second, we should doubt whether the modern practitioners have not as much confidence in their particular views of disease, as the older physicians had in their more systematic hypotheses: — but, whatever we may think on this point, we must coincide with the author as to the propriety of the attempt to draw a 'line of distinction, which, exclusively of artifice, and independently of interest, must ever divide the professional from the popular cultivation of medical philosophy.'

After these introductory remarks, the Doctor takes a hasty survey of the history of medicine from the days of Hippocrates to our own times; and by observing the successive rise and fall of the different systems, which have each had their reign, he is led to inquire into the nature of the errors which have thus invariably produced the decline of those systems. These he classes under four heads, empirical, hypothetical, metaphysical, and physical. Perhaps none of these terms is logically proper, and yet they serve to mark distinctions which are worth notice. By empirical errors, the author means such as are produced by hasty deductions, or by drawing general conclusions from insulated facts; by the second term, he designates the too common practice of inferring a supposed similarity between phænomena which are in reality distinct; by metaphysical errors, he means those which proceed from attempting to ascertain the nature of causation; and by physical, those which depend on a false application of doctrines, derived from other departments of science, to the operations of the living body. He offers some illustrations and examples of these different kinds of erroneous reasoning, and afterward lays down the principles on which 'the medical philosophers of modern times' profess

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profess to establish their claims to a more stable reputation than that of their predecessors.

'They are careful (he says) to analyse and compound the elements of their knowlege; they are industrious to separate that which is conceived from that which is deduced; they remain content with ultimate facts, in place (*instead*) of restlessly seeking for final causes; and lastly, in the true spirit of eclectic philosophy, they seek for truth beyond the sphere of authority, and follow science untramelled by sect.'

This is undoubtedly the spirit which ought to guide them in their researches; and we hope that it is an increasing spirit, though we cannot flatter ourselves that it is yet become general.

It appears that Dr. Uwins is an admirer of the Brunonian doctrine; and that, with some modifications, he receives it as the one which best coincides with the phænomena of the living body. He is indeed aware of its imperfections, and clearly points out some of the inconsistencies into which it must unavoidably lead its implicit followers: but still he thinks that it has had a powerful effect in promoting the science of medicine; that it has operated in removing former errors; and that it has substituted in their place many important truths.—We are more disposed to admit the first of these positions than the latter. The system of Brown, like a state of political anarchy, may have eventually produced a favourable revolution in the minds of the medical world, by destroying all prejudices in favour of previous hypotheses and established authorities: but this is a good which is purchased at the expence of much evil, and of evil which is certain while the good is remote. When we come to scrutinize into the tenets which were maintained by the staunch Brunonians, we tremble at the consideration of the consequences which must have resulted from them.

Art. 27. *Chemical Philosophy;* or the established Bases of modern Chemistry, intended to serve as an elementary Work for the Study of that Science. By A. F. Fourcroy, Counsellor of State, &c. &c. 3d Edition, considerably enlarged and amended, translated from the French by W. Desmond, Esq. 8vo. 7s. Boards. Symonds.

This is a translation of the third edition of Fourcroy's well known work on the philosophy of chemistry, the original of which we reviewed in our 49th Vol. It is a book of so much authority, that we are glad to see it in an English dress; and in general we have no reason to complain of the execution of the translator's task, though in a few instances a desire of aiming at something like originality has tarnished his performance. We refer to some notions which Mr. Desmond has acquired about the scientific terms that occur in the work: as for instance, he quarrels with the word 'vegetable,' and transforms it, throughout his book, into 'vegetal,' in order that it may correspond with 'animal' and 'mineral.'

CATHOLIC QUESTION.

Art. 28. *The Substance of a Speech which ought to have been spoken in a certain Assembly,* on the Motion made by the Right Hon. Henry Grattan,

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Grattan, May 25, 1808, "That the Petition from the Roman Catholics of Ireland should be referred to a Committee of the whole House." With Supplementary Notes, on the Idolatry of the Romish Church; the Proceedings in Parliament respecting the Royal Popish College at Maynooth; and the reported Speech of the Right Rev. the Bishop of Norwich, in the House of Lords, 1808, in Support of the Petition of the Irish Roman Catholics. 8vo. pp 95. 3s. Stockdale, jun. 1809.

Probably the writer of this speech would have spoken it if he could: but, having no seat 'in a certain assembly,' he is reduced to the necessity of delivering his parliamentary oratory from the press. Here it rages with no ordinary vehemence against the members of the Romish church; whose complete liberation is resisted on the ground that not only the political maxims said to be held by that church, but also her prominent religious principles, must ever render her a just object of our distrust, jealousy, and dread. Having conceived an inveterate prejudice against Popery, he is also inclined to regard those Protestants who have taken the liberal side in the discussion of the Catholic claims, as losing sight of the original principles of separation from the church of Rome: but we cannot permit such an insinuation to obtrude itself without censure. Shall it be said that we are indifferent to our principles, unless we take strong and violent measures to support them? Do we renounce our Protestant principles, because we protest against that intolerance with which we charge the Church of Rome? Do we lose sight of the proper grounds of Protestantism by saying to the Catholic, "We wish to take no civil privilege from you *because* you are a Catholic?" That the Romish church has been disgraced by a very persecuting spirit cannot be controverted: but our principles teach us not to return evil for evil. Indeed, if sects, as they obtain the upper hand, constantly advert to former injuries, no end can be put to sufferings on account of religion.

The present writer contends that Popery is essentially tyrannical, and not less hostile to civil than to religious liberty: but it ought to be considered that this tyranny cannot be exerted till she becomes the dominant religion, and is armed with all the thunders of the state; an artillery which she is not likely to obtain in this country. On the other hand, the spirit and enlightened views of the times will more or less operate on the great body of the Catholics; and the annihilation of the power of the Roman Pontiff, who has now dwindled into a mere bishop of Rome, must prevent his becoming an object of terror to Protestant Sovereigns. It is very fitting, however, to give full consideration to the matter contained in this speech, since the question of Catholic emancipation is not trivial. Catholics must be aware of the source of the apprehensions of Protestants: but they may fairly reply to this writer, when he discusses the doctrines of their church, that supposed errors cannot be urged as a bar to toleration; because in that case the dominant church, who must believe her own tenets to be the truth, is justified in denying toleration to all Protestant dissentients as well as to the members of the Romish communion. Was Popery, in the Catholic cantons of Swisserland, 'formidable to the liberties of mankind?' Is it impossible for the members

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members of this communion to be good subjects to a Protestant prince? We are inclined to believe that, by making them full participants in the blessings of the British Constitution, we shall not undermine their loyalty and attachment. Bodies of men are never made rebellious by kindness; and if the experiment of emancipation was tried on the majority of the population of Ireland, can it be supposed that it would weaken the Government or endanger the Empire?

As Catholic priests are necessary for the Catholic population of Ireland, it is surely a very politic measure to erect a Popish College in that country, and to preclude the necessity of sending their youth to the colleges of France, Spain, and Italy.

Art. 29. *Necessity for Universal Toleration*, exemplified in the Speeches on the Catholic Question, in 1805 and 1808, by Mr. Henry Grattan, M P. Lord Hutchinson, K. B., the Earl of Moira, the Bishop of Norwich; and in the Sentiments of Sir J. C. Hippisley, Bart. M P. carefully revised and corrected from authentic MSS. To which are subjoined a succinct Expression of the Bishop of Landaff's Opinion relative to the Policy and Expediency of the Question, at this momentous Crisis, and the late French Imperial Decrees respecting the Papal Dominions. With preliminary Observations. By a Protestant Layman. 8vo. pp. 202. 5s. Cadell and Davies.

We are pleased to see these speeches collected, and given correctly to the public. The sentiments contained in them are creditable to the liberality of the age; and the great doctrine which they urge, viz. Universal Toleration, is the most effectual towards amalgamating the different sects and communions in one civil community, and forming an homogeneous mass of those particles of the social body which, without this pervading principle, would always repel each other. Since all cannot be expected to think alike, especially on the mysterious and metaphysical subject of religion, the only rule of concord is *mutually to agree to differ*; and it is well remarked by the author of the Preliminary Observations, that 'he who values his own freedom ought to teach himself to respect that of other men.' If our own opinions strike us as true and important, we ought to recollect that our neighbour's opinions present themselves to him exactly in the same light; and that if it be allowed to judge of Truth for others, and to instil it either by force or (which is nearly the same thing) by civil influence, the spirit of persecution must always prevail, or at the best a large portion of the community will feel all the mortification which results from a restricted and irritating sufferance. When it is partial, toleration conveys the humbling idea of being *endured*; and it implies a *censure*. *Universal* Toleration alone can put all religions on a par in the contemplation of the Magistrate, or afford that degree of *religious* which is compatible with *civil* liberty. The Protestant Layman remarks that liberty is not the exclusive possession of a sect, but the inheritance of man, the property of nations; it belongs not to this or to that religion, but to all times, to all places, and to all countries.

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On this strong and elevated ground, he advises the Catholics to place their claims; and if they, as a body, felt the force of this doctrine, they would indeed merit the blessing for which they contend. It is honourable to Protestants to plead this principle in behalf of a Church which till very lately, had much to learn on this head; and we trust that the liberality of the Reformists will teach Papists a detestation of religious persecution. If creeds must be examined as a preliminary to the grant of civil privileges, and if orthodoxy be the only passport to the rights of citizenship, then the British Constitution must ever remain a *peculium* engrossed by the Elect, while those who cannot produce this spiritual title are of course excluded. In one respect, however, the non-elect are put on an exact par with the elect; they are allowed to be equally intitled to bear the burdens of the state, though not admitted to a participation of its blessings and immunities. Ought such a system to prevail long among a people advancing in knowlege and jealous of their rights? Examination must evince both its injustice and its impolicy, and manifest the wisdom of Universal Toleration. We contend for the discussion of the question of civil rights on general principles; and we reprobate the assertion that supposed errors or absurdities in a man's faith shall exclude him from the notice of his sovereign. We are not a little surprized at the conduct of certain protestant sectaries, who, while they assume to themselves full liberty to dissent from the Established Church, would resist the petition of the Catholics. To such, and to all who want sufficient information, or are transported by party-zeal, we recommend the speeches here printed; which shew that the maxims which we have asserted are just, and that the state of Ireland requires the immediate application of them to that portion of the Empire. The concluding sentence of Mr. Grattan's speech in 1805 is very impressive. 'Half of Europe' (he now might say almost the whole) 'is in battalion against us, and we are damning one another on account of mysteries, when we should form against the enemy and march.'

In the speech of Dr. Bathurst, Bishop of Norwich, delivered in 1808, that liberal Prelate declared our jealousy of the Catholics to be 'unworthy of a frank and enlightened people;' and he gave it as his judgment that since 'they maintain no tenets destructive of moral obligation or subversive of civil society, their speculative opinions can never, with justice or with reason, be urged as excluding them from civil and military situations.'

Unless we should unfortunately retrograde to the darkness of the middle ages, these doctrines must prevail.

POLITICS.

Art. 30. *Sketches on Political Economy*, illustrative of the Interests of Great Britain; intended as a Reply to Mr. Mill's Pamphlet, "Commerce Defended," with an Exposition of some of the leading Tenets of the Economists. 8vo. pp. 124. 3s. 6d. Longman and Co.

The controversy excited by Mr. Spence's pamphlet, intitled "Britain Independent of Commerce," has been already so fully laid before the public, that we consider it as quite needless to resume the dis-

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cussion of it at present. The author of the pamphlet before us coincides in many respects with Mr. Spence, although in others he finds himself obliged to differ from that visionary and superficial economist: but we cannot compliment the writer of these 'Sketches' on his knowlege of political economy, when we find him seriously arguing that 'commerce dissipates the resources of a country, and should be gradually restrained by the abandonment of external connections.' The science of political economy, however, is so useful, that we are averse to discourage even the most imperfect attempts to elucidate it; and therefore, instead of enlarging on his errors, we shall take notice of a few of the points in which he has arrived at correct conclusions. He says very properly (page 8.) that agriculture, instead of being more productive, as is vulgarly supposed, when farms are small and numerous, has never been carried to any considerable length until farms became large, and the efforts of several individuals were subjected to the superintendance of one. He is correct also in saying, (p. 97.) that the operation of the sinking fund is nothing else 'than paying the people with their own money, or taking out of one pocket and putting into the other.' In his Appendix to the pamphlet, we find two good ideas; first, that the great empire of Napoleon contains the seeds of its own destruction, because the vassal kings, who surround it, will soon forget the hand that raised them; and secondly, that, 'if the people of any country be free, they will rise in support of their government; but enslave them, and it becomes a matter of indifference by whom they may be ruled.'—The satisfaction excited in the reader's mind, by such remarks as these, must however be seriously diminished, when he finds the same author so credulous as to draw conclusions from the pretended letter of Talleyrand to Bonaparte in December 1802, explaining the advantages of a continuance of the peace of Amiens;—a letter which has long been understood to have been a fabrication on this side of the water, on the part of some individual who was desirous to increase the popularity of the war. This writer's prejudices against commerce lead him also to distort history so far as to call Carthage and Venice only 'ephemeral states;' and in regard to Mr. Mill's pamphlet, which he professes to answer, he seems unconscious of the comprehensive mind and happy application of knowlege which that work displays. The style of the present author, however, is good, and his reading appears to have been considerable.

CORRESPONDENCE.

We have received Mr. Custance's letter relative to our account of his *View of the Constitution of England*, in our last Number; and we are glad to find by it that, in a second edition, he has very materially qualified the objectionable passage in praise of bribery, which we felt it our duty to censure. We certainly knew nothing of that second edition till his letter reached us, nor have we now seen it: but we take the amendment on trust from his quotation, and accede to his request of copying it. We must observe, however, that it is as a matter of favour, rather than as an act of *justice*, that we thus give him an opportunity of rectifying his former error; for he must remember

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remember that, though he is now sensible of it, he is still answerable for its original publication. He now gives it thus:

"Pensions and sinecures bestowed personally or relatively for services to the state, cannot be objected to when they are granted with discretion; but they are greatly abused when given without any regard to real merit. A free government is endangered, whenever the loyalty of its subjects is purchased; and probably no state has ever recovered that has been once generally infected with the fatal distemper of *bribery*. It is, however, in a moral view, that the evil with us is chiefly to be dreaded. The specious patriot may indeed inflame the popular feelings by an outcry about an increase of *taxes* for pensioners and placemen; but it is possible that were all objectionable sinecures at once abolished, the burdens of the state would be no more lightened by such a measure than a first rate ship distressed in a storm would be, by the officers throwing overboard their pocket-money and trinkets. If indeed there were a kingdom or society of men perfectly virtuous, the direction of public affairs would be chearfully committed to the most able; and the rest, so far from envying their exalted station and emoluments, would think themselves happy in living under their guidance and protection. All corruption would vanish, and every one would in some way contribute to the public prosperity. But so long as human nature remains what it is, a perfect government, however hoped for, can never be expected."

The Letter signed *T* is received: but the writer must be aware that we cannot pay unlimited deference to a statement which is not sanctioned by any name.

G. G.'s *jog* has been communicated: but we cannot undertake to say when it may produce a *movement*.

*** The APPENDIX to this Volume of the M. R. will be published with the Review for the next month; and various interesting *Foreign Books* have lately been received, of several of which we shall give accounts in that supplement

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To the READERS *of the* MONTHLY REVIEW.

In addition to the notice respecting the supply of deficient Numbers of the M. R., which was inserted in the last Review and in various advertisements, the Editor begs to apprize the readers of this work that ALL numbers, which may now be procured of the publisher, are sold by him at the same price at which they were originally issued, and with the same allowance to booksellers. It has been customary, on similar occasions, to make an increased charge for old and scarce numbers or volumes: but the MONTHLY REVIEW has received such distinguished public patronage for such an (almost) unexampled length of time, that nothing like an advantage can be taken of the wants of its friends, in this instance; though a great expence has been incurred in keeping up its stock, and in recently placing it in accessible order. If, therefore, gentlemen find themselves charged by their agents a greater price for particular Numbers of the M. R., (*not re-printed*) than those Numbers bore at the time of publication, they are requested to take this notice that *no such charge originates in Pall Mall.*

It is in agitation to *re-print* ALL *the scarce Numbers*, so as to form a limited number of fine setts, and to supply every deficiency that now exists.

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THE APPENDIX TO THE FIFTY-NINTH VOLUME OF THE MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

ART. I. *Code de Commerce*, &c. ; *i. e.* The Commercial Code, a Stereotype Edition, conformable to the original from the Imperial press. With a Developement of the Motives which led to the Formation of this Code, and an analytical and explanatory Table of Contents. 8vo. pp. 274. Paris. 1808. Imported by De Boffe. Price 6s.

IN the Appendixes to the fifty-fifth and fifty-sixth volumes of the New Series of our Review, we presented our readers with a report of the *Code Napoleon*, or Civil Code of Imperial France ; and of the discussions which took place in its formation. We concluded that article by mentioning that, if the literary intercourse between the countries should be renewed, we should endeavour to furnish ourselves with such works as would enable us to lay before our readers a complete view of the Napoleon legislation ; and though, unfortunately, this intercourse neither is nor is likely soon to be re-established in its former state, we have been able to procure copies of the *Commercial* and the *Criminal* Codes. We now propose to give a general view of the contents of the former of these legislative enactments, and to select from it those passages which appear to be most deserving of the English reader's perusal.

The volume is divided into four books : the first relates to Commerce in general ; the second to Maritime Commerce ;

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the third, to Bankruptcy; and the fourth, to Commercial Jurisdiction. They are preceded by an *Exposé des Motifs*, or an exposition of the motives which influenced the opinion of the framers of the code in some of its principal articles; and this paper is written with ability, though it is strongly tinged with the quaintness both of sentiment and style which is found in almost all the writers, if they may be so termed, of the Napoleon school.

Article I. of the Code is a kind of general preliminary address, by Messieurs *Regnaud*, *Jaubert*, and *Réal*, Counsellors of State. It begins with a just compliment to the *Ordonnance du Commerce* and the *Ordonnance de la Marine* of Lewis XIV., and then shews, in a few words, that the new order of things made a farther code of commercial regulation necessary.

'A century and a half have already elapsed, since an able minister laid the foundations of the commercial wealth of France: he directed the activity and energies of a nation which was already great, though only at the dawn of her power, towards manufactures, which were then almost unknown; towards the arts, which were almost wholly neglected; towards maritime expeditions, which were abandoned, even on our own coasts, to our neighbours; and towards the vast operations of commerce with the new and the old worlds, which were then monopolized by Holland and England.

'It was not sufficient to have developed the general principles of commerce, to have formed great companies, to have incited by them the emulation of individuals, and to have directed industry to the working of the raw material, wherever it was to be found; in a word, it was not sufficient to have put the mind of a great nation into activity, but it was necessary to regulate this activity; to place, within the general reach of all traders, the knowlege of the first principles of their profession, and to shew them the important consequences deducible from these principles, as well as their application to ordinary occurrences: in fine it was necessary to bestow, both on internal and on maritime commerce, a civil legislation, adapted to all their wants.

'Accordingly, the *Ordonnance du Commerce* appeared, and in a few years afterward, the *Ordonnance de la Marine*.

'France will always rank among her noblest monuments of legislation these two works, prepared and published under the influence of *Colbert*'s genius; the happy result of the studies of the ablest lawyers, and of the experience of the most eminent merchants.

'But the state of the French Empire is become such as to render these laws unsuitable and inadequate to her occasions. The superficies of the territory of France has been nearly doubled. In the north, whole states, and in the south, vast provinces, have made a large addition to its maritime frontiers, to its navigable rivers and canals, to the immense variety of its agricultural productions, and to the unceasing augmentation of the productions of her industry.

'Moreover

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Moreover, the manners of the whole nation, and particularly of its commercial part, have undergone a great change.

'In this moment of oscillation, it was important to seize on the mercantile spirit, and to fix it in the path of honour and success.'

These State-Counsellors then proceed to give an account of the manner in which the Code was formed:

'Scarcely had the Emperor assumed the reins of government, when he perceived and developed the truths which are here traced out for you. On the 13th of March 1803, a commission was appointed to prepare a plan of a Commercial Code; and on the 13th of December 1804, (little more than a year after the commission was framed,) Messrs. *Vignon, Boursier, Legras, Vital-Roux, Coulomb,* and *Mourgues,* presented to government the fruit of those labours for which they are so much intitled to public gratitude.

'But this undertaking was as yet only the speculation of a small number of individuals. His Majesty wished to collect, as it were, the general opinion of the mercantile and judicial departments; and with this view, the plan was sent, by his order, to the councils or chambers of commerce, to the tribunals of commerce, and to the tribunals of appeal. All of these bodies presented us with their observations; and the compilers of the code, after having formed an accurate analysis of this large collection, annexed to it some useful corrections, and suggested some considerable alterations.

'Thus submitted to His Majesty's council, the Code was there discussed by his order; while he himself was advancing, with his triumphant eagles, to the extremity of the north.—Victory presented the *Code Napoleon* to the enfranchised Poles; and thus, on the banks of the Vistula, wisdom was employed in forming laws which were destined to be the commercial codes of Europe.

'The composition and promulgation of this code engaged so much of His Majesty's attention, and its leading features were so deeply impressed on his mind, that, on the very day after his return to his capital, he ordered it to be read and discussed in his presence. There it underwent a general revision, the effect and result of which we shall state to you, as we present you with an account of the discussions to which the particular articles gave rise.'

We fear that the latter part of the following extract is as applicable to England as it is to France:

'Before the year 1789, independently of the three chief classes into which the French people were divided, each order was subdivided into degrees, ranks, and professions; and each fraction of the great body had its order marked, its degree assigned, and its circle traced out by law, custom, or opinion:—but in that year, (an epoch distinguished at once by glory and by misfortune,) when the good sense of a great number attempted without success what the will of an individual has since accomplished without difficulty, at that epoch of the humiliation and punishment of *all vanities**,

* —— *de l'humiliation et de la vengeance de toutes les vanités,*—

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every class was depressed or elevated in the same degree; the bands of all corporations were broken; the limits of all professions were effaced; the French regarded themselves as on an equality before the promulgation of the law, but they soon found themselves equal in misery, and finally became equal under terror. Then each citizen, insulated by fear, and urged by necessity, sought the means of subsistence in the only profession which could procure it, in those times of nominal and individual wealth, but of real and general poverty. Every man was a trader; every house became a magazine; and every ground floor that opened into the street became a shop, which under the illusions of hope was furnished at a great expence, and on credit, but which bankruptcy soon shut up with disgrace; and in which succeeded to each other either ignorance or deception, unskilfulness or dishonesty.

'Since the re-organization of society on a different basis, and the prevalence of order has once more been renewed, every one has resumed his former situation, or is settled in the profession which he had embraced, or has entered on a new career; in fine, the citizens have classed themselves, as of their own accord, under the insensible guidance of the hand which directs them.

'Nevertheless, the traces of the evil are not effaced, and its sources are not dried up. Opulence has not yet fallen to its true level, and honour has not re-ascended to its former elevation. Order and Economy, those two sources of all prosperity in a commercial house, do not yet prevail universally; and, particularly in great cities, they are too generally disregarded. The luxury of the warehouses, of the shops, of the apartments, of the inhabitants, is still the characteristic of too many merchants; and it takes place of that scrupulous vigilance, that modest probity, and that exact fidelity, which rendered the buyer a customer, and the customer a friend.

'We have seen merchants without books, books without accuracy or order, and too often books in which the apparent exactness of a year was only the real fraud of a week;—writings arranged to conceal knavery from creditors, or to screen frauds from justice. We have seen bankruptcy reckoned among the means of becoming rich, and we have beheld wives acquiring to themselves riches by the ruin of the creditors of their husbands; and securing, by an ante-nuptial settlement of property for their separate use, the means of a nefarious luxury, at the expence of the misery of several families.

'Our manners have been and still are too indulgent to such conduct; and the laws are insufficient against crimes so heinous. His Majesty has observed this fact with regret and sorrow; and it is his wish to apply a prompt and efficacious remedy to the evil.

'Hence the severity of the regulations which you will find in this Code, respecting the keeping of fraudulent accounts, the separation of property between husband and wife, the indirect advantages granted to females, and some failures which may be acknowleged innocent, as well as those which have been occasioned by misconduct or concerted by fraud. Probity, once more encouraged, will applaud the rigour of the rules which are about to be established;

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knavery will dread them; and many will forthwith discharge their duties through fear, who will soon afterward submit to them through custom, and conclude by finding it their interest to fulfil them. Good morals will spring up anew from the bosom of good laws.'

To this anticipation of reform, we can devoutly wish success: but, unfortunately, previous legislative predictions, as boldly and as distinctly made, have often failed.

We shall next advert to the account of the origin of Bills of Exchange, and to a very sensible discussion of a great point of law respecting them; viz. whether the payer of a bill be legally acquitted in paying its amount to the person presenting it for payment, if that person has obtained the possession of it by fraud or any other wrong, of which the payer is ignorant. It seems to us that the legislative provision is just; and that the reasons assigned for it, by the framers of the Code, are unanswerable.

'After nations had begun to affix the form of money to precious metals, the expence and risks unavoidably attending the transfer or conveyance of them to distant correspondents involved internal commerce in much inconvenience, and rendered trade with foreigners almost impracticable. The *Bill of Exchange* was therefore invented. This device which forms, in the history of commerce, an epoch almost comparable to that of the discovery of the compass, or of America, caused all these inconveniencies to vanish. The Bill of Exchange set moveable capitals at large, facilitated the motion and disposition of them, and created an immense amount of credit. From that time, commerce knew no limits but those of the world.

'Whether Europe is indebted for this noble discovery to the commercial genius of the Jews, who were banished from France, and who harboured in Lombardy, or to the Florentines, who were expelled from their country and had settled in France in consequence of their intestine divisions, the Bill of Exchange, so convenient in its form, so energetic in its expression, so simple in its object, and so fruitful in its consequences, holds the first rank in contracts of credit.

'To this title, the attention of the most distinguished legislators has been directed'—

'The 145th article of the Code decides a point on which much variation had ever existed in the jurisprudence of our tribunals. It provides that the person, who pays a bill after it becomes due, is, in the presumption of law, legally acquitted of it, without regard to the means by which it comes into the holder's possession. Several decrees of the courts of judicature had determined otherwise; and some of the most distinguished legislators were divided in their opinions. *Pothier*, *Jousse*, and others, who hold the principle that no one can transfer to another more right in a property than he himself possesses, have maintained that the payment is not valid, if it be not made to the true creditor; and that he, who has paid to a

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false acquittance, or to a false order, is not acquitted in regard to the real owner of the bill. But are those principles, and those rules of right, from which we are not permitted to swerve in the ordinary course of civil affairs, applicable in this case?—Can the Bill of Exchange, that species of money which is stamped with the coin of commerce, which is launched into general circulation, which traverses with such rapidity so many cities and nations, and which in so short a space of time becomes the successive property of such a number of persons, whose names and signatures are unknown to him who must honour it when due, on the day and on the very instant of its presentation,—can the Bill of Exchange be subjected to these rules?

'That the application of the principles subjecting it to these rules should be complete, it would not be sufficient to see that the receipt and last order should be right; it would also be necessary to prove the legality of all the intermediate indorsements, beginning with the last and advancing upwards to the very first. Such a system, if formed into a compulsory law, would render the payment of Bills of Exchange almost impossible, and would annihilate their circulation.

'At the same time, it could not but be observed that a regulation which, without limitation, should declare that every person, who duly honours a Bill of Exchange, is legally acquitted from it, must necessarily be attended with some inconveniences; it might be considered as exempting the person paying the bill from all obligations of precaution or prudence; as making the Bill of Exchange merely an order to deliver an article to the bearer; and as appearing to set up, against the true owner of the bill, an absolute right of demurring to his claim, though there should be a fraudulent collusion between the holder of the bill and the person paying it, or a negligence in the latter as criminal as fraud. All this was foreseen; and on this account the Code only declares that the party shall be legally presumed to have duly discharged the bill. Thus legal presumption is in his favour: but it will always be in the power of the true owner to give evidence of such facts as he thinks should make the person, who has paid the bill, answerable to him for its amount.'

The part of the code which treats of *Maritime Commerce* is prefaced, or (if the expression may be used) is *motived*, by the following observation:

'Courage, necessity, poverty, and even the love of plunder, were the first causes of navigation among the antients: but that source has been purified: useful communications and a regular commerce, founded on reciprocal faith, have succeeded lawless piracy. The Phœnicians appeared first on that grand theatre, distinguishing themselves above all nations by their daring voyages, by the extent of their enterprizes, and by the grandeur and power of the colonies which they had founded. While the ocean was yet a stranger to commerce, the vessels of Tyre covered the Mediterranean, and her maritime laws passed to Rhodes, and thence to Carthage. Under the name of Rhodian Laws, they were adopted by the Romans, who admired their wisdom. They

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They governed at that epoch the commercial world: but the destruction of the Roman empire, by the invasion of the Barbarians, caused them, as it were, to vanish; and they sunk into the most profound oblivion.

'It was not till towards the 12th century that Maritime legislation dawned on Europe. Then appeared the *Consolato del Mare*, which all commercial nations eagerly adopted. At a later period, Wisbuy, Brussels, Lubeck, Amsterdam, and Antwerp, rendered themselves famous by their maritime regulations. Guienne claims the *Judgments of Oleron*; and Rouen (that industrious capital of fertile Neustria,) quotes with pride *the Standard of the Sea*.

'From these rich and fruitful sources, the compilers of the *Ordonnance* of 1681 derived those principles of equity and wisdom which characterize their work; and it is without doubt a great misfortune that the verbal-process of that noble law has not been preserved, since we should have drawn from it some luminous truths.'

On the very important subject of *Bankruptcy*, the reporters thus express themselves:

'Our antient laws did no more than prescribe to the insolvent debtor certain forms, the non-observance of which was attended with no danger to him; and a warrant for his imprisonment was the only security to the creditors. Bankruptcy was regarded merely as a misfortune, so long as no fraud was proved; and the bankrupt was left in the free disposition of his property. The carelessness of the creditors, who were without a guide and without support, made them wholly dependant on the debtor. The syndics were chosen, in the first moments of bankruptcy, sometimes by pretended creditors, often by the friends or relatives of the bankrupt, and almost always by a small number of creditors present, who were to be indemnified at the expence of the absent. They disguised the improper conduct of the bankrupt and the true state of his affairs, and thus forced the discouraged creditors into disadvantageous terms. The effect of this system was to prevent the bankrupt's disgrace, to deprive his creditors of three-fourths of their property, and to leave the bankrupt in possession of the means of continuing his course of insulting luxury.

'If such an arrangement was prevented by some indignant creditors, the general body of them took the concern into their hands: but the settlement of the affairs was intrusted to those who found their interest in protraction and delay; their proceedings were subject to no authorized inspection; and at last, the creditors, wearied out by reiterated delays, abandoned all hope of a dividend.'—

'Having thus given a faithful representation of those abuses which existed, (and the truth of the representation none, we believe, will contest,) it remains for us to explain to you the system of the new law which we propose; in order that you may be enabled to judge whether, (as we venture to flatter ourselves,) the provisions of the new code will furnish a remedy against the former abuses, will prove an effectual protection to creditors, will be a bulwark sufficiently powerful against misconduct and fraud, and will form a security sufficiently stable for the public good.

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'Engaged in the formation of a law of this importance, we found ourselves placed between two rocks which we were bound to avoid with equal care; viz. too great severity towards misfortune, and too great an indulgence to knavery. Thus the first question which came before us (and we were aware that the solution of it must be the foundation of the whole system of our law on the subject,) was,—"Ought the merchant, who fails in his engagements, and who becomes bankrupt, to be presumed from the mere circumstance of his bankruptcy to be guilty of fraud, or be considered as unfortunate, till the time when the examination of his books and debts shall ascertain the fact?"

'We have laid before you the abuses arising from the old law; which, from the bankrupt's being presumed to be unfortunate, left him in independence, almost granted him impunity, and generally forced his creditors to sign, at his pleasure, his discharge and their own ruin.

'On the other hand, it would appear too rigorous to consider every failure as a crime; and to drag before the criminal tribunals, every tradesmen whom the pressure of the times, or the urgency of circumstances, had rendered incapable of fulfilling his engagements.

'It happens, not unfrequently, that a shipwreck is the cause of bankruptcy; in that case, we can only blame chance. Commerce has its storms as well as the sea. The events of the world, political convulsions, war, peace, scarcity, and even plenty, bring unforeseen changes, cause sudden convulsions in commerce, and baffle the best concerted schemes; in fine, it frequently happens that the merchant, deceived by his confidence and overwhelmed at once by several bankruptcies which press on him, is himself forced to shrink from those engagements which otherwise he certainly would have fulfilled.

'These just and powerful considerations claim the serious attention of the legislator, and restrain him equally from inflexible severity and dangerous indulgence. It has therefore been deemed necessary to consider every bankrupt, not as criminal, nor yet as innocent, but as a debtor, whose conduct requires a strict examination and strong evidence of honesty.

'A violation of engagements and property has taken place; and a wrong, therefore, has been done. He who has done this wrong may have been led to it by misfortune, misconduct, or roguery. If he has been induced to it by misfortune, he ought to be protected; if by misconduct, he ought to be corrected; if by fraud, he ought to be delivered over to the severity of criminal law. The *misfortune* should be proved by himself; the *misconduct* by his creditors, or the public accuser; the *fraud*, by public authority.

'In no case should the bankrupt have the administration of his effects; they are pledged to his creditors, and are their property. He ought even to be deprived of personal liberty, unless the examination of his conduct affords a presumption of his innocence.

'So long as his creditors are unknown or unascertained, and so long as the absent creditors have not had an opportunity of proving their claims, the administration of his effects, the examination of his papers, and the management of his affairs ought to be intrusted to disinterested

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disinterested persons, nominated by the tribunals of commerce, and superintended by a judge of that tribunal. The creditors, as soon as they are ascertained, ought to interfere in the choice of the men who are intrusted with their interests; who should be acquainted with the whole process, and with all the details of the administration of the bankruptcy. The commissary accelerates their co-operation, and verifies their proceedings. No arrangement can take place between them and the debtor, except by a majority in number of creditors, whose debts amount to three-fourths of the whole debt of the bankrupt.

'If no arrangement be formed, the creditors, united, ascertained, and enlightened by the accounts which an impartial administration renders to them, name the syndics; who, under the superintendance of the commissary, and the authority of the tribunal, make a prompt liquidation, and equal dividends.

'During the whole progress of these operations, the commissary, the agents, and the syndics, are bound to make known to the magistrate, before whom the security has been given, all the circumstances of the bankruptcy. He may, of his own authority, receive the necessary documents; and, as soon as any indication of misconduct or fraud appears, he is required to cite the bankrupt before the correctional tribunal, or deliver him up to the criminal tribunal.'

We sincerely wish that these legislative provisions may prove as salutary in practice as they are full of promise in theory: but we suspect that they are too complicated. The ascertainment of the legal morality or immorality of a bankrupt, previously to his bankruptcy, appears to us to lead to inquiries of too general and too subtle a nature for judicial discussion; yet we are pleased to find that the investigation, and the proceedings under it, are to be intrusted to a public functionary, and not to the creditors themselves. No one can be quite so improper a judge of a debtor's conduct, as an interested and irritated creditor.

The most curious part of the work before us is that which establishes the *Commercial Jurisdiction*, and which fills the fourth book. We should be glad to translate the whole of it for the benefit of our readers, but are prevented by our restricted limits. We must, therefore, content ourselves with quoting the first title of the book, which shews the number of the tribunals, and the judges and other officers of whom they are composed:

'TITLE 1st.

'*Of the Organization of the Tribunals of Commerce.*

'A public regulation shall fix the number of the tribunals of commerce, and the cities which, by the extent of their trade and their industry, shall be qualified to contain them.

'The circuit of each tribunal of commerce shall be the same as that of the civil tribunal, within whose district the tribunal of com-

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meree is placed; and, if several tribunals of commerce shall be established within the jurisdiction of one civil tribunal, particular circuits shall be assigned to each of them.

'Each tribunal of commerce shall consist of a presiding judge, of judges, and of assessors. The number of judges must not be less than two nor exceed eight, exclusive of the president. The number of assessors shall be proportioned to the need of their service. Public regulation shall determine the number of judges and assessors for each tribunal.

'The members of the tribunals of commerce shall be chosen in an assembly composed of reputable merchants, and principally from the heads of those houses which are most antient, and most remarkable for their probity, order, and œconomy.

'A list of the most eminent merchants of the district shall be drawn up by the prefect, and approved by the minister of the interior; their number must not be greater than twenty-five in those towns in which the population does not exceed 15,000 souls; and in the other cities, it must be augmented in the proportion of one elector for every thousand persons of its population.

'Any merchant may be appointed judge or assessor, if he be of the age of thirty years, and if he has exercised the profession of a merchant with honour and distinction for five years. The president must be of the age of 40 years, and can only be chosen from among the senior judges, including those who have practised in the actual tribunals, and also the senior consular judges for mercantile affairs.

'The election, followed by an individual scrutiny, shall be determined by an absolute majority of votes; and, when the choice of a president is about to take place, the special object of that election shall be announced before the scrutiny.

'At the first election, the president, and half the judges and assessors composing the tribunal, shall be nominated for two years; the other half of the judges and assessors shall be nominated for one year; in the succeeding elections, they shall be all nominated for two years.

'The president and judges cannot remain longer than two years in one place, nor be re-elected until after the interval of one year.

'A recorder and a civil officer, appointed by government, shall be attached to each tribunal: their salaries, vacations, and duties shall be determined by public regulation.

'Conservators of commerce for the execution of judgments, requiring a warrant for the apprehension of the person, shall be appointed for the city of Paris only; and the form of their organization and privileges shall be determined by a particular regulation.

'The judgments in the tribunals of commerce shall be awarded by three judges at least: no assessor can be called, except to complete that number.

'None can act by proxy on the tribunals of commerce, conformably to the 414th article of the code of civil process; and none can plead for a client before these tribunals, unless the client personally authorizes him before the audience; or unless he be constituted by a special power. That power, which may be given at the bottom of the original or the copy of the citation, shall be produced before the recorder,

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recorder, prior to the hearing of the cause, and be by him inspected without any charges.

'The functions of the judges of commerce are only honorary.

'The tribunals of commerce are under the jurisdiction and superintendance of the grand judge, minister of justice.'

We do not see much to admire in these commercial tribunals. To form a good judge, an union of talents, of application, and of experience is required, which is not often found in the same person; and can it be expected that there will be a sufficient growth of them in France to supply these numerous tribunals? We are aware that the profound and multifarious knowlege of a lord chancellor, or of a lord chief justice, will not be required from the members of them: but they should have some acquaintance with the general law of contract, and the general law of evidence. At least, impartiality must be required from them: but how can this impartiality be expected, when the members are to be the leading commercial men of the district which is subject to their jurisdiction; some of whom must often be immediately or remotely interested in the case under their cognizance, or in some other case nearly allied to it, in fact or principle? We therefore freely own that we augur no great good from the establishment of these tribunals: but we shall be happy to find ourselves deceived in our conjectures; since we earnestly wish that France should enjoy the highest degree of internal happiness. Indeed, as we have formerly remarked, no nation prospers without transferring a great share of her prosperity to her neighbours.

The code before us certainly deserves the serious perusal of those who bestow their attention on that important branch of science, the philosophy of law. Of the *Code Criminel*, we shall endeavour to supply the reader with an account in some future number.

ART. II. *Tableau Historique*, &c.; *i. e.* An Historical View of the Campaigns in Italy from the 4th Year (1795) to the Battle of Marengo; followed by a Summary of the Operations of the Army of the East (Egypt,) and by the Particulars of the Ceremonies of the Consecration and Coronation of his Imperial Majesty Napoleon the Great, Emperor of the French and King of Italy. All the Views have been taken on the Spot, and the Plates have been engraved after the original Designs by *Charles Vernet*. Folio. Paris, 1806.

NATIONAL vanity is a feeling which authors and artists are ever inclined to gratify; and from the days of old Homer to the present, conquerors, though the scourge, have been

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been the pride and most admired theme of the world. If it be lawful to encourage this prostitution of praise; if, in spite of our divine peace-promoting religion, we are still to lavish all the epithets of glory and to heap all the laurels of fame on the blood-stained hero; we must not hesitate to admit that France has some reason for boasting of the military exploits of her present ruler. Against *Bonaparte*, as our most inveterate foe, we must pray that it may please God "to abate his pride, assuage his malice, and confound his devices:" but for our own credit, as well as for the credit of our country, we would not be suspected of endeavouring to depreciate his talents, or of withholding from him any portion of that eulogy which he is sure of obtaining in the pages of history. We hope that we can look without the littleness of national envy on the emblazonments of his victories by French artists, and can turn over this truly beautiful volume without a wish to rob the subject of it of one atom of that warrior-merit to which he is fairly intitled. Howmuchsoever we may lament the success of *Bonaparte*, we must subscribe to the splendor of his military atchievements, and must regret that equal abilities have not been found in his competitors.

The battles which first invested Napoleon with fame are here detailed; and 23 copper plates, beautifully executed, represent these important incidents: viz. the actions of *Millesimo*, (fought 25 Germinal year IV.); of *Mondovi* (3 Floreal); *Passage of the Po, before Plaisance* (19 Floreal); of Lodi (21 Floreal); *the Entrance of the French into Milan* (25 Floreal); the *Revolt of Pavia* (7 Prairial); *the Entrance of the French into Leghorn* (11 Messidor); *the Battles of Castiglione* (16 Thermidor), of *Roveredo* (18 Fructidor), and *St. George* (29 Fructidor); the *Deliverance of Corsica* (29 Vendemiaire, year V. *i. e.* 1796); the battles of *Arcola* (25, 26, 27 Brumaire); of *Rivoli* (25, 26 Nivôse); of the *Favourite* (27 Nivôse); the *Battle and Passage of the Tagliamento* (26 Ventôse); the *Entrance of the French into* Venice (Floreal, May 1796); the *Festival in Honour of Virgil at Mantua* (24 Vendémiaire, year VI. *i. e.* 15 October 1797); *the Proclamation of the Roman Republic*, (27 Pluviôse); the *Entrance of the French into Turin* (20 Frimaire, year VII. *i. e.* 1798); the *taking of Nalpes* (2 Pluviôse); the *Passage of the stupendous Mountain of St. Bernard* (30 Floreal year VIII. *i. e.* 1799); the *Battle of Montebello and Casteggio* (20 Prairial); and the decisive *Battle of Marengo* (25 Prairial). These plates are preceded by a *whole length view of Bonaparte on horseback*; two vignettes also of *Napoleon* and *Josephine* are given; and to the summary of the Egyptian campaign is added a plate exhibiting *the combat and victory of the French*

over

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over the Turks at Aboukir (7 Thermidor, year VII, 1798). A good chart of Italy is judiciously affixed to the Italian campaign. We cannot examine this volume without being forced to own that the pictorial embellishments are highly creditable both to the designer and the engraver; and that they are very amusing, since, in addition to the actions which they are intended to exhibit, they contain views of the scenery and architecture of Italy, &c.

The letter-press, intended to swell the tide of adulation here offered to the conqueror and ruler of Italy, thus commences:

'A history of the late wars of the French in Italy will long be a fruitful source of memorable recollections. The heroes, who have there rendered themselves illustrious, have displayed so grand a character, have given birth to such extraordinary and unexpected events, and have overruled circumstances with so imperious an ascendancy, that even their contemporaries have not hesitated to assign them a rank above the most celebrated commanders of antiquity, and to acknowlege that their immortality has commenced during their own lives.

'The weak and timid wishes of a few enlightened Italians had scarcely invited the French beyond the Alps, when all the governments of that peninsula conspired to close the passes against them. The neutrality of Genoa and Venice was only the attitude of weakness fearful of acting. Tuscany, in preserving an equilibrium between France and England, hoped to become the centre of all the commerce of Italy. The other powers united to the Coalition presented an armed force of 280,000 men, ready to repel the aggression of France. They hoped moreover to oppose to the enemy the heat and unhealthiness of a climate which had so often been fatal, together with the all-powerful influence of superstition over a people prejudiced against them, and above all against their political and religious opinions, still more formidable to them than their very arms. To surmount obstacles so truly stupendous, France was in want of another Cæsar, and she found him in a General who was only 28 years old. Animated by supernatural courage and patience, endowed by nature with extraordinary talents, uniting to a daring intrepidity an ambition for glory, adding to these first virtues of the military character the coolness which meditates great events, and already celebrated for the wise dispositions which he had suggested and executed three years before at the taking of Toulon from the English, *Bonaparte* was destined for the command of the army of Italy. His forces did not then exceed 56,000 men, and he had scarcely any means of obtaining and transporting provisions. An ordinary man would have been confounded and paralized: but *Bonaparte* saw only in his wants the necessity of exertion and of success. "If (said he,) we are vanquished, we have too much; if we are conquerors, we shall want for nothing*."

'He

* Whether or not this speech be truly ascribed to *Bonaparte*, it reminds us of the beautiful exclamation of Shakspeare's Henry V. before the battle of Agincourt;

"If

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'He appeared on the 20th of Germinal, year IV (9 April, 1795,) and all things soon wore a different aspect with regard to France both within and without. All military events, even those which took place at a distance from him, received a sudden impulse from his genius; he astonished Europe with a series of daily and incessant battles, and with this art of shortening the war by completing the defeats which he had commenced. In a few days, thirty leagues of almost inaccessible mountains, which inclose the coast of Genoa to the west, are passed over; General *de Vins*, replaced by *Beaulieu*, flies into Lombardy; the forces of the King of Sardinia concentrate themselves in the defiles of the Apennines; and the French, victorious, but destitute of every thing, at length descry the rich plains of Piedmont.

'The coalesced powers had scarcely heard the name of *Bonaparte*, when Italy was opened to him by the celebrated victories of Montenotte, Millesimo, Dego, Vico, and Mondovi, obtained in less than fifteen days. The King of Sardinia, forced to shut himself up with the wreck of his army in Turin, and there obliged as a last resource to sustain a siege, convinced that his preparations could not save his capital, and seeing his distress daily increasing, yielded to the law of necessity. Obliged to have recourse to the generosity of the conqueror, he ceded to the French the fortresses of Coni, Ceva, and Tortona; which were indispensable pledges of his fidelity in observing the conditions of the armistice, and prognostics of those of the peace which the French Republic was about to grant him. Far from growing inactive in consequence of these successes, *Bonaparte* thought only of augmenting them by pursuing *Beaulieu*, who had fled towards Alessandria; he crossed the Po before Plaisance, and expelled the enemy from Fombio, Condogno, and Casal. The road to Milan was open to him: but it could not be made sure till the Austrians had been driven from the banks of the Adda; and he occupied different points, in order to keep them in a state of uncertainty respecting the place at which he intended to force the passage of that river. Compelled very soon to evacuate Lodi, they passed the Adda on a bridge which they neglected to cut down, flattering themselves that, by a formidable battery, they should there be able to arrest the progress of the French army; but this feeble barrier was surmounted by one of the boldest and most memorable actions of the war. *Bonaparte* went himself under the fire of the enemy to place two pieces of artillery; while all the battalions of granadiers, formed in column, charged across the bridge, reached the other side of the Adda, overturned every thing that opposed their passage, and broke the line of the Austrians, scattering on all sides terror and death. *Beaulieu* hastened to pass the Oglio, and to take refuge under the cannon of Mantua. Thus Pizzighitone, Cremona, Pavia, and the immense magazines prepared for the Austrians, remained at the disposal of the French; and at the same time the General in Chief entered Milan in triumph.'

"If we are mark'd to die, we are enough
To do our country loss; and if to live,
The fewer men the greater share of honour;" &c. *Rev.*

In

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In this flourishing style, so highly gratifying to the conqueror, are the first successes of *Bonaparte* sketched in the introduction; and the subsequent details are narrated with the same brevity and exultation. The conclusion is a specimen of French *display*, which we translate in order to shew the kind of insence that is offered to Napoleon by his subjects:

'Such were the fruits of our victories, and of the ascendency of the genius of *Bonaparte*, whose name will elevate itself in history as an eternal monument between the distress and the prosperity of France, between her miseries and her high destinies. What pen is sufficiently eloquent to transmit to our descendants a faithful recital of so many glorious exploits! What painter has abilities adequate to represent all the memorable actions which, in the space of fifteen years, have made the French name so illustrious! We have chosen the most celebrated battles, of which we have given as many separate plates; and in the text which accompanies them, we have united to the detail of each a summary of the most important actions which preceded or followed it. It will be found, therefore, that what we here offer to the public is not a complete history of the campaigns in Italy, but only a collection of the most interesting and important facts of that history. We have omitted nothing to render the execution of this work worthy of the Heroes who are the subject of it, and of the invincible General who uniformly guided them in the path of victory.'

The letter-press explanatory of the important battle of Marengo finishes with similar adulation to the French Emperor: but the subsequent historical abridgment of the Expedition to Egypt has less pomp; and our victory of the Nile, and *Bonaparte's* repulse at Jaffa, are passed over with a conciseness which the French well know how to adopt when fortune frowns on them.

Though no such intimation occurs in the title, we find, after the account of the coronation of Napoleon, an historical sketch of the Campaign in Germany, subsequently to the breaking of the treaty of Amiens; preceded by the speech delivered by *Bonaparte* to his senate on 1st Vendemiaire, year XIV, (September 23, 1805), and followed by copies of the Bulletins of the Grand Army which atchieved the battle of Austerlitz. With these we have also the Bulletins of the army of Italy commencing on 26th Vendemiaire, year XIV, (October 18, 1805); and the volume concludes with the sitting of the Conservative Senate, January 14, 1806, and the articles of the treaty of Presburg, signed December 26, 1805.

These events are matters of exultation to the French; and we must not be surprized that they display them with all imaginable parade.

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ART. III. *Les Trois Règnes de la Nature*, &c. *i. e.* The Three Kingdoms of Nature, &c. By M. DE LILLE.

[*Article concluded from the last Appendix.*]

WE presented, in our former article, a view of the preliminary discourse which introduces this publication; and we are now called to make a report of the poetical compositions which follow.

Canto I. *Light* and *Fire*. It is not without some degree of painful hesitation, that we venture to impugn the very opening of this beautiful poem; and yet we cannot help regarding it as in some respects exceptionable. At the close of a day which had been devoted to busy and delightful contemplation in the fields, the bard retires to rest, and is visited in his slumbers by *the God of Nature*:

'Dans ses traits doux et fiers, une mâle beauté
Semblait joindre la grâce à la sévérité;
Son front touchait le ciel, ses pieds foulaient la terre,
Ses accents ressemblaient à la voix du tonnerre;
Mille astres éclataient sur son front radieux,
La foudre dans ses mains et l'éclair dans ses yeux.
Douze signes ornaient sa ceinture flottante;
Au tissu varié de sa robe éclatante
Les sept rayons d' Iris prodiguaient leurs couleurs,
Sous ses pieds les gazons se tapissaient de fleurs;
Il ordonnait: les eaux s'échappaient de leurs sources,
Le tonnerre grondait, les vents prenaient leurs courses;
Autour de lui, le temps, sous mille aspects nouveaux,
Achevait, renversait, reprenait ses travaux;
Les débris s'animaient, la mort était féconde,
Et la destruction renouvelait le monde.'

The title and attributes of the personage, here so sublimely portrayed, would obviously induce us to ascribe them to the Deity: but the piety of the venerable Abbé will not permit us to suppose that he meant to represent the Almighty as appearing to him in a dream, and suggesting the plan of a new poem. In vain we turn to the notes, which are entertaining and satisfactory on many points of modern discovery and science, but which afford no interpretation of the allegorical picture in question. The homely *argument* is fortunately more explicit, and tells us that the *Ghost of the Genius of Nature* commands the celebration of her charms. In his eagerness to manifest prompt obedience, the poet tosses and tumbles the materials of his song, as if his better taste and love of order were still detained by the lingering influence of Morpheus. In the twinkling of an eye, he abruptly censures the love of theory, launches into the praise of light, talks of the God who created the sun, invokes Apollo, eulogizes

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gizes *Delambre*, and the immortal *Isaac*, (Sir Isaac Newton,) celebrates the grandeur of the Universe and of the God who created it, and, lastly, sings of Virgil, Jupiter, and Olympus.

A more sedate and tranquil exposition of the Newtonian doctrine of light and colours, enhanced by allusions to some recent discoveries, and embellished with the appropriate graces of the didactic muse, succeeds this hurried jumble, and naturally conducts us to a fine enumeration of daily, but alas! too often neglected blessings:

'*Enfin, des sept couleurs la brillante famille*
Prête à chaque rayon l'éclat dont elle brille;
Du mélange divers, des diverses couleurs,
Naît l'éclat des métaux, le coloris des fleurs,
L'or flottant des moissons, et le vert des feuillages,
Et le changeant émail qui peint les coquillages,
La pourpre des raisins, l'azur foncé des mers,
Et l'éclat varié de la voûte des airs.
Eh! qui ne connaît pas les dons de la lumière!
Sans elle tous languit dans la nature entière,
Les végétaux flétris regrettent ses faveurs,
La fleur est sans éclat et les fruits sans saveurs;
Ainsi loin du soleil, dans nos celliers captive,
Pâlit la chicorée et se blanchit l'endive;
Ainsi vers cette zone, où le ciel plus vermeil
E'panche en fleuves d'or les rayons du soleil,
De ses plus riches dons la lumière suivie
Prodigue les couleurs, les parfums et la vie;
L'onctueux aromate y verse ses ruisseaux,
De plus vives couleurs y parent les oiseaux,
Les fleurs ont plus d'éclat, la superbe nature
Revêt pompeusement sa plus riche parure.'

The splendour and desultory corruscations of the Aurora Borealis, in the polar regions, are almost realized in the Abbé's description of this striking phænomenon: but the personification and harangue of the Northern Aurora, who is represented as jealous of the superior charms of her eastern sister, appear to be misplaced, and savour of the studied artifice of an Italian conceit.

From *light* the transition to *heat* is easy, or, rather, the topics are necessarily co-existent. Some of the principal facts in the history of electricity are treated with much felicity, and even originality of manner. Although we cannot afford to insert the whole passage to which we allude, we should feel something like compunction if we withheld the ensuing extract:

'*Tantôt dans un cristal, de minces feuillets d'or,*
Tout à coup animés semblent prendre l'essor;

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Attirés, repoussés, s'approchent, se retirent ;
Dans l'abri transparent, tantôt nos yeux admirent
Ces papiers bondissants, pleins d'un feu passager,
Des nymphes, des sylvains, simulacre léger ;
Leur être est d'un moment ; mais l'éternel prodige
Varie en cent façons son étonnant prestige.
D'un air mêlé d'audace et de timidité,
Souvent sur l'isoloir une jeune beauté
Se place, en rougissant, curieuse et tremblante ;
A peine elle a touché la baguette puissante,
Autour d'elle le feu jaillit en longs éclairs,
La flamme en jets brillants s'élance dans les airs,
Se joue innocemment autour de sa parure,
Glisse autour de son cou, baise sa chevelure ;
La belle voit sans peur ces flammes sans courroux,
Et dans le cercle entier répand un feu plus doux.
Soudain la scène change, et l'éther, ô merveille !
De Leyde vient remplir la magique bouteille ;
Fond le métal ductile, et ses esprits brûlants
Se répandent dans l'air en flots étincelants.
L'acier la touche-t il ? le coup part, le feu brille :
Je redouble ; l'éclair sort, éclate et pétille ;
Tantôt au bout d'un fer voltigent à nos yeux,
Et des globes de flamme et des langues de feux.
Ici les spectateurs forment de longues chaînes ;
Soudain de mains en mains et de veines en veines
Du fluide éthéré les torrents ont jailli,
Et dans tous leurs rameaux les nerfs ont tressailli.
Ainsi lorsqu'un beau trait nous saisit au théatre,
Tout à coup dans les rangs de la foule idolâtre,
D'un mouvement commun l'effet contagieux
Pénètre tous les cœurs, enflamme tous les yeux :
L'étonnement, l'effroi, le plaisir se confondent,
Et par un même cri tous les cœurs se répondent.
Que dis-je ? ô feu sacré, noble enfant du soleil,
Toujours tu n'offres pas un stérile appareil !
Souvent la froide main de la paralysie
Dans un débile corps joint la mort à la vie.
Tu veux ; et tout à coup frappé de ton pouvoir,
L'organe languissant apprend à se mouvoir ;
Le sang revient au cœur, la fibre est ranimée,
Et la vie a repris sa route accoutumée.
Source de mouvement, de force, et de clarté ;
Viens donc, prends en pitié ma triste cécité,
Donne à mes yeux de voir tes riches phénoménes.
La nature te doit ses plus brillantes scènes ;
Dans les cieux, dans les mers, dans les plus durs métaux,
Aux flancs de l'animal, au sein des végétaux,
Par tout vit ton esprit et circule ta flamme,
Par toi les sens grossiers commercent avec l'âme.

Ah!

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Ah! rends-moi, rends moi donc quelques faibles rayons
Qui conduisent ma main et guident mes crayons.
Que d'un dernier regard embrassant la nature,
Je puisse de tes dons achever la peinture:
Que l'univers alors disparaisse à mes yeux,
Par la pensée encor je jouirai des cieux;
Je rêverai les bois, les monts, la terre et l'onde,
Et dans mes souvenirs j'habiterai le monde.'

With the horrors of modern artillery, M. DE LILLE skilfully contrasts the peaceful and endearing scenes of the family fire-side. Here he is quite *at home*, and here his reader reposes with complacency, till the termination of the Canto breaks the domestic spell.

Canto II. *Air.* It is pleasing to observe with what apparent ease the tuneful bard glides from one topic to another, and with what graceful management he blends the charms of poetry with the results of scientific investigation. The exercise of this peculiar talent is eminently displayed in his review of the chemical composition of the atmosphere, of the properties of the element which we breathe, of the appearances to which it gives rise, and of its direct and essential influences on mineral substances, and on vegetable and animal life. The history of the barometer recalls the names of *Toricelli* and *Pascal*, while the native country of the latter awakens the tender reminiscences of early days:

'*Salut, champs paternels, salut, fière montagne,*
D'où se deploie au loin cette riche Limagne,
Où d'un sang que chérit mon pays et le sien
Une goutte sacrée a passé dans le mien!
Pour la première fois quand je gravis ta cîme,
Plein de son souvenir, plein de son nom sublime,
Je ne voyais que lui; en vain, sous de beaux cieux,
S'étendaient à tes pieds des champs délicieux.
Je me disais; Ici Pascal, dans son audace,
Des colonnes de l'air osa peser la masse;
Mais hélas! de cet air ignoré si long-temps,
L'illustre infortuné jouira peu d'instants;
La mort l'enlève au monde au printemps de son âge.
Cependant l' Eternel veut qu'en son noble ouvrage
Il adore sa main; ô regrets superflus!
Il vient, jette un coup d'œil, voit, admire, et n'est plus.
Mais toi, mont renommé, mont rempli de sa gloire,
Atteste ses travaux et garde sa mémoire,
A Misène autrefois toute une armée en deuil
Offrit en gémissant l' hommage d' un cercueil:
Sur ce beau promontoire ou son nom vit encore,
On plaça son épée et son clairon sonore.
Toi! la gloire et l' amour de mon pays natal,
O mont majestueux! sois le mont de Pascal;

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Qu'on y grave son nom et ce tube fidèle
Par qui le poids de l'air au monde se révèle,
Et que chaque printemps, mêlés à tes pasteurs,
Les enfants d' Uranie y répandent des fleurs.'

The steam-engine, a novel species of *machinery* in French poetry, is next introduced; and it plays its part in verse, as Mr. Watt has taught it to do in hydraulics, much to the satisfaction of all concerned.

We now arrive in the regions of *winds* and *tempests*, the desolating effects of which are painted in bold and animated language. The extremes of a burning and of a freezing atmosphere are also sketched by the hand of a master: but we must confine our extracts to four lines, which allude to the congelation of the consecrated wine,—an idea that is finely imagined, and expressed in a manner not unworthy of the happiest moments of *Racine* or *Voltaire*:

'Même au pied des autels, dans le sacré calice,
La glace ose saisir le vin du sacrifice,
Et dans les cœurs pieux jetant un saint effroi,
Épouvante le prêtre et fait douter la foi.'

Frost and storms, however, were appointed to restore the atmosphere to a state of wholesome purity; for the atmosphere, too, has its diseases, and may become the vehicle of contagion and destruction to the principles of life. Hence, that evil which *Fontaine* trembled to name — the *Plague*—is here depicted in strains not less mournful than those of Lucretius: but the distressing recital gives place to the sounds of music, which have their origin in vibrations of the air. Yet here the good Abbé drags us rather too hastily into a sort of confused and jarring concert, in which the violin, harpsichord, fife, drum, bagpipe, &c. &c. all salute our ears. High encomiums are bestowed on the wonderful powers of *Erard* and *Sejan*; and the varying effects of the execution of the latter are beautifully compared to the violence of the blast, or the playful fanning of the breeze:

'Tel au gré de son souffle, ou terrible ou flatteur,
Le vent fracasse un chêne ou caresse une fleur.'

Canto III. *Water.* In recounting the benefits and comforts which we derive from the liquid element, those of the bath are not omitted; and the adventure of Damon and Musidora is introduced, by way of episode, and in the form of a free *translation* from Thomson's Seasons, though the reader is led to expect a *rival* imitation. The passage, if viewed in the light of a liberal version, is intitled to great

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praise; and the polite scholar, to whom both languages are familiar, may sometimes hesitate between the contending beauties of the original and of the copy.—The bustle, whim, and frolic which characterize a well-frequented French watering place, are touched with much fidelity and spirit.—Labouring, however, under the pressure of his subject, and solicitous, perhaps, to confine it within determined limits, the poet slightly skims over the various modifications of water, as exhibited in different states and temperatures; so that a skaiting party is quickly dismissed to make room for a shower of hail; and this again disappears for fogs, clouds, and snow. The scene of the woodman perishing in the snow is another translation, and borrowed, without acknowlegement, from the author of the Seasons: but the whole is rendered with such exquisite taste and delicacy, that we cannot regret the theft. It is followed by an appropriate and just tribute to the generous exertions of the canine species in the service of humanity:

' Vous donc, soyez bénis, animaux courageux,
Que nourrit Saint-Bernard sur son front orageux;
Vous qui, sous les frimas qu'un long hiver entasse,
Des voyageurs perdus courez chercher la trace!
L'homme accourt à vos cris, il enlève ce corps
Dont le froid homicide engourdit les ressorts:
Il se ranime, il prend une chaleur nouvelle,
Le rayon de la vie en ses yeux étincelle,
Et l'art vient redonner par ses soins triomphants,
Un époux à sa femme, un père à ses enfants.
Ainsi de tous les cœurs quand la pitié s'exile,
Sur ces monts désolés elle trouve un asile;
Dans ces chiens généreux l'homme admire ses mœurs,
Et l'écho des déserts se plaît à leurs clameurs.
Salut, des malheureux charitables hospices!
Et vous, nobles chasseurs, à leurs malheurs propices,
Ayez part à mes chants! trop soumise à ses loix,
Votre race aide l'homme à dépeupler les bois;
Votre instinct dépravé seconde sa furie;
Elle donne la mort, vous conservez la vie!

Canto IV. *Earth.* From a brief enumeration of the characters of the earths reputed *simple*, we are agreeably allured into the praises of modern chemistry; and, while the fair are invited to contemplate and admire the more elegant results of this wonder-working art, they are entreated to abstain from the coarser operations of the laboratory:

' Vous que doua le ciel de curiosité,
Belles! de ces travaux sentez donc la beauté!
Mais à ces noirs fourneaux où veille l'œil du sage,
N'allez pas enfumer votre charmant visage.

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Un temps fut où ce sexe, à plaire destiné,
Tenta ces grands travaux ; Eglé n'eût point dîné,
Qu'elle n'eût, combinant l'air, l'eau, le feu, la terre,
Fait son petit volcan ou son petit tonnerre,
Et de son grand savoir effrayé son époux.
Sexe aimable ! ces soins ne sont pas faits pour vous.
Laissez là ces syphons, ces matras, ces cornues,
Ces machines sans nombre, aux Grâces inconnues ;
Du doux extrait des fleurs parfumez vos boudoirs ;
Sachez quels minéraux, par leurs secrets pouvoirs,
Décorent vos salons, préparent vos parures ;
D'où vient ce diamant, orgueil de vos coiffures ;
Voilà votre chimie ; à moins d'un grand dessein,
Vénus visite peu les fourneaux de Vulcain.'

The superficial revolutions of our globe, so far as they are indicated by the organic remains imbedded in its substance,—some of the most striking displays of its internal conformation,—the spontaneous combustion of pyrites,—and the ravages of volcanic fires, are treated in M. DE LILLE's best manner. This interesting Canto closes with a peep at Staffa, and a spirited allusion to the cave of Fingal.

Canto V. *Mineral Kingdom.* On the *plan* of this portion of the work, we cannot bestow unqualified approbation, because only a small part of it has any direct reference to metals and minerals, and by far the largest is devoted to a romantic narrative of the fate of Ormond, Elvira, and Dolcio; who, when precipitated from their greatness in Florence, found accidental shelter in a deserted mine, moralized on the vicissitudes of their fortunes, then became happy, and, as we are told, studied mineralogy.

Canto VI. *Vegetable Kingdom.* The bard now sings of the formation of plants, the circulation of their juices, and their characters, colours, attributes, and varieties. His complimentary verses to the memory of the celebrated Swedish naturalist are well conceived, with the exception of a single couplet, which we cannot reconcile to our notions of propriety :

' Et Linné sur la terre, et Newton dans les cieux,
D'une pareille audace E'TONNE'RENT LES DIEUX.'

The heathen Gods, who were invested with many of the frailties of humanity, might be allowed to express astonishment at those few pre-eminent mortals, whose genius or whose virtues had improved the condition of their race : but, in the age of *Newton* and *Linné*, the mythology of Greece and Rome had vanished ; and M. DE LILLE himself, in the beginning of this very Canto, informs us that the forests and the

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the groves were no longer peopled by their respective divinities. If, then, by *the Gods* he means those of pagan times, the idea of *their* taking alarm at the discoveries of *Newton* and *Linné* is absurd and extravagant; and, if he alludes to the Supreme Ruler of the universe, the sentiment is worse than absurd or extravagant. The following line, in another part of the poem, is liable to the same criticism :

'*Gloire te soit rendue,* APRÈS L'ETRE SUPRÊME,
Profond Spallanzani!

The bathos, in this instance, is not less profound than the naturalist.

To return to the flowers of the field; their hours of sleep, and the Linnéan conceit of the Calendar of Flora, with some of the leading facts relative to the loves of plants, are celebrated with all the graceful embellishments of poetry. The Polypus, however, rather aukwardly intrudes between the physiological and economical stages of the Canto, instead of taking its station between the highest of the vegetable and the lowest of the animal order. Among the vegetable products which minister to our luxury or our wants, a conspicuous niche is allotted to the Coffee-shrub; or rather to the well-known beverage obtained from its berries. M. DE LILLE chaunts the virtues of this exhilirating liquor, in a strain of pleasing enthusiasm :

'*Il est une liqueur, au poëte plus chère,*
Qui manquait à Virgile, et qu' adorait Voltaire;
C'est toi, divin café, dont l'aimable liqueur
Sans altérer la tête épanouit le cœur;
Aussi, quand mon palais est émoussé par l'âge,
Avec plaisir encor je goûte ton breuvage.
Que j'aime à préparer ton nectar précieux!
Nul n'usurpe chez moi ce soin délicieux.
Sur le réchaud brûlant moi seul tournant ta graine,
A l'or de ta couleur fais succéder l'ébène;
Moi seul contre la noix, qu'arment ses dents de fer,
Je fais, en le broyant, crier ton fruit amer;
Charmé de ton parfum, c'est moi seul qui dans l'onde
Infuse à mon foyer ta poussière féconde;
Qui tour à tour calmant, excitant tes bouillons,
Suis d' un œil attentif tes légers tourbillons.
Enfin, de ta liqueur lentement reposée,
Dans le vase fumant la lie est déposée;
Ma coupe, ton nectar, le miel Américain,
Que du suc des roseaux exprima l'Africain,
Tout est prêt : du Japon l'émail reçoit tes ondes,
Et seul tu réunis les tributs des deux mondes.
Viens, donc, divin nectar, viens donc, inspire moi.
Je ne veux qu'un désert, mon Antigone, et toi.

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A peine j'ai senti ta vapeur odorante,
Soudain de ton climat la chaleur pénétrante
Reveille tous mes sens ; sans trouble, sans chaos,
Mes pensers plus nombreux accourent à grands flots.
Mon idée était triste, aride, dépouillée ;
Elle rit, elle sort richement habillée,
Et je crois, du génie éprouvant le réveil,
Boire dans chaque goutte un rayon du soleil.'

On the whole, every admirer of the vegetable world will peruse this division of the poem with peculiar relish : but many will also regret that, where the powers of various description exist in such perfection, they should not have been more liberally exercised on the splendid gaieties of exotic botany; or on the history of some of those species which, under the plastic fancy of a Darwin, now bloom and flourish in the paradise of song.

Cantos VII. and VIII. *Animal Kingdom.* The same extension of plan, or rather the same limitation of space, to which we have already alluded, reduces much of the remainder of this performance to little more than a catalogue of names, instincts, properties, and expedients ; scarcely permitting a patient illustration of a few of the most remarkable species, as the Beaver, Elephant, Bee, Ant, &c. The *general* history of the serpentine race is, however, admirably sketched ; and the migrations of the feathered tribes inspire some delicate and pathetic verses, till the bard, changing his theme, thus apostrophizes the tenants of the cage ;

' Déserteurs des forêts et transfuges des bois,
Paisibles casaniers, vous vivez sous nos toits.
Là, sans aller au loin quêter à l'aventure,
De vous, de vos enfants l'incertaine pâture,
D'une jeune maîtresse esclaves favoris,
Par elle caressés et par elle nourris,
Au lieu du ver rampant, de la sale chenille,
Le sucre, le mouron nourrit votre famille ;
Chaque jour la beauté revient d'un air riant
Vous offrir le biscuit et l'échaudé friand,
Porte sur vos besoins une vue attentive,
Soigne la propreté du lieu qui vous captive,
A vos maux passagers assure un prompt secours,
Prépare vos hymens et soigne vos amours,
Vous apprête du bain la fraîcheur délectable :
Vous buvez dans sa coupe, assistez à sa table,
Folâtrez sur son sein, perchez sur ses cheveux,
Et son amant lui-même est jaloux de vos jeux.
Tel ce moineau fameux, digne sujet de larmes,
Dont la triste élégie, en de vers pleins de charmes,

Nous

Nous fait pleurer encor le destin rigoureux,
D'une belle Romaine ami tendre, hôte heureux,
Aimable parasite, et compagnon fidèle,
Sautillait, babillait, tourbillonnait près d'elle,
Sur ses lèvres de rose accourait à sa voix,
Baisait son cou d'albâtre ou becquetait ses doigts;
Et, des jeunes Romains voluptueux émule,
Fut pleuré par Lesbie, et chanté par Catulle.'

This classical illusion is truly exquisite.

We are next presented with a few desultory but striking views of the manners and habits of animals, including a very harrowing description of the deliberate cruelty of the experimental anatomist. The whole concludes with an admirable parallel between the faculties of man and those of brutes.

Such, then, are the outlines, and such are some of the beauties and blemishes, of this amiable and elegant production; which betrays no symptoms of age or caducity, and which will detract nothing from the well-earned reputation of its venerable author. The versification is mellow, flowing, and harmonious throughout; and, though we could have desired more abundant proofs of invention, a more complete arrangement of parts, and more amplitude of illustration, the most stern criticism can point to few passages which do not convey instruction, or gratify the imagination, or attach the heart.

ART. IV. *Tableaux de la Nature,* &c.; *i. e.* Views of Nature, or Considerations on the Deserts, the Physiognomy of the Vegetables, and the Cataracts of the Oroonoko; by A. DE HUMBOLDT. Translated from the German, by *J.B.B. Eyriès.* 2 Vols. 12mo. Paris. 1808. Imported by Dulau and Co. Price 10s. sewed.

THE encouraging reception which these essays experienced in Germany, we are told, induced the translator to extend their circulation through the medium of the French language; and if, in the prosecution of his task, he has occasionally deviated from the original text, the alterations were suggested by the author himself, who purposes to adopt them in a new edition.—The dedication consists of only eight words: but, in point of taste and effect, they are equivalent to eight hundred:

'To my Brother,
'*William de Humboldt,*
'at Rome.'

We learn from the preface that several of the passages, contained in these volumes, were composed on the very spots on which the scenes described were contemplated; that the author's

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thor's object is to present such considerations on the interesting aspects of nature as best accord with genuine sentiment; and that, though each memoir is designed to form a whole, it is intended that the general bearing of the publication should be one and the same.

'This method of treating natural history,' observes M. HUMBOLDT, 'presents great difficulties; such as even the energy and pliancy of the German language, in which I have written my work, have not always been able to overcome. The countless riches, which every where meet the eye of the observer, conjure up a multitude of images that are certainly brilliant, but, by their very accumulation, destroy the repose and injure the general impression which a grand survey of nature is calculated to produce. While we address sentiment and imagination, our style too readily degenerates into poetical prose. These ideas require no farther developement, since the ensuing pages will furnish us with too many examples of those wanderings and inequalities of which I have just indicated the source.

'May my sketches, in spite of these defects, which I can much more easily discern than remedy, convey to the reader a portion of that enjoyment which is excited by the contemplation of nature. As that gratification increases with a knowlege of the intimate relationship of parts, which puts the various springs of nature in motion, I have annexed to each memoir additions and explanations, with a reference to the sciences.

'On all occasions, I have directed the mind to that external influence which physical nature exercises on the moral dispositions and destinies of man. My work is chiefly consecrated to the heart that is bruised with misfortune Let him, who would shun the storms of life, accompany me into the depths of the forests, across the deserts, and over the towering summits of the Andes.'

I. *Considerations on the Steppes of the Deserts.*—Those elevated and naked plains, which stretch from the valleys of Caraccas and the Lake of Tacarigua, in South America, form a striking and dreary contrast with the rich luxuriance and verdure of the more fortunate tracts by which they are surrounded. The irksome monotony of their aspect has, doubtless, condemned them to long and general obscurity: but a mind of a truly bold and philosophic tone, like that of the present author, is not to be diverted from its purposes by mere appearances, nor deprived of entertainment and instruction even in the midst of the barren wilderness. M. HUMBOLDT's reflections on these immense and unsightly solitudes are often original, and seldom fail to affect either the imagination or the understanding with grand or with agreeable emotions. We are perfectly aware, however, that we should have perused his dissertation with more uninterrupted satisfaction, if he had moulded his materials into one uniform and consistent mass, instead of detaching such

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such a large and valuable portion of them into the form of supplementary annotations. We have likewise to regret, that his assertions are not always propounded with that degree of modesty and diffidence, which characterizes and adorns the productions of true genius. Thus, he commences the present memoir by stating, without the shadow of evidence, that the granitic chain of mountains resisted the violent action of the waters, when, in the infancy of our planet, their irruption formed the gulph of Mexico. This physical event *may* have taken place, and in an early or a more advanced stage of the earth's existence: but we are not prepared to affirm that it did, and much less to assign the period of its occurrence.

A remarkable trait in the great features of the American *steppes* is the presence of fractured and slightly elevated horizontal strata, occasionally dispersed, and sometimes to a very considerable extent, over the common surface: but no *oasis*, nor scattered ruins, nor fruit-trees which had once been cultivated, attest the residence of human beings. The comparative coolness of these regions suggests various pertinent remarks on the general temperature of the new continent; which sufficiently explain the moderation of its heat, without having recourse to the doctrine of the recent formation of the western hemisphere. The following illustrations of the author's argument against this common but unphilosophical notion appear to be worthy of transcription:

'The great coolness, or rather cold, which prevails, nearly throughout the year, along the coast of Peru, under the tropic, and which lowers the mercury in the thermometer to ten degrees, [54½ Fahr.] is, by no means, as I hope to be able to demonstrate, a consequence of the vicinity of mountains covered with snow, but is rather owing to that fog (*garua*) which veils the sun's disk, and to that very cold current of sea-water which rushes, in a northerly direction, from the straits of Magellan to Cape Parinna. On the coast of Lima, the temperature of the great ocean is 12° 5′ [about 59 Fahr.] whereas, under the same parallel, but beyond the limits of the current, it is 21° [79 Fahr.]. It is remarkable that such a surprising fact has not been hitherto noticed.'

We think that the powerful operation of each of the causes here adduced cannot be disputed: but neither can we discern any sufficient reason for excluding the cooling influence of snow.

'A very ingenious naturalist, Dr. Smith Barton, (of America) has already said, with great justice, "I cannot but regard as puerile, and by no means proved from physical evidence, the supposition that a great part of America has emerged from the waters later than the other continents." I (continues M. Humboldt) beg leave also to quote

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quote a passage from a memoir which I composed respecting the primitive people of America. "Writers of deserved celebrity have too often repeated that America is, in every sense of the expression, a new continent. They allege that its exuberance of vegetation, its assemblage of great rivers, and its grand volcanoes, always in a state of fermentation, declare that the earth, incessantly trembling, and not yet dried, is there less removed from the pristine condition of chaos than in the old continent. Long before I commenced my travels, I was accustomed to regard such notions as at once unphilosophical and contrary to the generally received laws of physics. Those images of youth and disorder on the one hand, and of desiccation and a progressive failure of vigour in the aged earth on the other, can originate only in the minds of such persons as amuse themselves by selecting the points of contrast between the two hemispheres, without comprehending, in a general view, the constitution of our planet. Is the southern portion of Italy a fresher country than Lombardy, because it is almost constantly harassed by earthquakes and volcanic eruptions? Besides, what petty phænomena are the volcanoes and earthquakes of our day, if compared with those revolutions of nature to which the geologist ascribes the solution and cooling of those masses which formed the mountains, when the earth was yet in a state of chaos! Different causes, in remote climates, would necessarily diversify the effects of physical energies. In the new world, the volcanoes, to the number of fifty-four, ought perhaps to burn for a longer period, because the chain of elevated mountains, in which they are situated, is nearer to the sea; and because this circumstance, and the eternal snow which covers them, appear to modify, in a manner hitherto imperfectly appreciated, the energy of subterraneous fire. Earthquakes and eruptions there co-operate periodically. At present, physical disorder and political tranquillity reign in the new continent; while, in the old, the discord of nations drives us to seek repose in the bosom of nature. The time, perhaps, may come, when one quarter of the world will occupy the place of the other in this singular conflict between physical and moral energy. Volcanoes repose for ages, before they are re-kindled. The idea that, in the older regions of the world, a certain degree of peace should pervade nature, is a mere illusion of fancy. One side of our planet cannot be older or younger than another. Islands, like the Azores, produced by volcanoes, or gradually formed by the mollusca of coral, (such as several islands of the great ocean,) are generally more recent than the granitic masses of the central chain of Europe. A country of small extent, like Bohemia, and several of the valleys of the Moon, circularly surrounded by mountains, may remain for a long time covered by water, in consequence of partial inundations, and form a lake. After the fluid has disappeared, the soil on which vegetation gradually takes place may, in metaphorical language, be said to be newly formed. But such an aqueous covering, as the geologist conceives to have existed at the formation of the secondary mountains, cannot, from the laws of hydrostatics, be supposed but as enveloping, at once, every country and every climate. The sea cannot sojourn on the immense plains of the Oroonoko and the Amazons, without

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without, at the same time, ravaging the countries which are situated round the Baltic. The dependance and the identity of the secondary strata in the neighbourhood of Caraccas, in Thuringia, and in Lower Egypt, prove, as I have explained in my geological view of South America, that this grand operation of nature was effected over all the earth at the same period."

Besides the more obvious and permanent causes of the heat and aridity which pervade the African deserts, the author surmises that some remote irruption of the ocean may have swept away the vegetable soil, and left behind nothing but sterile sand: but, had such a catastrophe taken place, it is to be presumed that numerous vestiges of marine productions would be found scattered over, or buried in, those pathless wastes.

Though the great Steppes in South America are covered with a thin layer of vegetable mould, though they are watered by periodical rains, and though they are cloathed with gramineous plants, of tall and luxuriant growth, we cannot be surprized that the neighbouring inhabitants, who were originally strangers both to the pastoral and the agricultural life, should prefer the beautiful valleys of Caraccas, the sea-coasts, and the immense basin of the Oroonoko, to a solitude which is destitute of trees and springs: but it is, at the same time, difficult to account for those numerous traces of civilization, which have been observed on the elevated plains of the mountains in Mexico and Peru. At the height of sixteen or eighteen hundred toises, the author saw the remains of baths and palaces; and he infers, perhaps somewhat hastily, that none but colonists from the north could endure such a climate.

Since the discovery of the new continent, even the Steppes have been found susceptible of a scanty degree of population. With the view of facilitating the communication between the coast and Guiana, some towns have been constructed on the banks of rivers; and, among widely scattered huts, herds of oxen, horses, and mules, may now be observed to roam at large, and to attain to a prodigious size, in spite of the dangers and difficulties with which they have to contend, from the extremes of drought and moisture. The effects and contrasts of these extremes are thus forcibly delineated:

"When, in consequence of the sun's vertical rays, which no cloud intercepts, the hardened soil separates into fissures, as if it had been shaken by violent earthquakes; if opposing winds should then happen to impinge on its surface, and if the collision should occasion a rotatory motion, the plain exhibits a most unusual spectacle. The sand rises like a vapour, in the midst of a whirlwind, rarified, and perhaps charged with electricity; resembling a funnel-shaped cloud, the point of which glides along the earth, or like the rushing water-spout that is dreaded by the experienced mariner. The sky, apparently

apparently let down, yields only a sombre, troubled, and livid light to the desolated plain. The horizon closes in, at once contracting the desert and the heart of man. Suspended in the atmosphere, which it veils in a thick cloud, the burning and dusty sand augments the suffocating heat of the air. The east wind, instead of coolness, adds fuel to the flame, by bringing along with it the glowing emanations of tracts of land which have been long scorched with heat. The pools, once shaded by the palm-tree, whose verdure has withered in the sun, gradually disappear. As animals become torpid in the ice and snow of the north, so here the Crocodile and the Boa, deeply buried in the dried clay, are incapable of motion. Aridity every where announces death, and every where haunts the parched traveller, whom the refracted rays of light delude with the phantom of a waving surface. Enveloped in clouds of dust, and tortured by hunger and burning thirst, the cattle and horses wander about in every direction. The latter, stretching out their necks against the wind, greedily inhale the air, in order to discover, by the moisture of its current, the neighbourhood of some pool that is not entirely evaporated.

'The mules, more circumspect and artful, seek to assuage their thirst in another manner. The melocactus, a plant of a spherical form, and marked by numerous furrows, contains, under its prickly covering, a very watery core. The mule, by means of its fore-feet, separates the spines, applies its lips with caution, and ventures to drink the refreshing juice: but it is not always with impunity that it partakes of this living vegetable source; for some of them are often seen, whose hoofs have been seriously injured by the prickles of the cactus.

'To the scorching heat of the day, succeeds the coolness of a night which equals the day in duration: but still the cattle and the horses enjoy no repose. Monstrous bats persecute them in their sleep, cling like vampires to their backs, and afflict them with purulent wounds, in which hippoboscæ, musquitos, and a multitude of other stinging insects, take up their abode. Such is the painful existence of these animals, from the moment that the sun's heat has absorbed the water from the earth's surface.

'When, after a long drought, the beneficent season of rain at length approaches, the scene is suddenly changed in the desert. The dark blue of the sky, till then cloudless, assumes a lighter tint. At night, the spectator scarcely recognizes the dim quarter of the *Cross*, a constellation of the southern pole. The light phosphorescence of the *Clouds of Magellan* loses its brilliancy. The vertical stars of the Eagle and of the Serpentarius shine with a quivering light, which no longer resembles that of the planets. In the south, arise detached clouds, which bear the figure of remote mountains. The vapours extend like a mist over the whole horizon; and distant peals of thunder proclaim the vivifying rain.

'Scarcely is the surface of the earth moistened, when the misty desert is clothed with *Killingias* and *Paspalums*, of crouded panicles, and with an infinite number of grasses. The herbaceous mimosa unfolds its slumbering leaves to the light, and salutes the rising sun; as do also the aquatic plants, which expand their delicate blossoms, and the birds which warble their harmonious descants. The horses and cattle

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cattle bound in the plain, and enjoy their existence. The prettily spotted Jaguar lies concealed in the long tufted grass; and, by a light bound, like the cat, or the tyger of Asia, it darts on animals as they pass.

'Sometimes, if we may believe the natives, the moistened clay on the borders of marshes is observed to rise slowly in small swellings; a sudden and violent noise, like that which proceeds from small mud volcanoes, is then heard; and the heaved soil is darted into the air like a cloud. Every person, who is acquainted with this phænomenon, flies from it with precipitation; because he knows that some monstrous water-snake, or mailed crocodile, here issues from its tomb, and awakes from apparent death with the first soaking showers.

'The rivers which bound the plain on the south, the Araca, the Apura, and the Payara, gradually swell. Then nature compels those very animals which, during the first half of the year, seemed perishing with thirst on an arid and dusty soil, to lead the life of the amphibious tribes. One part of the desert presents the image of an immense inland sea; and the mares retire with their foals to the higher stages, which appear above the surface of the water, like long islands. As the unsubmerged portions daily diminish in extent, the animals, pressed against each other, and deprived of pasture, swim for a long while up and down, and pick a scanty subsistence from the flowering panicles of the gramineous plants, which overtop a brownish and fermenting water. Many young horses, however, are drowned; and many are surprized by the crocodile, which, armed with its tooth-crested tail, breaks their bones, and then devours them. Horses and oxen, which have escaped the voracity of this ferocious reptile, may often be observed to bear on their thighs the marks of its pointed teeth.

'But Jaguars and Crocodiles are not the only creatures which, in South America, lie in wait for the horse. That animal also experiences a dangerous enemy among the fishes. The marshy streams of Bera and of Rastro are full of electrical eels; whose slimy body, dashed with yellowish spots communicates, in every direction, and spontaneously, a violent shock. These gymnoti are five or six feet long; and, when they suitably direct the action of their organs, armed with an apparatus of multiplied nerves, they are able to kill the most robust animals. The people of Uritucu have been under the necessity of changing the road on the Steppe, because the number of these eels had increased to such a degree that, in every year, many horses, struck with their benumbing influence, were drowned in crossing the ford of a small river. All fishes shun the approach of this formidable eel. It even frequently surprizes men, who, standing on the steep bank, are fishing with a hook, the wetted line conveying the fatal commotion. In this instance, the electrical fire is disengaged from the very bottom of the waters'.

The sketch of the conterminous countries is not less animated and striking; and the whole picture constitutes a novel and interesting piece of descriptive scenery.

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In a note of considerable length, M. HUMBOLDT seems to have established the extraordinary fact, that the practice of eating argillaceous earth really prevails among some savage tribes: but the inhumation and the suspended life of the crocodile require to be more amply and satisfactorily detailed, before we can receive the statement as an article of belief.

II. *Ideas of the Physiology of Vegetables.* This Essay occupies by far the largest portion of the second volume, but might have been much condensed, without the smallest injury to the proper treatment of the subject. The introduction, which extends over twenty pages of text, and thirty-five of commentary, is somewhat irrelevant and declamatory; consisting of vague observations on the prodigal diffusion of life in the planet which we inhabit.

To a certain extent, it will be readily admitted that, while particular classes of rocks and mountains, in whatever regions of the world they may be found, are uniformly similar, the same species of plants and animals assume, especially in their groupes, diversities of appearance in different climates. In his illustration of this position, M. DE HUMBOLDT pointedly alludes to the effects of climate on the formation of the human character and temper. It would be irksome to dwell on such a hacknied topic: but we really cannot concede to this writer that 'the character of a people, and the gay or the grave dispositions of men, depend almost entirely on the influence of climate.' His reference to Greece, in the first instance, to go no farther, is particularly unfortunate; for what have the genial heats and pure skies of that fine country achieved for its present wretched race of inhabitants?

From an attentive survey of the vegetable forms which occur between the 55th parallel of north and the 12th of south latitude, the author is inclined to reduce them to nineteen; though in a subsequent passage, he talks of the *sixteen* principal forms: yet he admits that future discoveries in the south-east parts of Asia, the interior of Africa, New Holland, and that part of South America which is situated between the Amazons and the mountains of Chiquitas, will probably add to the number. In the meantime, we could have wished for a distinct nomenclature and definition of his family-likenesses; since, although he mentions them in a desultory manner, his readers will find themselves puzzled to make out a list of his grand divisions. We suspect that his lines of demarcation also are sometimes fanciful. It is indeed to be presumed that all attempts to groupe the productions of nature, by their external aspects, will prove abortive; because nature, with reference at least to our senses, recognizes no permanent nor obvious distinctions, but

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but blends forms and colours by imperceptible and continuous shades. The painter may catch a few kindred features, but cannot determine the precise boundaries of relationship.

M. DE HUMBOLDT's observations of vegetable physiognomy are to be regarded rather as loose hints or memoranda, than as constituting a regular or properly matured treatise. In the single paragraph in which he discusses the numerous tribe of heaths, he observes that they have some resemblance to resinous trees; that the art of husbandry has maintained for ages an unavailing struggle against the encroachments of the common sorts; and that the known species amount to 137. Now, if we once admit the resemblance between heaths and pines, we may multiply vegetable likenesses without end: in many of the northern districts of this island, the native heath has gradually disappeared in consequence of the introduction of sheep farming; and, seven years ago, not fewer than 250 species of *Ericæ* were defined by a British botanist. (See Transactions of the Linn. Society, Vol. VI.) In return for such inaccuracies, however, we are sometimes presented with interesting and contrasted views of the physiognomy of vegetation, in the temperate and in the torrid zones.

III. *Considerations on the Cataracts of the Oroonoko.* This third memoir derives its principal value from the delineation of striking and majestic scenery, which has seldom been visited by men of taste and information. The name of the river, which was given to it by its first European discoverers, is quite unknown in the inland regions through which it rolls its majestic course, and where its only appellation is *the river*, by way of eminence. The immense quantity of fresh water, which it discharges in a strong current into the sea, convinced the sagacious Columbus that it proceeded from a continent.

'When (says the author) we reflect on the immense volume of water which the Oroonoko conveys to the Atlantic ocean, we are tempted to ask whether this river, the Amazons, or the Plata, be the most considerable? but this question, like every thing relative to physical dimensions, is too vague. The mouth of the Plata, which extends to twenty-three geographical miles, is obviously the largest: but, when compared with others, this river, like those of England, is of moderate length, and its shallowness at Buenos-Ayres impedes the upward navigation. The Amazons is the longest of rivers; its course, from its origin in Lake Lauricocha, to its æstuary, being seven hundred and twenty miles: but its breadth, in the province of Jaen de Braco-moros, near the cataract of Rentáma, where I measured it, under the romantic mountain of Patachuma, scarcely equals that of the Rhine at Mentz.

'The Oroonoko, at its mouth, seems to be narrower than either the Plata or the Amazons. According to my astronomical observa-

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tions, its course is only two hundred and sixty miles: but, in the most remote corner of Guyana, at a hundred and forty miles from its junction with the sea, I found that, when its waters were most elevated, this river was sixteen thousand and two hundred feet wide. Its periodical floods occasion a rise of from forty-eight to fifty-two feet above its ordinary level. We want materials for instituting an accurate comparison among the enormous rivers which traverse the continent of South America; since we are not sufficiently acquainted with the outlines of their channels, nor with their velocity, which must vary in every part of their course.'

Though the Oroonoko is formed on a larger scale than the Nile, it presents several analogies to that celebrated river; such as the Delta, which is constituted by the subdivisions of its branches, a regular rise and fall, the largeness and number of its crocodiles, its precipitous course through mountains of granite and syenite, and its more placid progress over extensive plains. Its source, we may add, is equally obscure, or at least equally unexplored. Near the falls of the Guaharibes, it is so narrow that the natives cross it on a slender bridge of creeping plants. The Guaicas, a race of men who are remarked for their small stature and very white complexions, detet the traveller from advancing farther to the east, by their use of poisoned arrows. The present author treats as fabulous the story of the existence of the *Laguna del Dorado*, from which the Oroonoko is said to issue, and which is laid down in Arrowsmith's map as measuring twenty miles in length. About five degrees to the west of this supposed source, is a small reedy lake, which may, probably, have given rise to the popular tale of *El Dorado*; since in the centre of it is situated the island of *Pumacena*, composed of micaceous schistus, or some glittering rock.

After having pursued various windings of the river, and of the author's *discourse*, we at length arrive at the great cataracts of *Aturès* and *Maypurès*, where the bed of the stream is straitened by masses of gigantic rocks, and divided into various reservoirs by natural dykes. The water is not here, as at Niagara, heaved at once over a deep precipice, but falls in a graduated series of small cascades, which render the navigation at times dangerous, if not impracticable. 'The spectator suddenly beholds a foaming sheet of water, of a mile in length. Masses of rock, of a dark ferruginous hue, shoot up from it, like lofty towers. Each small island, and each rock, are decked with crowded groupes of stately trees. Above the surface of the water, incessantly hovers a thick vapour; and through this cloud of mist, formed by the spray, dart forth the tops of aspiring palm-trees. When the glowing rays of the evening sun are refracted in this mass of suspended vapour, the optical

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phænomena are truly enchanting. Rain-bows alternately appear and disappear; and their image incessantly sports and dances in the air.'

In the same strain of bold and picturesque description, this traveller portrays the prominent scenery of his landscapes: but in this, as in the two preceding sketches, a very inconsiderable portion of his writing bears directly on the subject announced in the title.

We rejoice to learn that Messrs. HUMBOLDT and *Bonpland* are steadily proceeding with the publication of the highly interesting details, which have been collected in their long and intrepid peregrinations.

ART. V. *Œuvres Complettes de* JEAN RACINE, &c.; *i. e.* The Complete Works of JOHN RACINE, with the Commentary of M *De La Harpe*, and with the Addition of several Pieces hitherto unpublished, or little known. Vols. V., VI. and VII*. 8vo. Paris. 1807. Imported by De Boffe.

THE favourable opinion which we ventured to pronounce on the works of the French theatre, in examining the first four volumes of this valuable work, though considerably at variance with the prevailing tone of English criticism, has received the posthumous sanction of one of our most distinguished literary judges, the late Mr. Fox. The correctness of his cultivated taste was not to be deluded by a viciously effeminate style, or a pompous formality of diction, sacrificing the natural emotions of the heart to false brilliancy and affected stateliness; still less could the admiration of his powerful mind be purchased by an artificial display of frigid declamation, where the subject called for vehement passion; and least of all was he likely to be swayed by the authority of great names, to express an approbation which he did not feel. The praise, therefore, which he so cordially bestows on the great French tragedian, and his intended vindication of him against the attacks of his favourite Dryden†, may be considered as forming one of the most honourable testimonies that have been borne to the genius of RACINE.

In preparing to pursue the task which we had undertaken, of reporting the decisions passed on his dramatic works by his last and most celebrated editor, we really feel the value of this support to our sense of their importance; and if we should

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* For the first four volumes, see Appendix to M. R. Vol. liv.

† See Mr. Fox's Letter, in Lord Holland's preface to his Historical work, p. viii.

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be told that no such support is wanted,—that in England, as in every other part of Europe, the merits of RACINE have been fully admitted,—and that his name has always found a conspicuous place in every enumeration of the classical authors of France,—we shall answer that, according to our own observation, RACINE in this country is much oftener praised than perused; and that his tragic powers, however liberally acknowleged by the critic, have been but rarely felt by the reader. It would give us pleasure to believe that this remark is founded in error, or that our experience has presented us with an unfair specimen of the notions generally entertained on this subject: but, in fact, all the prejudices of our countrymen are in a state of open war against the theatre of our neighbours. Piqued by the want of candour and discernment which has marked the judgments passed by them on Shakspeare, we have imitated their fault instead of avoiding it, and have felt a perverse pride in proving that we can be equally blind or unjust to the claims of their dramatic poets. A confused idea, also, has existed, that any degree of esteem for plays which conform to the Aristotelian unities is utterly inconsistent with a due veneration for the unfettered grandeur of our immortal poet; and (forgetful of Horace's avowal that Pindar and Alcæus might be great, though Homer was by far the greatest,) we have considered the adoration of our idol as an imperfect and unacceptable service, if it did not include the sacrifice of all who can be regarded as rivals by the most absurd of foreign superstitions. In addition to these motives for hostility, we suspect the operation of numerous incentives to secret animosity, in the long speeches, the simple plots, and the narrated catastrophes, of the French stage; to say nothing of its propensity to interweave an amorous intrigue with state-affairs, or of those cumbrous appendages to the scene which pass under the title of male and female confidants. In fine, we actually fear that the national antipathy has not been without its influence: at least, we have heard it maintained by solemn argument that the French language is incapable of force and dignity, and incompatible with musical verse; and we well remember that a late writer on subjects of taste has constantly laid it down as a fundamental proposition, that no Frenchman can in the nature of things either compose a poem, or understand one*.

* This sentiment is so repeatedly and strenuously urged, that we cannot doubt of its being actually entertained, by Mr. Percival Stockdale, in his Lectures on the English poets. See the review of that work, in our Number for June last.

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We shall refrain from a formal investigation of these several causes of alienation: but certainly it is possible that a larger proportion of English readers may be induced, by a fair representation of the French drama, to study it rather for the purpose of discovering beauties than for that of detecting absurdities; and we may add that, where powerful talents and high poetical genius have been exerted for the delight of mankind, the loss of the most refined intellectual enjoyment is poorly compensated, by repeating the hackneyed ridicule which has been cast on defects that are too rare to destroy the general beauty of a composition, or too obvious to reflect any credit on the ingenuity of him who may expose them.

We proceed now to *Esther*, and to *Athalie*, the productions of an author who had resolved to withdraw the remainder of his life from the stage, and to devote his mind to religious pursuits; who had almost persuaded himself to doubt the lawfulness of theatrical representations; and who composed these scriptural pieces at the express command of his patroness Madame *de Maintenon*, for the edification of the female seminary at St. Cyr, substituting religion for love, as the reigning interest of the scene. The history of the reception and success of these two last plays of Racine is so great a literary curiosity, that we shall extract all its most striking particulars from the '*Additions des Editeurs*:'—premising only that *Esther* is almost generally regarded by French critics as the most feeble dramatic composition of its author; while *Athalie* is not only universally vaunted as the noblest monument of his genius, but is even characterized by the cautious *La Harpe* as the *chef d'œuvre* of the human understanding.

An old lady, called Madame *de Brinon*, who was the superior of St. Cyr, had a predilection for the theatre, and wrote miserable plays, which her pupils performed: but at last Madame *de Maintenon* intreated her to write no more, and to select some of the plays of *Corneille* or Racine, with as little intermixture of *love* as could be found. They first attempted *Cinna*, and then *Andromaque*, and displayed so much talent on these profane subjects, that Madame *de Maintenon* resolved to prohibit them in future; and she requested Racine, at his leisure and without any regard to rules, to execute a drama from which the profane passion should be entirely banished. To this request we are indebted for his *Esther*; which was first represented at St. Cyr on the 20th of January 1689, and was constantly performed till the season of Lent. In the following January it again appeared, and for several nights threw its fortunate spectators into ecstacies of admiration. The honour of being admitted became the highest object of

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ambition to the courtiers. "They exerted themselves to obtain this permission," says Madame *de Lafayette*, "with inconceivable eagerness; and that which had been considered as a diversion for a convent became the most serious occupation of the court. Even the ministers of state quitted their most pressing affairs, in order to pay their homage by going to this play. At the first representation which the King attended, he took with him only the principal officers who accompany him in the chace. The second was consecrated to persons of known piety, twelve or fifteen jesuits, &c. The King thought that the entertainment would please the King of England, and took him thither with his Queen," &c. The room in which the play was acted could accommodate only two hundred persons, but the applications were for thousands. The King prepared a list; and the lords of his court often related that, at the hour of performance, he entered first and stood at the door, with his list in one hand, and in the other a lifted cane, to form a kind of barrier; calling in succession, and admitting and conducting to their seats, all those whose names were contained in the paper. M. *de Pomponne* first learned that he was restored to favour, by finding his name on one of these lists. Madame *de Sevigné*, charmed with the permission granted to her of joining so select an audience, speaks of the play with rapture. "The King (said she) and all the court are delighted with *Esther*. *The Prince has shed tears at it.* Racine has surpassed himself; he loves God as he loved his mistresses; he is as great in sacred things as he was in profane. All is beautiful, grand, dignified," &c. The Maréchalle *d'Estrées*, who had failed to praise *Esther*, apologised for her silence as for a crime.

Elevated by this prodigious applause, Racine employed all the energies of his mind in giving perfection to *Athalie*. It was to have been acted at St. Cyr in January 1691, with a degree of pomp and splendor proportioned to its subject and its excellence: but suddenly the order was countermanded, and the preparations were thrown aside. It seems that Madame *de Maintenon* had been assailed by thousands of pharisaical invectives against the introduction of dramatic exhibitions in a place of religious education, and was terrified by the anonymous imputations that were cast on her for encouraging them. Mortified as he must have been by this disappointment, Racine could still appeal for justice to an enlightened public; and the play was printed: but it encountered only derision or neglect. It was easily decried as a piece written for St. Cyr, and adapted to no other place; the principal characters were said to be a priest and a child; and the

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the whole was pronounced to be proper only for priests and children. *Fontenelle* lanced a bad but bitter epigram against it: the general opinion placed it far beneath *Esther*; it was received with coldness, with disdain, and few persons deemed it worth the trouble of reading. In spite of the high praises of *Boileau*, who appeared (says M. La Harpe) as 'the representative of posterity,' in proclaiming it to be the first of his friend's compositions,—in spite of the judicious panegyric of *Arnaud*, and the liberal estimate of a few other literary dissentients,—Racine was induced to believe that he, like *Corneille*, had survived his genius, and was deceived by a species of dotage in regard to the merit of his works; an afflicting impression which followed him to the tomb.

The general illusion is reported by *Voltaire* and La Harpe to have been dissipated by a curious accident, which is however traced to no authority. On the third of March 1716, this play was produced on the public stage, under the disadvantage of very bad acting, and of being assailed by the antient hypocritical cabal, loudly protesting against a theatrical display of religious stories: but its success was complete, and has been uninterrupted and without precedent. Five years afterward, encouraged by its former amazing popularity, the comedians represented *Esther*, which was wholly overlooked, and absolutely forgotten!

What can explain so marked a disproportion between the merits of these two tragedies, and their original reception? The undeserved contempt of *Athalie* is perhaps to be traced to no other cause than the levity, caprice, and extravagance of a Parisian public; and the equally groundless homage which was offered to *Esther* receives an easy solution. 'Madame *de Maintenon* was flattered with the invention and the execution; and indeed the play represented in some sort the fall of Madame *de Montespan* and her own elevation *. The whole difference was that *Esther* was rather younger, and less formal in religion. The application that was made to her of the character of *Esther*, and of that of *Vashti* to Madame *de Montespan*, rendered it pleasing to her to bring into public notice an amusement which was only designed for the community [of St. Cyr], and some few of her particular friends.' The character of *Louvois* was also satirized under the name of

* She is fond of alluding to this parallel in her letters, and *Boileau* introduces it in his satire against devotees, published in 1692:

"*J'en sais une chérie et du monde et de Dieu,*
Humble dans les grandeurs, sage dans la fortune,
Qui gémit, comme Esther, de sa gloire importune."

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Haman, who is even said to introduce in one of his speeches certain expressions which dropped from the French minister in the delirium of his pride.—If we could divest ourselves of the disgust produced by such inconsistency, there would be something irresistibly pleasant in this strange union of flattery and satire, religion and politics, grandeur and humility; in which the beauty of holiness and the eternal truths of scripture are made subservient to the jealousies of abandoned women, the intrigues of a corrupt court, and the open adultery of those whose example regulates the moral conduct of mankind!

Another resemblance was discovered between the story of *Esther* and the existing state of France. The intended massacre of the Jews by Ahasuerus was compared to the persecution of the Hugonots and the revocation of the edict of Nantes. A popular contemporary song, by the Baron *de Breteuil*, enumerates this together with the more obvious points of coincidence, and thus proceeds:

"*Pourquoi donc, comme Assuérus,*
Notre roi, comblé de vertus,
N'a-t-il pas calmé sa colère?
Je vais le vous dire en deux mots;
Les Juifs n'eurent jamais affaire
A Jésuites ni dévots."

It is gratifying to believe that the noble talents of Racine, however disgraced by some of the ends to which they were applied, were on this question boldly exerted in favour of religion, justice, and humanity; and that, when the preachers of the gospel were urging a bloody persecution, his voice was lifted up in defence of the oppressed. Various passages in his play confirm this opinion, which is rendered probable by other circumstances of his life, and certainly place his principles in the most honourable light.

Of the literary character of these religious dramas, a fair estimate may perhaps be formed from what we have incidentally stated. *Esther* is universally allowed to be altogether destitute of dramatic effect: but its composition is beautiful throughout; and the choruses, superior to those of *Athalie*, may dispute with the hymns of *Rousseau* the first rank among the devotional compositions of the French language. The whole of *Esther*'s address to the King is admirable:

"*Ce Dieu, maître absolu de la terre et des cieux,*
N'est point tel que l'erreur le figure à vos yeux.
L'Eternel est son nom: le monde est son ouvrage.
Il entend les soupirs de l'humble qu'on outrage,
Juge tous les mortels avec d'égales loix,
Et du haut de son trône interroge les rois."

"Whoever

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"Whoever reads such verses," exclaims *Voltaire*, "must be ashamed to write others:" but the same critic, after forty years of unqualified admiration, enthusiastically paid to *Athalie*, retracted his praise on arguments so weak and whimsical, that they may be justly suspected of flowing from his unhappy prejudices against religion, not from the conviction of his unbiassed judgment. It is needless for us to repeat the eulogies so justly poured on that wonderful tragedy. The famous couplet in the speech of Joab,

> *"Soumis avec respect à sa volonté sainte,*
> *Je crains Dieu, cher Abner, et n'ai point d'autre crainte,"*

we transcribe for the sake of an observation which it suggests. The word *respect* appears infinitely too weak, to us who use it on much slighter occasions: but it has no impropriety in being thus applied in French, in which language it approaches to *submission, resignation, and veneration.* Still an injury is done to the effect of a poem, by words to which our habitual associations have annexed various degrees of force, and different shades of meaning: but this circumstance can have place only in modern works, and is one among the many reasons that indispose us to relish French tragedies. How different to an English ear is the effect of Κυριε, and Δεσποινα, from that of *Seigneur* and *Madame!* We are even ready to burst into applauses of the noble simplicity of the former, contrasted with the courtier-like servility of the latter; yet the respective phrases are not only essentially but exactly the same.

Since the old *Mysteries and Moralities* have been abolished, and the furious Herod has ceased to rage against the Innocents, we remember but two English plays designed for representation, that are founded on religious subjects; the *Virgin Martyr* of Massinger and his associate, and the *State of Innocence* of Dryden. Whence arises this neglect of events which are so well calculated to excite the tragic emotions? Would the sincerity of English piety feel all scenic illustrations of the sacred history as bordering on profaneness; or have the bickerings of our sectaries, with the levities of our free-thinkers, cast an air of ridicule on Bible-names, &c. Whatever the reason of it may have been, we prefer the English practice; since the results of inspiration and divine agency ought not to be confounded with passions and interests purely human. Thus, it is well observed by La Harpe, the important moral truth inculcated by the story of Mordecai is too strong for the stage; the character of Haman is too much degraded, and no proportion exists between the end and the means. It cannot be endured that he should wish to destroy a whole people, because an

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an individual refuses to make him a bow, and should in formal terms express such a resolution.' There is danger, too, lest the sympathy of the spectators should flow in a wrong channel. It appears from one of Racine's epigrams that, when *Boyer* dramatised the heroic action of *Judith*, all the tears of the audience were shed for the untimely fate of *Holofernes*.

Racine's epigrams are almost as perfect as his tragedies: but their severity is in general so great, that the reader is not displeased to find them very few in number. He cannot fail to admire the candor of M. *La Harpe*'s note on that which ridicules *Fontenelle*'s unfortunate play called *Aspar*. 'This was the commencement,' he observes, 'of an enmity which lasted as long as the life of *Fontenelle*,—*philosopher* as he was. The epigram is excellent: but would it not have been better to let *Aspar* fall by herself? He who makes this observation knows that he is condemning himself, since he has also written epigrams: but it is exactly that circumstance which induces him to write the note.'—One of Racine's witticisms we shall transcribe for its good humour, brevity, and neatness of expression, as well as for the resemblance which it bears to the shrewd old English ballad of the *Vicar of Bray*. It is an impromptu made in the chamber of the Abbé *Boileau*, Doctor of the Sorbonne:

> "*Contre Jansénius j'ai la plume à la main;*
> *Je suis prêt à signer tout ce qu'on me demande,*
> *Qu'il soit hérétique ou Romain,*
> *Je veux conserver ma prébende.*"

This philosophy, we conceive, has kept its ground ever since, and is not likely to be soon exploded.

The *Hymns* translated by Racine from the Roman breviary are wonderful for variety and elegance, considering the meagreness of their materials.—His *Cantiques* belong to a higher order of compositions. When the third of them, in which the poet, alluding to the seventh chapter of Romans, verses 16, &c., describes his good and evil propensities under the figure of two different persons, was first read by him to Louis XIV. that prince exclaimed—"These are two men with whom I am well acquainted."

Of the other poetical works of Racine, we need take no particular notice. It is well known that he had formed plans of two plays, which he did not accomplish, on the profane subjects of *Iphigenia in Tauris*, and *Alceste*. The latter would have given peculiar advantages to the display of his pathetic powers: but how could a modern assembly have been brought to tolerate so foolish a story, or refrain from hissing the selfish cowardice of Adonetus? Racine's abandonment of the other

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other project is the less to be lamented, because *Destouches*, many years afterward, by closely translating Euripides, produced some of the finest *coups de théatre* that modern times have witnessed.

We have already touched on the subject of our poet's attack on *Nicole*, the supposed author, in the course of a theological controversy, of certain furious invectives against dramatists and poets in general. RACINE's personal feelings were strongly irritated by the same style and tone that had pervaded the reprimands that he had himself received from *Port Royal*, which abbey he was forbidden to enter on account of his connection with the players; and having applied to himself all the rancorous phrases which the polemics had thrown at random against his art, he revenged his supposed wrongs by a letter which his son justly calls '*la plus sanglante et la plus amère.*' He was encountered by two answers, and prepared a still fiercer reply; which he rehearsed to *Boileau*, with all the pride of authorship, and all the keenness of triumphant satire. His judicious friend listened to him with perfect *sang-froid*, commended his wit and his style in the highest terms, and concluded with saying :—" This is most elegantly composed, but you forget that you are writing against the worthiest people in the world." This remark brought RACINE to himself; he suppressed the intended publication, with its angry preface, and he took great pains to call in all the copies of the first. If his resentment was somewhat too great for the provocation, let us, however, admire the greatness of this sacrifice. When an enraged poet can destroy, on conviction, a most admirable philippic, equally formed to honour his own talents and to annihilate his adversaries, we know not of any conquest over the malignant passions to which human nature may not reasonably aspire. 'If ever,' (says his son *Jean Baptiste*) 'a fault could be repaired by repentance, it was certainly this. I have witnessed the regret for it which he cherished to the end of his life; and he never spoke of it but with a degree of humiliation and confusion which might alone have effaced it. The Abbé *Tallemant* one day reproached him on the score of his revenge at a full sitting of the Academy; and my father answered : " Sir, you are right; that is the most disgraceful part of my life, and I would give every drop of my blood to wash it out;" which silenced the Abbé, and all who were beginning to applaud him.'

Few, perhaps, even of RACINE's warmest admirers have studied him very attentively as an historian; yet, after his joint appointment with *Boileau* to the office of royal historiographer, he made considerable preparations for transmitting to posterity

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posterity the glories of Louis XIV. The relation of the siege of Namur was included in the edition of his works printed by *Louis Racine* in 1747. His narrative of the campaigns from 1672 to 1678, which was written to accompany a series of engravings connected with various subjects of the war, was long ascribed to *Pélisson*, and is now first restored to the real owner. Though he had perused Lucian's Treatise, and resolved to adopt the freedom recommended by it, no one could expect his historical works to be without a strong infusion of panegyric; and they are intitled to credit for the moderation with which William King of England (or, as he is there called, *Prince of Orange,)* is treated in them. They also possess perspicuity in their details. The author made frequent collections of facts and anecdotes, which he must have had opportunity of drawing from authentic sources: several of these have appeared in his works under the title of *Fragmens Historiques*; and we shall extract a few for the amusement of our readers.

The conversation of Louis in society was full of grace, liveliness, and courtesy. Unlike some of those *illustrious personages*, of whom it is only said that "they can be gentlemen when they chuse," he was endowed with the happy talent of pleasing his companions, and the happier disposition to exert it for the sake of diffusing ease and happiness around him. We have here many amiable traits of his attention to the minor morals.

Cardinal *Mazarin* is reported to have been master of all his passions, except avarice: his secrets were often revealed by servants whom he neglected to pay; he did not give a farthing to the courier who brought him the news of the peace of Munster; and he was in the habit of decrying the merit of the French commanders, in order to save his master the expence of ample rewards. His habitual dissimulation is strongly exemplified in the following anecdote: 'Four days before his death, he said to *Villeroi*, "*We do many things in this state, that are neglected by us in good health.*" The next day he saw the prince, and conversed with him a long time, in the most affectionate manner: but the prince afterward discovered that he had not told him a word of truth.'

The ludicrous scene, which we now transcribe, occurred to Pope Innocent XII.

'M. *Pignatelli*, afterward Pope, when returned from being nuncio in Poland, knew no more of the affairs of that country than if he had never quitted Rome. The siege of Belgrade was the general subject of discourse: and Pope Innocent X., who had the Turkish war much at heart, said to M. *Pignatelli* that he would come in the afternoon, and converse with him on the situation of Belgrade. The good prelate, extremely embarassed, intrusted his secret to a Swiss captain in the Pope's guards, who had served some years in Hungary. The captain did

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did all that he could towards making him comprehend the situation of that place; and, opening two fingers of his hand, he said, "Here is the Save, here is the Danube, and (in the fork of the two fingers) here is Belgrade." *Pignatelli* went to his interview, keeping his two fingers open, and repeating the lesson of the Swiss: but when on the point of entering the house he forgot which of his fingers was the Save, and which the Danube, and came back to the Swiss to ask the position of the two rivers.'

Racine's defence of Father *Paul* against *Siri*'s mysterious accusation that *he was not a good catholic*, though it by no means oversteps the bounds of moderation, is creditable to his liberality, considering the age in which he lived. The proofs, indeed, were not of the most convincing nature. M. *Brulart*, the French ambassador at Venice, wished to be introduced to Father *Paul*, and was refused, though he had letters of introduction from *De Thou* and *L'Echassier*, both Calvinists. *Siri* adds that the ambassador, knowing that he was a man without faith, religion, or conscience, and who did not believe in the immortality of the soul, had no desire to be acquainted with him. 'All this,' says Racine, 'does not appear to me to prove much. Some of the letters should have been reported, in order that we might judge whether they were heretical. It is possible for a man to write to Hugonots, without being a Hugonot himself.' In short, he charitably concludes that we have no demonstration of any thing that can affect the purity of Father *Paul*'s faith. He proceeds, in a higher strain of sentiment, (unless he confounds heresy with atheism), to censure *Siri* for thus lightly blackening the memory of a much better man than himself. 'I do not know whether it be not an injury to religion itself, to assert that a man who was so generally esteemed had no religion. The impious might make an ill use of such an example.'

The only passage which we are sorry to find in these historic fragments is a kind of astrological *éloge* on Louis XIV, who was born on a Sunday—the day of the sun,—whose constellation (i. e. the constellation of the Dolphin) is composed of nine stars, answering to the number of the muses, surrounded by the eagle, (the symbol of genius,) by Pegasus, (indicating a great force in cavalry,) by Sagittarius, (infantry,) by Aquarius, (maritime power,) by the Swan, (the poets, historians, and orators who will celebrate him,) &c. &c.—How deplorable this prostitution of the noblest talents to flatter the puerile vanity of an absolute monarch, or possibly the ignorant caprices of a reigning courtesan!

We shall perhaps be excused for passing over Racine's history of the Abbey of Port Royal, near Chevreuse, his discourses at

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at the Academy, and some other pieces which are not likely to excite much interest in our countrymen at any time, nor perhaps in the present generation of Frenchmen. His *Letters*, however, must not remain without notice, because their fate is somewhat singular. They were published by *Louis Racine*, but in a mutilated state, he having entertained the extraordinary fear that his father's fame might suffer by their accidental negligences and want of correctness. The present editors have fortunately possessed themselves of the means of restoring them, and they are now for the first time given genuine to the public. They comprize five *recueils*; the letters written to the friends of his youth; his several correspondences with *La Fontaine*, *Boileau*, and his eldest son; and various letters addressed to different persons. A sixth *recueil* is added, containing a few detached letters written concerning Racine by distinguished characters, *Fenelon*, *Arnauld*, Madame *Maintenon*, &c. We must confess that it has rather surprized us to find in these letters so little entertainment, and such a scarcity of literary and theatrical anecdotes. It would seem that his epistolary intercourse with *La Fontaine* took place when he had hardly begun to write for the public; and with *Boileau*, when he had withdrawn from his most splendid field of action—the stage. He writes to his son with an anxiety that too often betrays him into harshness.

This collection of the works of Racine appears to us to be one of the best edited books that ever fell under our cognizance. It is neither overrun with the spirit of gossiping, nor cut short by the affectation of conciseness. It gives all that we wish to know, and nothing more. The notes of *La Harpe* on the tragedies, though sometimes unnecessarily severe on former commentators, are on the whole useful and valuable; and they will be found particularly serviceable to students in the language, being full of the most delicate observations on grammar and composition. We ought to mention that only the first five volumes are published under his superintendence, but the *nouvels éditeurs* are worthy to succeed him: his remarks are for the most part critical, and those which the latter have contributed are historical.—Having touched on the subject of language, we ought to add that the 'sentiments of the Academy on *Athalie*' are important, as proving the perfection to which French authors aspire to bring their works; and Racine's own critique on *Perrault*'s dedication to the King is a masterpiece of acuteness and refinement.

Art.

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ART. VI. *L'Histoire de Fenelon*, &c.; *i. e.* The History of *Fenelon*, by Mr. L. F. DE BAUSSET, late Bishop of Alais, &c.

[*Article concluded from Appendix to Vol* 58.]

OUR last article closed with the condemnation of *Fenelon's* work at Rome; the information of which event reached him on the festival of the Annunciation, just as he was about to mount the pulpit, to pronounce a sermon that was suitable to the solemnity of the day. Deeply as the intelligence concerned him, however, it had no other effect on him than to occasion him to collect himself a few moments, in order to change the whole plan of the discourse which he had prepared for this occasion; and he gave it entirely a new direction, making it turn solely on the submission which is due to superiors. The news had pervaded the numerous audience which had come to hear him; and the admirable presence of mind, the self-command, and the religious calm, which he displayed, suffused every countenance with tears of sympathy, respect, and admiration. Although exemplarily mild and tolerant, *Fenelon* was wholly devoted to his church; and his submission, which was complete, called forth universal admiration, and is recorded in history.

Nothing renders us more indignant, than the expectation which the adversaries of this good man seem to have entertained, that he would have made advances to them, and besought their aid to restore him to his former credit at court; and nothing in his history more commands our regard and approbation, than the admirable and dignified firmness which he manifested throughout in this respect. Cherishing perfect Christian forgiveness, he knows what he owes to himself, and what ought to be his deportment towards men who had wilfully, and from the worst motives, done him the deepest injuries. *Bossuet's* low-born mind, on the contrary, is base enough to expect that a slight overture will be sufficient to induce *Fenelon* to renew his intercourse with him; the weak *Noaille* wonders that the persecuted prelate does not seek to be reconciled to him; and the Bishop of *Chartres* makes him advances on a footing of equality: but *Fenelon* feels and asserts the rights of an injured man. The Duke of *Beauvilliers*, writing to him with respect to his submission, says, "*A propos* of submission, the Bishop of Meaux requests me to tell you, that you have in a letter to the Nuncio charged him with reporting that your submission was only external, and not genuine and sincere. He declares that he never held any such discourse; and that he should reproach himself, and hold himself to be exceedingly to blame before God and man, if he entertained such a sentiment." *Fenelon* in his reply observes; "as to the Bishop of Meaux, I own

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own that it is, to me inconceivable how he can say that he should impute it to himself as a reproach before God and man, to call in question the uprightness of my heart, and the sincerity of my submission. Has he already forgotten all the odious duplicity which he has imputed to me, in the face of the whole church, even in his last publication? Can fifteen days have transformed me into an honest man? It is not necessary to sift these expressions; I leave the examination of the matter to God and himself. He and I have no longer any thing to settle. I pray God for him with a sincere heart; and I wish him all that we ought to wish to those with whom we are in Christian charity."

So highly pleased was the Court of Rome with the obedience of the Archbishop of Cambray, that the whole college of Cardinals petitioned the Pope to send a complimentary letter in his own name to the pious and venerable prelate: but the Abbé de Meaux no sooner heard of this design, than he caused the papal epistle to be frittered down to a few cold expressions of regard. We have already taken notice of this man's malignity against *Fenelon*; and no creature in human shape ever displayed more of the fiend than did this ecclesiastic, during the whole of this famous process. How can the present ex-Bishop mourn over Louis XIV.'s refusal to his uncle, to allow him to appoint the Abbé his coadjutor? The monarch had probably been informed of his outrageous conduct in this proceeding, and disapproved of it. Be this as it may, we confess that the incident gave us great pleasure; and that it would have been painful indeed to have seen the fierce prosecutor of the greatest ornament of his age and country raised to so high a dignity.

Universally admired as had been the submission of *Fenelon*, very great obstacles seemed to be interposed against his re-instatement in his former offices and credit, which are here fully stated, and ably and candidly appreciated. What operation these impediments would have had, it is perhaps impossible at this day correctly to ascertain: but an incident had happened, which placed an insurmountable bar in the way to his restoration to court-favour. *Telemachus* saw the light, through the infidelity of a servant; who had taste enough to appreciate the treasure, and took a copy for himself, while making a transcript of it by the Archbishop's order. This MS. he sold to a bookseller; and thus was given to the public a performance that secured a degree of fame to its author which he did not anticipate, and involved him in sufferings which he did not merit.

The success of Telemachus irritated Louis XIV. beyond all conception. The work was denounced to the jealous monarch

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as a most daring satire on his reign; and the courtiers encouraged the rumour, in hopes of profiting by the disgrace in which it was expected that the friends of the estimable Archbishop would be involved. This was not all. The admiration in which Telemachus was held all over Europe, the rapidity with which it was translated in every country into the vernacular tongue, and the persuasion entertained in the several states which were rivals of Louis XIV., that this production conveyed a censure on the measures of that prince, confirmed him in the notion that its author was his personal enemy; and these unfavourable impressions were afterward still more established, by the circumstance of the armies of the allies respecting every where the lands of *Fenelon*, and stopping short in their marches, that they might not interrupt the sacred labours of the venerable prelate. The enmity of Louis is also to be collected from the pains which the Duke of *Burgundy* was obliged to take, in order to renew his communications with his preceptor. After four years of silence from the period of the Archbishop's disgrace at court, a correspondence began to which the death of the Prince alone put an end; the greater part of which is now here brought to light for the first time; and which is of itself sufficient to give the highest value and interest to these volumes. What filial deference and affection are displayed on one side, what truly parental tenderness and anxiety on the other! The young prince thus opens this interesting correspondence, which furnishes so many proofs of the fidelity, integrity, and wisdom of the preceptor, and of the excellent inclinations and high attainments of the pupil:—"At length," says the promising youth, "I find a favourable opportunity for breaking the silence in which I have remained for four years. I have met with many misfortunes during that period: but one of the greatest has been that of not being able to testify to you what I felt for you during all that time; and to assure you that my friendship has increased with your misfortunes, instead of being cooled by them. I think with true pleasure of the time when I shall again see you, but I fear that it will be long before I have that gratification."—The rest of the letter is in a very pious strain, and displays a regard to circumstances and times which is highly honorable to the Duke.

It is not a little singular that *Fenelon* never makes any mention of Telemachus, in the extensive confidential correspondence which he carried on. In one only of his letters do we find it introduced, and then very slightly. A fragment of a letter from his friend the Abbé *de Chauterac*, who had been his agent at Rome, to the Cardinal *Gabrielli*, gives us the only authentic information respecting it which we possess, but un-

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luckily the letter breaks off at the point of most interest. "It remains for me," says the Abbé, "to say a few words to your Eminence respecting Telemachus. Our prelate formerly composed this narrative in following nearly the plan which Homer has adopted in his Iliad and Odyssey, and Virgil in his Æneid; and this work may be regarded as a poem, if we except the want of verse. It was his object to endow it with all the charms and harmony of the poetic style, in order, by gratifying the ear, to impress more deeply on the mind of the young Prince, the most pure and grave lessons in the art of reigning. God forbid that he should be suspected to have written a satire under the form of a poem." In the exculpatory way, we have farther information respecting it from *Fenelon* himself. *Bossuet* and the Bishop of *Chartres* being dead, and the Cardinal *de Noailles* in a sort of disgrace, the friends of the Archbishop thought that the time was come in which they might interfere with effect to have him recalled: but he drew up a memorial to dissuade them from this intention, which so thoroughly displays the man that we shall transcribe the part of it which is here given;

"As for myself, I have no desire to change my situation, for I am growing old and infirm. Let not my friends commit themselves, nor hazard a doubtful step on my account. I never sought the Court; I was taken there; and I remained there ten years without making a single effort on my own behalf, without asking the least favour, without taking part in any affair, but confined myself to giving answers according to my conscience in regard to those matters in which I was consulted. I have been sent away from it; and I have only to continue in peace in the place allotted to me. God is my witness that I wrote the condemned book solely for the purpose of rejecting the errors and illusions of Quietism; and as to Telemachus. It is a fabulous narrative in the form of an heroic poem, like those of Homer and Virgil, in which I have introduced the principal actions that become a prince who is destined to govern. I composed this work at an epoch in which I was honoured with marks of the King's confidence and favour; and I must not only have been the most ungrateful of men, but the most senseless, had I ever designed to introduce into it satirical and offensive portraits. I abhor the very thought of such an intention. It is true that I interwove in those adventures all the truths which are necessary for government, and all the faults which may be committed by the sovereign power: but I stated none of them so as to form portraits and characters; and the more the work is read, the more it will appear that my plan was to do justice to my subject, without painting any individual in particular. The narrative was composed in haste, in small parts at a time, and on different occasions; it affords much room for correction; and the printed copy is moreover not conformable to the original. Yet I have preferred the letting it remain imperfect and disfigured, to print-

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ing it exactly as I wrote it. I thought only of amusing the Duke of *Burgundy*, and of instructing him while I amused him, without ever obtruding the work before the public; and all the world is aware that its appearance was occasioned by the infidelity of one of my domestics. All the King's best servants know what my principles of honour and religion are, with respect to the sovereign, the state, and the country, and what a lively and grateful recollection I retain of His Majesty's favours."

The interesting, instructive, and edifying picture of the Archbishop's manner of life, and of his ecclesiastical administration of his diocese, has been presented by his former biographers. In every particular in which we contemplate him, he seems to approach as near to perfection as any human being of whom we have any account. When we reflect on the ardour of his piety, we are not a little surprized to find him so much a man of the world, so superior in civil wisdom and prudence. The Duke of *St. Simon* has said of him; "His manners corresponded with the undefinable charm of his physiognomy; there was an ease in them which imparted itself to others; and he possessed that air and fine tact which we can derive only from the best company and the great world, and which discovered itself in the whole of his carriage." How excellent in this respect is the advice which he gives in one of his letters to his nephew the Marquis of *Fenelon*.

"I cannot help scolding you a little, on your not seeing often enough those persons whom you ought to cultivate; it is true that the principal matter is to inform yourself, and to do your duty: but we ought to procure for ourselves some consideration, and to prepare for ourselves some advancement. In this pursuit you will never succeed, but will always remain in obscurity, unless you acquire the talent of gaining access to persons who are in place, or who are in the way of attaining it. You must effect this object by moderate and tranquil and continued attentions; and in paying these, be not influenced by ambition or vanity, but by a desire to fulfil the duties of your station, and to serve your family. You must equally avoid ardour and indiscretion; and without too anxiously seeking persons of consideration, we may cultivate them, and avail ourselves of all proper occasions of becoming agreeable to them. Mere indolence, timidity, and effeminacy, are often the ingredients of that pretended modesty, which induces us to shun the commerce of the great; and we prefer to confine our society among those to whom we are already known, and with whom we have succeeded. It is trying to self-love to incur the hazard of not conciliating those whom so many strive to please: but, while we despise the world, we must learn how to conduct ourselves properly in it: let religion detach us from it, but let us not abandon it through negligence, or from singularity of temper. Deal properly with the world from a sense of duty, without loving it from ambition: neglect it not through idleness, nor follow it from vanity."

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At the distance of three years, he writes in the same strain to the same relative:

"I am not surprized at your embarrassment, and at your disgust with a court-life. We always feel constraint when we are with people whom we know but little, or not at all; and we always do imperfectly that which we are not in the habit of performing. Self-love grows also weary of restraint, when accompanied by scarcely any success. You have been used to simple and easy habits, and to obtain consideration from the circle which surrounded you: but this smooth tenor of life has spoiled you; we must accustom ourselves to weariness of mind in the world, as soldiers are inured to bodily fatigue in a camp. The longer you delay this labour, which is necessary to introduce you into the world, the more difficult it will become; and at a certain age you can hardly hope for any success. If you renounce it altogether, you will pass your life in obscurity, without powerful friends, without credit, and without support; without the means of making your services avail, and of benefiting your family. You must, as soon as you can break the ice, persevere with courage and patience; listen not to mortified self-love; facility will gradually advance with habit. When you shall become acquainted with the world, and the world with you, and when you shall be familiarized with the mode and manners of the sphere in which you move, you will no longer feel embarrassment. When you have attracted a certain number of friends, honest and estimable characters, they will make you one of their society; you will then, step by step, attain to all that is proper for you; you will introduce yourself with ease in public; you will know how to pay the particular deference which is due to individuals; and as to your own circle, you will confine yourself to sincere and valuable friends: but they must not be only virtuous men; you must seek some who unite rank and station to merit. In your progress, learn to practice the lessons of patience, and be continually gaining something on yourself; which will guard you against that habit which leads men to consult specious propensities, rather than the calls of obvious duty. Appropriate your hours of labour: avoid suppers, which intrench too much on the night, and would unfit you for the duties of the ensuing day; husband as much as you can your mornings; and when you read, reflect on what you have perused. I am aware that you cannot follow an uniform course, but must occasionally suffer yourself to be persuaded by particular friends to give way; society requires this, and the age demands it: but while we sometimes yield to gratify our friends, we must reserve hours to ourselves, or we shall become capable of nothing that can merit their esteem. Do not spoil your cousin; open his heart by real kindness, but remember that premature praise injures children; and accustom him early to regard himself as a poor *cadet*, without any other resources than merit, labour, wisdom, and patience. Judge, my dear child, from this letter, with what tenderness I love you."

On another occasion, he addresses the Marquis more in his characteristic pious style: "We must cultivate men," he says,

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says, "in the order of Providence, without ever reckoning on them, not even on the best. Let us rely on God, and see him through the medium of men, as we behold the sun through frail glasses. Still let us not fear to lay open our souls to good men who are our friends; and happy are those who are blessed with such friends: they are of more value than the distributors of fortune."

These samples will give the reader an idea of the wisdom and prudence of *Fenelon*, which are equally conspicuous in the whole of the correspondence maintained with his royal pupil.

Among the illustrious visitors who resorted to Cambray to pay homage to its revered Archbishop, was "The Young Pretender;" and from the conversations of *Fenelon* with this Prince, it appears that the prelate was a warm admirer of the British constitution. He advises the unfortunate youth, if he should ever regain the throne of his ancestors, to respect the religious and political institutions of the state, and to attempt no changes in either; and he recommends to him above all things never to constrain his subjects to change their religion. "No human power," said he, "can force the impenetrable intrenchment of the freedom of the mind. Violence can never persuade men; it only makes hypocrites. When kings interfere in matters of religion, instead of protecting her, they reduce her to slavery. Give to all, then, civil liberty; not as regarding every thing as indifferent, but as enduring with patience what God permits." —Referring to the political constitution of the state, he asks, "is not the Sovereign sufficiently powerful? If we say that the King can do nothing without the parliament, is not a monarch happy who is at liberty to do all the good which he chuses, and has only his hands tied when he would do wrong? Every wise Prince ought to wish to be no more than the executor of the laws, and to have a supreme council to moderate his authority." The whole of the conversation is admirable: but the public are already in possession of it.

It is to be regretted that so much of the time and writings of the good Archbishop was diverted to the unprofitable subject of religious controversy. The volumes before us contain a very clear account of the state of the Jansenists, in the time of *Fenelon*; in whom they found a zealous and formidable antagonist.

The well-known homage paid by our Marlborough to the incomparable prelate reflects scarcely less honour on the hero than his brilliant victories.

When the congress of Gertruydenberg refused the terms of peace offered by Louis XIV., and the state seemed on the very brink of ruin, we see the Archbishop assume a new character, and urging it on the counsellors of the King

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"That, in order to save the state, the monarch should assemble a certain number of *Notables* of different conditions, and from different provinces, to receive their counsels and advice respecting the best methods of finding resources for the wants of the empire. The nation must save herself; and she must obtain the means which are necessary for this end wherever they are to be found. Such a change may too much agitate the minds of men, and cause them to pass from extreme dependence to the excesses of liberty; and it is from the fear of this inconvenience that I do not propose the assembling of the States General, which, but for this consideration, it would be proper to call together, and excellent policy to re-establish: but at this conjuncture the step is hazardous, and I should fear confusion. I therefore confine my views to *Notables*. They should consist of the principal prelates and lords, the most eminent magistrates, the most respectable merchants, and the most wealthy financiers."

In this emergency, so alarming to the state, *Fenelon* thought that it was the duty of Philip V. to strip himself of his crown, and presented a memorial in support of his opinion to his friend the Duke *de Chevreuse*, who drew up another in answer to it. Both papers, we are told, reflected credit on their respective authors, though the biographer gives the preference to the side taken by the Duke.

Having quoted at length the striking account given by *St. Simon* of the effect which the death of the first Dauphin had on the court, and the great change which in consequence took place in the situation of the Duke of *Burgundy*, M. BAUSSET states that *Fenelon* now conceived it his duty to address new counsels to his pupil. He is no longer Mentor, whose gentle and paternal voice teaches the young Telemachus how to reign in the small isle of Ithaca, but the pontiff armed with the power and the majesty of religion, who reveals in the name of heaven to the heir of a great empire the fearful duties imposed on him. While flattering courtiers and trembling ministers spoke only of his power, and the splendor of his supreme rank, *Fenelon*, in his sublime but austere lessons, traces great dangers and great duties. The letter which the Archbishop wrote to his pupil, on this occasion, fully justifies the character here given of its contents:

"Happy," says he, "are those who like St. Louis have never used their authority to gratify self-love. It is time to render yourself beloved, respected, and esteemed; to become the counsel of His Majesty, the father of the people, the consolation of the afflicted, the support of the poor, the stay of the nation, the defender of the church, and the enemy of innovation. Let flatterers be kept at a distance, and no confidence be placed in them; let merit be distinguished, sought, anticipated, and employed; listen to every thing, but believe nothing without proof; and learn to excel all, since you are placed above all. Be the father of your people, and not their master.

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ter. All must not be for one, but one ought to be for all, to ensure their happiness."

The accounts of the period uniformly agree in representing the royal pupil as conferring the highest credit on his preceptor; and we have no reason to suspect the account of *St. Simon*, who speaks of him as possessing the art of conversation in the highest degree, and of the courtiers as surrounding him less to attract his regard than to listen to his observations; as obliging to all, but marked in his attention to rank, to birth, and to age; as sedate in his temper, yet chearful and easy in his manners. Having been checked and discountenanced while his father lived, it is incredible, the moment he was brought forwards and rendered conspicuous, how rapidly men changed their opinions of him, and all praised his understanding, his talents, and his disposition. His reputation spred from Versailles to the extremity of France; and *Fenelon* began to enjoy the fruits of his exertions and cares. All the letters which came to Cambray expressed the sanguine hope universally indulged, that order and happiness would succeed to confusion, darkness, and calamity. *Fenelon* could hardly resist the general emotion, but would not suffer himself to partake of it without great reserve. Writing to the Duke *de Chevreuse*, he says,

"They tell me that the P. P. (the *petit Prince*) does better, that his reputation rises, and that he will have authority. He must be supported; a turn for business must be given to him; and he must be accustomed to see with his own eyes. He must communicate with men, that he may obtain an insight into their ways, learn their finesse, study their talents, and know how to make use of them notwithstanding their defects. He must be put in the way of conferring on business with the King, of sharing in his labours, and of assisting him in his decisions. If this be done with respect and zeal, it will give no offence, but will procure him confidence."

The reflections and counsels which *Fenelon* addressed to the new Dauphin have never any other object than the Prince's glory, and the good of the people whom he was to govern. In this great change in affairs, and which so materially affected the situation of *Fenelon*, he never directed his thoughts to himself. Ambitious men, however, now courted the excellent prelate; and the spring of 1711 produced clear proofs of the change which had taken place. Cambray became the road to every part of Flanders. All the courtiers, and General Officers, even those who were least known, visited that place, and stayed there as long as they were able: so universal and so assiduous was the court paid to him! Yet he conducted himself with so much modesty that he did not awaken the royal jealousy; and though the attentions bestowed on him made a great noise,

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Madame *de M.* and the King testified no displeasure at it, and affected not to know it.

The Duke of *Burgundy* now joined the army, and obtained leave to embrace his revered preceptor: but the stern tyrant allowed only a public interview. The moment his pupil appeared in arms and took a part in public affairs, the good Archbishop became by turns a General, a Diplomatist, and a Minister; and discerning readers will not fail to be highly struck with this amazing versatility, and with the excellent counsels which he imparted in each character.

No circumstance so strongly exemplifies the enlarged views and the active benevolence of *Fenelon*, as the plan of government which he was preparing for the consideration of his pupil; and which embraced the whole of the executive and administrative branches of government. The heads of the leading arrangements were drawn up by him in the form of tables; and these, as sketched by his hands, are given in the volumes before us. We must content ourselves with copying a few of the more striking features.

On this plan, enlistment into the army was to be voluntary, and the service was to be for five years.—All offices were to be discharged by principals, and none were to be allowed to serve by deputy.—*No reversions of places were to be granted.*—Each province was to have its states, on the model of those of Languedoc; and the imposition of taxes was to be intrusted to these assemblies. The *gabelle* and other oppressive taxes were to be abolished, and such as were more equal to be substituted in the room of them.—The *Estates General* were to be revived, and to be assembled every three years. They were to have only the power of making representations, and the King was to decide.—The courts of the feudal lands were to be abolished, and the suitors were to have recourse to the Baillages.—Commerce was to be free.

Thus we perceive that, when political economy did not exist as a science, the fine genius of *Fenelon* had arrived at nearly all its general conclusions.—While, however, we admire the extent of this prelate's views, and his spirit of benevolent enterprize, the woeful experience which we have had, and the progress which has been made in political science, point out to us many errors and defects in these masterly outlines, and satisfy us that the projected reforms were too sweeping to be all at once introduced: but they present numerous particulars which are worthy of the mind that conceived them; and which, had they been introduced, must have incalculably advanced the prosperity and strength of the kingdom.

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Three months had scarcely elapsed after these plans had been sketched, when the premature death of the Duke of *Burgundy* filled France with mourning, and extinguished the sanguine hopes which had been so universally indulged! What a blow to the preceptor, who had devoted all his cares and exertions to qualify the prince to become the benefactor not only of his subjects but of surrounding nations! When the sad intelligence reached him, the only words which he uttered were, "All my ties are broken..... Nothing now binds me to the earth." When he recovered strength enough to be able to write, he thus addressed the Duke *de Chevreuse*: "Alas, my good Duke, God has taken away all our hope for the church and the state. He had formed this young Prince, he had adorned him, he had prepared him for doing great good, he shewed him to the world, and immediately he has withdrawn him from it: I am struck with horror; and I find myself sinking, without any bodily complaint. In weeping over the dead Prince, my heart is torn to pieces, but I am alarmed for the living."—However, though no purpose of earthly ambition was to be served, we see him revive again, to advance the public weal by the lessons which he imparted to the Dukes of *Beauvilliers* and *Chevreuse*.

Here we stop. We have viewed this admirable man in all the most prominent parts of his life. We have contemplated him rising from obscurity, shining in elevation, exemplary in adversity, re-animated by public good in returning prosperity, and resigned under the irremediable disappointment of all his hopes and labours. For the rest, we need only add that, in 1715, an overturn in his carriage produced a fever, which deprived the world of the benefit of his future counsels, precepts, and example.

In perusing the parts of these volumes which respect the education of the Duke of *Burgundy*, and which detail the correspondence that passed between him and his preceptor, as well as the letters of *Fenelon* to the Dukes of *Beauvilliers* and *Chevreuse* with respect to the promising Dauphin, we acknowlege that our thoughts were occasionally diverted to another Prince; who is universally allowed to possess fine natural faculties, and to be distinguished by excellent dispositions and rare facility in making acquirements, as well solid as ornamental, but who had not the advantages of a *Fenelon* and of a *Beauvilliers* and a *Chevreuse* to form his youthful mind, or to guide his maturer steps. The portions of the present work, to which we have alluded, could not fail to interest his intelligent mind, and to gratify his good taste; and if the perusal of them should induce him, in all great emergencies, to ask himself

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himself, what in this case would the Duke of *Burgundy* have done, or what would *Fenelon* have advised, the consequence might be an incalculable addition to his own happiness, and to the prosperity of his future subjects.

ART. VII. *Vie de la Marquise de Courcelles*, &c.; *i.e.* The Life of the Marchioness *de Courcelles*, partly written by herself. With her Letters, and the Italian Correspondence of *Gregorio Léti*, relative to that Lady. 12mo. pp. 268. Paris. 1808. Imported by Dulau and Co. Price 6s sewed.

IT is observed by the editor of this volume, in his *avant-propos*, that in the multitude of characters which have been preserved to us from the Augustan age of France, the gallery of gay ladies was still without the portrait of Madame *de Courcelles*: who attracted so much of the public attention by her beauty, the charms of her wit, and the singularity of her adventures; and who in fact drew an historical sketch of herself. This painting has indeed hitherto been in the hands of a private connoisseur, from whose collection it is now first taken, for the purpose of exhibition; and it will perhaps be more admired for brilliancy of colouring than delicacy of touch, though the artist assures us that it is by no means flattering.

'Without being a great beauty, (she says,) I am one of the most amiable creatures ever seen; there is nothing in my countenance or my manners which does not both please and interest: every thing about me, even the sound of my voice, inspires love; persons the most opposite to me in inclination and temperament are all of one mind on this subject, and agree that no body can look at me without wishing me well.

'I am tall, have an admirable figure, and the best air possible; I have fine brown hair, which is disposed, as it ought to be, to shade my face, and relieve the handsomest complexion in the world, though it is marked by the small-pox in several places. My eyes are sufficiently large, neither blue nor brown, but between those two colours, and have a particular hue of their own which is very agreeable. I never open them entirely; and though there is no affectation in keeping them so, yet it is true that they thus gain a charm which makes my look the softest and the tenderest that can be seen. The regularity of my nose is perfect. My mouth is not the smallest in the world, but neither is it very large.

'Some censors have chosen to say that, according to the just proportions of beauty, my under lip may be called too protuberant: but I believe that this fault is imputed to me because no other can be found; and that I must pardon those who say that my mouth is not quite regular, when they allow at the same time that this defect is infinitely agreeable,

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agreeable, and imparts a lively air to my smile and to all the movements of my face. In short, I have a well-formed mouth, admirable lips, and teeth like pearl; my forehead, my cheeks, the turn of my countenance, are all beautiful; divine hands; tolerable arms, that is to say, rather thin: but I console myself for this misfortune, by the pleasure of having the handsomest legs in the world. I sing well, though without much method; I know enough of music, indeed, to come off pretty successfully with connoisseurs. But the greatest charm of my voice is in the softness and tenderness which it inspires; in a word, I possess all the arms of pleasure, and have never yet exerted them in vain.

'I have more wit than any body: it is natural, pleasant, playful, and capable also of great things, if I chose to apply to them. I have a good understanding, and know better than any one what I ought to do, though I scarcely ever do it.'

The reader may perhaps deem it fortunate, that charms so powerful were not presented to the gaze of an enamoured world in those early stages of society, in which the jealousy of lovers was synonymous with the hostility of nations, and the slaughter of embattled thousands: but he is still more likely to wonder that the beautiful Marchioness did not obtain some degree of influence over the civilized kingdoms of modern Europe, through the medium of Louis's gallantry. This fair creature appeared at his court at the period when his passions were most easily excited: but, though he offered his protection, and a situation near the Queen's person, with the view of our heroine becoming the wife of *Colbert*'s brother, (a connection certainly not unfavourable to the chance of a subsequent more intimate acquaintance with His Majesty,) it does not appear that he ever entertained any specific views on her person. The actual history of the lady's life is, however, sufficiently curious, even as a series of romantic adventures; and since it throws additional light on the scandalous state of manners which prevailed in the polished court of Louis the Fourteenth, we shall lay a brief abstract of it before our readers.

Marie Sidonia de Lenoncourt, having lost her father in her infancy, was addressed by numerous suitors, who were attracted by her possessions as well as by her superior beauty; and she was united, at the age of thirteen, to the Marquis *de Courcelles*. She is said to have soon tasted all that could embitter matrimony, without enjoying any of its pleasures. The celebrated *Louvois* endeavoured to profit by the mutual dissatisfaction of the ill assorted couple: but the Marchioness found it impossible to return his ardour, though frequently pressed by her husband and his family to adopt him as a lover. M. *de Courcelles* once went so far as to quarrel seriously with his wife, for declining to make the fortune of her family by devoting her

charms

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charms to the desires of a powerful minister, after the manner of Madame *de Humieres*, and other handsome wives. At length the Duke *de Villeroi*, the Marquis's first cousin, who suspected his relation of too great a familiarity with the Duchess, avenged himself by retaliation. Being, however, at this time the professed adorer of the Princess *de Monaco*, he was discovered in his intrigue by her vigilance, and sacrificed his new passion to his interest with *Louvois*; to whom he solemnly swore that he would never again see Madame *de Courcelles*. Our heroine then took some pains to revive the tenderness of *Louvois*, and succeeded. Their intimacy became excessive: but the most gratifying circumstance to the lady consisted in the mortification of her mother-in-law and sister-in-law, who had cruelly and inconsistently laboured to prevent this reconciliation. M. *Louvois* happened to call one morning, when these three ladies were on the point of setting out together *to church*; and he overwhelmed with confusion, by his sarcastic irony, the enemies of his mistress. The connection, however, soon came to an end: for *Louvois* detected his frail fair in an equivocal situation with the forgetful *Villeroi*, and determined to conquer his passion.

The *injured* husband, exasperated at an infidelity which deprived him of the benefits that he might have expected from making over the person and honour of his wife to a minister of state, resolved on a singular mode of revenge. He contrived to poison a lotion that was used by her for washing her face, which was in consequence so completely scarified, that it did not recover its smoothness for nearly three months. The Marchioness suspected a particular attendant of being the instrument employed for this odious purpose, and ordered her to drink the water: she refused, and was held down and gagged by footmen, who compelled her to swallow it. The result was that she fell into convulsions, in which state the Marquis saw her, and confessed his share in the attempt. His lady was in great danger, received extreme unction, and was reported to be dead. 'During this illness,' (says she,) 'M. *de Courcelles* was obliged by his interest to render me as much service and attention as should have been excited by affection. I was sixteen years old, and had not made my will. The loss of my property appeared so great a misfortune to him and his mother, that, after having exhausted all human remedies, they had recourse to God; whom till that period they had little known, and of whom they never once thought after I was well. But *Courcelles* now made a vow to go on foot to *Notre Dame de Chartres*, if I recovered.'

What

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What a field for reflection on the *high spirit*, the *generosity*, and the *disinterested magnanimity* of the *vieille cour!*—but we have no time for animadversion; the story itself hurries us forwards, and indeed supplies its own comments.

We no longer proceed, however, on the authority of our heroine, of whose lively narrative we are sorry to take leave, though it is for some time not ill supplied.—After having indulged herself in *all* the pleasures of the luxurious metropolis, she was shut up in the convent of the "*filles de Sainte Marie de la Bastille*," for some striking irregularity. The Duchess of *Mazarine*, her fellow-prisoner for a similar offence, takes pleasure in relating in her memoirs the tricks that were played off against the harmless nuns, by the two "amiable recluses,"—such as putting ink into their holy water, that they might black their faces,—awakening them out of their first sleep, by introducing little dogs into the dormitory,—pouring water into their beds, &c.—The Duchess, on being restored to her family, procured permission for the Marchioness to pay her a visit, and *Courcelles* prevailed on her to return to his home: but he soon had reason to suspect her of partiality to his friend the Marquis *de Cavoy*, whom he challenged and wounded—rather preposterously, we think, unless he acted as the champion of *Louvois*. The combatants were committed to the Conciergerie, where they lived on terms of great friendship for two years.

In the mean time, the Marchioness was attended to her husband's country-seat by his mother, who conceived suspicions of her becoming pregnant. *Courcelles*, being informed of this circumstance, instituted a process of adultery against her, and finally succeeded in proving his charge of an illicit intercourse with one of her *servants*; dissolving the marriage, and recovering large damages against her. It was thought, indeed, that her beauty and her interest might have led to a more favourable issue, had she not imprudently escaped from prison, in company with a new admirer, *Brûlart du Boulay*, a captain in the Orleans regiment. With him she had the hardihood to remain sometime disguised in Paris: but at last they thought it prudent to retire to Geneva, where their affection does not appear to have been of long duration. On returning to France, she was again arrested, and imprisoned for some years; her trial being protracted by various appeals and revisions. Here the history concludes abruptly; stating that nothing farther is known respecting her, except that, *after having several adventures*, she fell in love, *sur le retour de l'âge*, with an officer, whom she married, and with whom she lived unhappily.

Some

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Some of this lady's letters, written from Geneva to *Boulay*, form a part of the volume. They were collected but not published by him, and the statement with which he accompanies them is curious :

" I have been induced to bring these letters together, for the more convenient perusal of my friends, not by the indiscretion that is common with those who think that they have quarrelled irreconcileably with the writer: but I wish to justify myself for having too faithfully and too violently loved the most beautiful creature in the universe, though the most treacherous and inconstant. I dreaded her eloquence too much to apply to her alone for my justification; and the declarations which I daily made, to give a just idea of her talents, satisfied me so little that I saw they would convince nobody. In this perplexity, I one day fortunately recollected that I had certain means of producing this conviction; and that what she had written was so beautiful and so polished that by shewing it I should entirely answer my purpose. I had none of the scruples that often occur in taking such a resolution; because, as the letters were full of talent and almost without passion, I did not betray, in producing them, those secrets which ought never to be revealed. Such persons of both sexes, as have censured me so severely for the extent of my affection, when fame had told me so much about her, will perhaps find themselves embarrassed, when they have read these letters, and I tell them that the understanding which they display was accompanied by a most lovely person, with all the proportions and the graces that nature can throw into a work which she takes delight in accomplishing."

We shall translate one of these letters, which appears to us sufficiently to announce the circumstances that produced it :

" I told you that I have seen M. *de Remy* a hundred times, and it is true. I did not say that it was during my disguised residence at Paris; and I think I have often repeated to you that M. *de Roban* and some of his friends were the only persons whom I had seen, and that, if proofs were wanting of what I said, they might easily be adduced. But, Sir, an explanation apparently is not what you desire; where a sincere wish for a reconciliation exists, disputes are not raised on so slight a foundation, afflicting things are not written to a person so unfortunate as I am, times are not chosen as you have chosen this, and the hazard is not incurred of quarrelling with the object of affection for a mere fault of memory. You, Sir, are satisfied; I enter into all your motives; and my pretended falsehood (*menterie*), joined to the publicity of your journey hither, and the necessity which I impose on you of caution in regard to my interests, are too powerful obstacles to the continuance of our intimacy. Let us here break off an engagement, which can no longer be agreeable to you, after you have conceived so bad an opinion of me; nor to me, since you have made me thus acquainted with your caprice. Had it pleased you to prolong it for some months, I should have had less reason

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to complain of you: but without making reproaches, from which (I solemnly protest) I expect no good consequence, I confess to you that I placed so little reliance on my own constancy, that I have some pleasure in finding you the first to violate our sworn engagement, and to liberate yourself by a cruel manœuvre of which I should have thought you were incapable. I inclose to you a letter which I had written to you yesterday, to justify my conduct up to this time. Send me nothing more hither, for I shall immediately depart. I will inform you if I stay; and, if I go, I will tell you where I shall be."

This artful letter is followed by another still more acrimonious in its terms, and by a billet which concludes with expressing her fears that she may 'lose her patience, and that *the pleasure of being always innocent* may not support her for ever against the vexation of being so often insulted.' The next letter, however, asks pardon of 'her *poor Boulay* for the cruel things which she had written to him, and for the pleasure which she feels in having thus discovered his sensibility to her menaces;' and her *poor Boulay*, after this, becomes more enamoured and devoted than before!

The Marchioness had letters of introduction to *Gregorio Leti* at Geneva, who received a formal requisition from the Duke of *Giovinazzo*, the Spanish ambassador at Turin, to state what he knew of this distinguished lady. His answer is conveyed in four pedantic letters, full of extravagant admiration; in which he compares her mouth to a pearl-fishery, her eyes to stars, and her neck to the milky way: but one passage is marked by uncommon *naiveté*. He declares that, when he was first dazzled by her charms, he 'insensibly *took leave of all his books and papers*:' but she soon attracted the notice of magistrates, counts, marquisses, and lords; who dressed in all their finery to please her, and whose gold and silver hilted swords were ever ascending and descending her staircase; 'till at last (says he) she thought no more of me; and I was obliged to resume my pen, and continue *to write in my study the life of the prudent Philip the second*.'

We are in this volume unexpectedly presented with a '*notice sur la vie*' of this voluminous *Gregorio*; which imparts the consolatory conviction that Paris has its book-makers as well as London: — but, altogether, this publication is curious and entertaining. Yet how can we recommend it to our fair readers, since it so unanswerably proclaims, "*Frailty! thy name is Woman!*"

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ART. VIII. *Histoire des Evènemens mémorables, &c.; i. e.* A History of the memorable Events of the Reign of Gustavus III., King of Sweden, &c. By Mons. C. J. E. H. D'AGUILA. 8vo. 2 Vols. pp. 357 and 476, Paris. 1807. Imported by Dulau and Co.

IT has been the happy lot of but few nations to rise, by a gradual and steady progress, to the honours of celebrity and the enjoyment of prosperity: but nearly all have had periods in their history on which later generations have dwelt with delight; and which, when modern times possessed nothing to cherish it, have fed that national pride of which even a degenerate people cannot wholly divest themselves. A great fondness for any particular æra in their annals, and a strong desire of reminding the world of the deeds of some former King, or of celebrating the actions of a few eminent men, may in many cases be considered as symptoms that a nation has not much reason to view with satisfaction the whole of its records, and especially its actual situation. These bright points in the history of a people are commonly produced by extraordinary exertions; which have been called forth by a sudden stimulus proceeding either from the moral elasticity of human nature, when overloaded by tyranny, or (which is the more frequent case,) from the commanding influence of the genius and valour of some King or leader, who knew how to rouse and direct all the resources of his country to some important, or at least splendid, object.

The very sudden elevation of a people, however, to military or political consequence, and to extensive influence over their neighbours, is generally as transient as it was unexpected; because it cannot be founded on intrinsic strength and energy, which cannot all at once be either created or become apparent.—If this ephemeral greatness originated in military valour and conquest, the impartial friend of a nation, who is not dazzled by the glowing description of a hard-fought battle, nor flattered by tales of the terror once inspired by some of his ancestors, will rather regret that it ever existed, and that it is so often remembered. By its very nature, it must have had a tendency to retard the progress towards the acquisition of real strength; and it has perhaps been followed by that apathy and debility, which a common observer is apt to blame the more severely from a comparison of them with the characteristic qualities of the preceding period, though in fact these latter ought to serve as an excuse for them. Hence, nations, who have gained and preserved a considerable reputation for civil and military virtues, and have more than once dictated laws to their neighbours, have yet never maintained

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their political influence for any length of time, nor acquired internal prosperity; and even the *recollection* of antient fame often becomes injurious, by misleading later ages in their estimate of the actual vigour and ability of a country. Ambitious princes are too ready to derive, from these recollections, a powerful encouragement to engage in enterprizes, or to claim an importance among their neighbours, in which a cool and impartial calculation of the resources of their dominions would not suffer them to hope for success, or even for safety. By a natural though often fatal delusion, a very insufficient share in former successes is ascribed to times and circumstances; and the voice of vanity, suggesting the hope that what *has been* done may *again* be done by the same people, is heard with an enthusiasm which throws on calm reasoning the imputation of pusillanimity. Useless or destructive attempts are then made to renew the external splendour of former ages, or add new laurels to those which have been gathered by brave ancestors; and that strength, which might have sufficed gradually to heal the wounds under which the body politic still smarts, is lavished in the vain pursuit of a gigantic power.

An attentive consideration of the unfortunate state of the Swedish nation, and a retrospect of its history, to which we have been excited by the volume now before us, have called forth the preceding reflections; and the truth of them appears to us fully confirmed by the various changes which have taken place in the government of this our faithful ally. On few nations, probably on not one, does the voice of the present age more readily unite with the testimony of past times, in bestowing the praise of hardy valour, firm patriotism, and unshaken loyalty, than on the great body of the subjects of the Swedish monarchy. It cannot be denied, also, that persons, who have had opportunities of becoming intimately acquainted with them, agree almost without exception in representing the character of the Swedes as honourably distinguished by an union of simplicity, candour, and industry, with the military virtues. Nor are we aware that they have ever been accused of a deficiency of ingenuity, and of incapability for refinement. Yet that nation, which more than once governed the whole North of Europe, and became both the terror and the benefactor of the southern regions, has never been able long to retain its ascendancy, or to reap the fruits of its victories in a steady progress of the arts and enjoyments of peace. Though perhaps less exposed than many others to the enervating influence of luxury and refinement, the Swedes have in vain exhibited proofs of their unbroken spirit; and they have been overwhelmed, when they were treading in the footsteps of

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their more fortunate ancestors: whose examples and successes had probably induced their sovereigns to enter on the contest with apparently unequal resources, and were employed to support the hopes and to enflame the courage of their subjects.

While it must be granted that Sweden finds, in the situation and climate of the greater part of her provinces, an important obstacle to a rapid course of internal improvement, and to that permanent national strength which thence results, it is equally certain that the state of her domestic politics, the constitution of her government, and the repeated commotions which were the consequence of it, as well as the manner in which the resources of the nation were directed and applied by those in whose hands they were placed, have had at least an equal, if not a much greater share in withholding from a brave and virtuous people the merited duration of glory and prosperity.—The worst kind of government, viz. an ascendant aristocracy, yielded only occasionally, during a long period of their history, to the bold spirit and the firmness of Kings, who commonly possessed too little moderation in the use of their self-acquired power, to secure to their successors the attachment of the great body of the nation. Whatever we may be disposed to think of absolute monarchy in general, experience has sufficiently proved that usurped power is scarcely ever employed to conciliate those who reluctantly submit to it, but is very frequently exerted to work its own destruction. Charles XII. offers a striking instance of the truth of this remark. The manner, in which he abused the unshackled sovereignty left to him by his father, became the cause of the restraint which, after his death, was imposed on his successors; as well as of that oligarchy in which the spirit of corruption, so strongly distinguishing the politics of the last century, found ample scope, and which rendered the King not only unable to promote the welfare of his subjects, but also exposed him to their contempt. Sweden had rapidly declined during the increase of the aristocratic influence, and conferred on her monarch little more than a few formal distinctions added to the glory obtained by some predecessors on the Swedish throne, when Gustavus III. ascended it in the year 1771; with a mind too aspiring, too well disposed, and too much nurtured in the contemplation of his great ancestors, to be satisfied by a name without power. He effected a change as remarkable in itself as on account of the means which were employed to produce it; and he anxiously endeavoured not only to revive the influence of Sweden in Europe, but to rouse her antient spirit. Late occurrences in that country, however, which may justly be said to have originated

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both in the system which Gustavus removed and in that by which he supplied its place, will naturally lead us to question the wisdom of the method which he chose in order to obtain his end; and it will probably appear that the causes of national misfortunes, to which we have above alluded, have strongly assisted in once more diverting Sweden from the right road to durable prosperity. The recollection of the time when Sweden commanded, and saved the independence of a considerable part of Europe, has become the deceitful counsellor, whose influence she has so much reason to lament; and the history of the reign of Gustavus III. throws much light not only on recent scenes, which otherwise must to many persons be inexplicable, but on the individuals who produced an important change with so little difficulty.

M. D'AGUILA offers his narrative of the principal events of this reign, with strong claims on the confidence of his readers: but he gives them at the same time a right to expect from him much more than a dry relation of well-known facts. In his preface, he informs us that he was not only present in Sweden during the most important periods of which he treats, but that his intimate acquaintance with the leading persons among the contending parties furnished him with uncommon opportunities of unravelling the political mysteries of the time; and that consequently his work is one of the few which are composed *ex autopsiâ et experientiâ propriâ*. In his preliminary discourse *on History*, also, the severity of his criticism on the modern plan of writing history raises our hopes of finding his own production far above mediocrity. We have, however, experienced great disappointment in the perusal of his volumes; since, besides not being able to discover much in the detail of facts which a person under very inferior advantages, and even at a distance from the scene of action, could not have equally obtained, we have met with only common-place sentiments expressed in an extremely indifferent style; and we must add that, on many occasions, the author has indulged in a very useless prolixity, while at other times he has left considerable chasms. His book forms therefore at best but a very incomplete history of the reign of Gustavus; and the principal object of it seems to have been to celebrate the victory of monarchy over its enemies: the advantages of the monarchical government, and indeed of unlimited monarchy, being set forth on all occasions, from the motto on the title-page to the end of the work. Yet, though M. D'A. is an enthusiastic admirer and the constant eulogist of Gustavus III., he by no means does full justice to that sovereign; and the praise which he bestows is too vague to produce a cordial admiration of its ob-

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ject. We believe that the King possessed more real greatness than we should be inclined to ascribe to him from the account of his historian alone; though we think that we see foibles and defects in him, which either M. D'A.'s veneration for royalty did not permit him to perceive, or which he was unwilling to point out. Self-confidence and firm reliance on the favour of fortune, in themselves so characteristic of and so useful to the hero, became in Gustavus more than once, when mixed with the proud remembrance of his former successes, the dangerous incentives either to hasty enterprise or to untimely indifference and lenity. Events, which are the touchstone of wisdom, proclaimed on many occasions the greatness of the Swedish monarch's mind: but on others they certainly proved to the world how dangerous a rock is the ambition of princes, both to themselves and to their people. It has been said that the mind of Gustavus III. was early inflamed to a love of glory by the study of the deeds of Alexander; and it is evident not only from his numerous addresses to the Swedish people or their representatives, but from all the productions of his pen, with what regret of departed greatness, and with how warm a desire of imitation, he contemplated the ages of Gustavus Wasa and Gustavus Adolphus, and longed to place his name by the side of those of such distinguished ancestors. Actuated by these feelings, great must have been the reluctance with which he confined himself to the very limited influence, which the situation of his kingdom permitted him to have on the political stage of Europe!

To his mental refinement, however, (the fruit of an excellent education,) and to his natural benevolence, belongs the merit of having tempered an ambition thus excited, by turning some of its exertions from the pursuit of military renown into the harmless channels of literary distinction, and the patronage of the Muses. We truly regret that M. D'AGUILA so little illustrates the progress of general civilization, and of the arts and sciences, during the period of which he wishes to be the historiant. His *autopsia et experientia propria* ought to have rendered him peculiarly capable of supplying materials which we cannot collect from the usual sources of political information, nor from the narratives of hasty travellers. The Swedes are proud of the improvements which they assert were introduced into all their public institutions, of the high degree of perfection which their language obtained, and of the advancement in knowlege among all classes of society, during the reign of Gustavus III.; and, since recent accounts respecting the state of some very essential departments of internal regulation are extremely unfavorable, it would have been interesting to learn whether the friends of Gustavus III. have been too partial in describing

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describing his attention to every branch of the public welfare; or whether, (which we suspect to be the case) since his death the contest with France has withdrawn the eyes of government from internal improvement, and from the means of increasing the prosperity of the people.

Volume I. of M. D'A.'s work, which comprizes only the first and second years of the reign of Gustavus III., relates minutely the circumstances preceding and attending the memorable revolution of the year 1772; and it contains nearly all the speeches and addresses of the King on that occasion, as well as the eulogy on Adolphus Frederick composed by his son, which is almost literally copied from the French edition of the works of Gustavus. The whole narrative is preceded by an historical and geographical account of Sweden, filling 170 pages; in which we are entertained with the deeds of *Oden*, the antiquity of the Swedish Chronicles, the introduction of the *Denier de St. Pierre*, the qualities of the Swedish horses and game, and many other particulars equally tending to illustrate the history of Gustavus III. The wretched situation, to which not only the King but the whole nation were reduced by the venal spirit of the Aristocracy, is thus described:

'All Sweden was disunited. Brothers, fathers, sons, and even the women, sold themselves to opposite parties. From Diet to Diet, relatives were seen to succeed relatives in places of which they had deprived them; and in short they seemed to be at enmity with each other. By such a disposition of mind, what a dangerous lesson was exhibited to youth! Among a hundred instances of its dreadful consequences, the horrid trait of a young Baron *Peklin* is mentioned. Being bribed by a foreign minister, he concealed himself in the closet of his father, and betrayed him by reporting the conversation which he held, as he thought, in secret with another minister. Thus children, far from opening their hearts to the tender and happy feelings of nature, concentrated them in cunning and treachery. An ally or a relation was sold, and was embraced in order to be betrayed with more security; or a friend was caressed, and services were offered to him, in order to effect his ruin in secret. Still, however, the bonds of society seemed to subsist; and men appeared still to indulge in those kinds of pleasure which are so cheering and so sweet, when purity of conscience alone constitutes their charm: but even in them crime prepared its ambush. Nothing remained to the man who reflected on virtue, but to blush for those who no longer blushed at any thing.' P. 175.

Gustavus himself often described the state of the kingdom, at the time of his accession, in similar terms; and he always appeared anxious to remind his subjects, that to him, and to the changes effected by him in the constitution of the kingdom, they were indebted for the termination of those disgraceful and destructive scenes of domestic discord. It will appear, however,

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ever, on attentive examination, that both the King and his historian have over-rated the benefits conferred by the revolution on the Swedish nation, when it is considered that they were subject to frequent interruptions even during the life of their author, and seem totally to have expired with him. The King owed his success, next to the army, to the attachment of the great body of the people, whose rights he seemed to wish to protect and increase: but it cannot be denied, that he considerably transgressed the limits which he at first assigned to himself; and that every new step beyond these limits had the double effect of cooling the ardour of the people, and renewing among the nobles not only the painful feelings of former losses, but the recollection of those means which they once possessed for preventing such encroachments of the monarch.

At the commencement of Volume II we find ourselves at once advanced to the year 1788, or to the war in Finland against Russia: so that here is a chasm of 16 years, during which we might suppose that Gustavus had been in a state of total inactivity, if we were not casually informed that in 1777 he took a journey to Petersburg, and in 1804, another to France.—The history of the war against Russia is again preceded by a *Dévelopement politique*; in the course of which M. D'A. falls into the not uncommon error of laying the commotions and political misfortunes of our times almost entirely to the charge of the generation which suffers by them, or deriving them from the principles and actions of a few individuals. The fact evidently is that, as the governments of Europe had long been unwilling to adapt, by a prudent reform, the constitutions and laws of their respective countries to altered times and circumstances, most of them had outlived their strength; and when once a violent shock was given in one quarter, the motion rapidly spred, and the feeble fabric could not be supported. Former generations laid the train: it has been our lot to witness the explosion.

In the course of the war with Russia, a formidable insurrection broke out among the officers of the Swedish army, which threatened the existence of the state. In this difficulty, the King had recourse to the *Dalecarlians*; whom he assembled in the same plain in which Gustavus Adolphus had once called on them to become the deliverers of their country. After his eloquent address had warmed them to a high degree of patriotism and loyalty, they solemnly took the following oath:

'We have but one God, one country, one King, a mortal life and an eternal honour. Our souls belong to God, our hearts to our country, and our fidelity to the King; and we swear, by our only honour, to lose our lives for the defence of the kingdom.'

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These commotions produced the famous "*Act of Union and Security*," by which the privileges of the Nobles were still more diminished, but which seems never to have been formally acknowleged by them.

As the patriotism of the Finlanders has of late been frequently mentioned, we quote M. D'A.'s account of their conduct in 1788:

'No part of the kingdom could surpass Finland in fidelity and loyalty: citizens, peasants, rich and poor, and even the clergy, shewed themselves willing to sacrifice every thing for the country. In upper Karelia, (the part most likely to occasion apprehension, because it was constantly exposed to all the seductions employed by the enemy,) the peasants, together with the veteran soldiers of the cantons, desired unanimously to be formed into corps, in order to assist in guarding the frontiers. In vain did a German of the name of *Thiesen Hausen*, aulic-counsellor to the Empress, seconded by some Swedish nobles, endeavour to excite an insurrection in favor of Russia; in vain did they employ promises and spend money in profusion; these measures served only to enlighten the public opinion; and at last the inhabitants evinced by a new act of loyalty their attachment to Sweden, and demonstrated that they would rather perish than be separated from her.'

This act consisted in an address to the King, promising that nothing should ever prevail on them to listen to the voice of an enemy to Sweden.

It is well known with what feelings Gustavus III. beheld the revolutionary proceedings in France; that he was determined personally to take an active part in the projected attempt to force the French nation to resume their old form of government; and that the prospect of a new war, which originated entirely in the private views of the King, furnished the pretext for, or was perhaps the cause of, the melancholy catastrophe, which terminated the career of that distinguished sovereign. M. D'AGUILA bestows great praise on this magnanimous and disinterested friendship for the French nation and the human race; to which we will not now oppose any argument. Gustavus, who could not, while in France, prevail on himself to see *Benjamin Franklin*, because that patriot pleaded the cause of a people against their government, was not likely to be an impartial judge or an unprejudiced witness of the measures which the French nation now pursued. We most sincerely detest the deed which deprived Sweden of her King; and so much the more because we considered him as ranking among the well disposed sovereigns, and as a man of great talents: but with equal sincerity we regret that it ever entered his mind, or that of any other king of Sweden, to make his subjects and his troops sacrifice their property and expose their lives in acting the part of cos-

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nopolites, while Sweden's wants so strongly claimed the more confined but more useful exertions of patriotism.

It is admitted by M. D'A. that, about the same time, considerable differences existed between the principal persons of the royal family; and he mentions, in particular, that both the Duke and the Duchess of Sudermania exhibited evident signs of dissatisfaction. The latter placed herself at the head of a party of ladies of the court, who opposed and finally frustrated an attempt of the King to promote the general adoption of a national court-dress, formed after the costume of the antient Swedes; and she is, in a note, accused of having, after the King's death, become strongly attached to the Russian party.

'The Duke of Sudermania, (says M. D'A.) had always enjoyed the confidence and favour of the King, who spared nothing to indulge the foibles of that prince. As High Admiral commanding in 1790 the grand fleet, he had unfortunately entered with it the bay of Wibourg; and the genius of Gustavus wrought a miracle to save it from destruction. The Duke must have felt this imprudence more than Sweden could perceive: but it stimulated his self love to jealousy at the success of the King; and though already loaded with proofs of kindness, he was induced by the desire of new favours, to preserve the external appearance of brotherly affection.—The *deficit* of the treasury of the Duke became so considerable, that, after the war in Finland, the King's generosity could not immediately supply its wants; and from that time more than a coolness ensued, though Gustavus pretended not to perceive it.' P. 348.

M. D'A. also accuses the Duke of having favored the party of the malcontent nobles; and of having, after his brother's death, set aside the King's express appointments of persons to share in the regency. It is worth remarking that the King, when he perceived the progress of the spirit of discontent, had recourse to a remedy which cannot derive much recommendation from the characters who have principally employed it. He endeavoured to divert the attention and drown the murmurs of the court and the metropolis by splendid amusements and fêtes; and 'not being able,' says his historian, 'to become a Louis XIV. to Europe, he endeavoured at least to be such in his own capital.' Those who wish to be minutely acquainted with the particulars of the King's assassination will find them fully detailed by this French historian of his reign. His conduct in his last days highly graced his character.

We will close this article by concentrating our sentiments of Gustavus III. and of the situation in which he left his kingdom; and we must declare that they are sentiments which an attentive perusal of this partial writer has tended to confirm. To a mind of unusual energy, he united a humane and benevolent

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volent disposition; and he was worthy of being the King of a brave nation, because he was capable of preserving its dignity. Had he been placed at the head of a more powerful people than the Swedes were in his time, he would have pursued and probably have obtained conquest: but as King of Sweden it proved to be his misfortune that he coveted glory. The example of some of his great ancestors dazzled him into the adoption of unfortunate measures, and rendered him too impatient to bear the shackles which confined his decision and his hands; and though he succeeded in emancipating the former, yet, on account of the internal weakness of his kingdom, he could not liberate the latter. Unwilling, however, to renounce those projects which seemed to exceed his means, he was obliged to draw on the resources of his people, and thus he weakened their attachment. He wished to be the father of his subjects, but could not be satisfied with attaining that title in the only way in which he had a right to expect it, viz. by directing all the resources of his mind, and those of the country, to the increase of population, and the prosperity of the industrious classes of society; and by observing those gradations, through which civilization and refinement, as well as real power, must pass, if they are to become the property of a people. Like his contemporary Joseph II. of Germany, though with more talents and firmness, he forgot, in the contemplation of a great object, the gentle steps by which alone it can be safely approached.

Sweden, at the time of Gustavus's death, stood much in need of the continuance of peace. Under its influence, she might soon have collected strength; the good seed which that monarch had sown would have prospered; and the citizen and the peasant of the rising generation would have become the bulwark of the country and of the King, against the attacks of a sinking Aristocracy. New exertions in military enterprise, however, could not but prove dangerous to an authority, which had still so much work of conciliation to perform; and to stand forwards, at such a period, as the champion of royalty and of antient monarchies at a distance, betrayed in its sovereign a lamentable degree of political fanaticism. We have accordingly seen that the consequences of this step have frustrated, or at least retarded, the fulfilment of that very hope which may have given rise to such a determination, viz. the hope of seeing the Swedes resume their former commanding position among the nations of Europe.

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ART. IX. *Tableau de la Pologne ancienne et moderne, &c.; i. e.* A View of antient and modern Poland: compiled principally from Information communicated by Poles, and from the Authors of that Country. By MALTE BRUN. Intended as a Supplement to the History of Poland, by M *De Rulhières**. 8vo. pp. 498. Paris, 1807. Imported by Dulau. Price 10s. 6d. sewed.

IT is acknowleged by the Author that this book was composed in the short space of six months, a period by much too limited for a work of permanent utility. He was, however, fully prepared for the undertaking by extensive reading on collateral subjects; and he has consequently been enabled to give to the world a description of Poland, in which philosophic views are better combined with local knowlege than in any other account of that country which has happened to come under our observation. The continental triumphs of the French have paved the way for a fresh revolution in the fate of Poland; and we are naturally solicitous to know how far the inhabitants are fitted to act an independent part on the political stage. This consideration, joined to the value of the work before us, induces us to exhibit, in a condensed shape, the most material part of the information which it contains; and which, classed under distinct heads, and accompanied by observations from ourselves, may afford our readers a more accurate view of Poland than has hitherto been given, the late publications on that subject having been rather historical than descriptive.

The volume is divided into twenty-three chapters, the respective contents of which are as follow:—Chap. I. Authorities for a Description of Poland. II. Extent and Divisions of its Territory. III. Nature of the Soil, Rivers, and Aspect of the Country. IV. Climate. V. Mineral, vegetable, and animal Productions. VI. Physical Character of the Inhabitants, and prevailing Maladies. VII. Upper Poland; local Description of it. VIII. Its Mines and Salt-pits. IX. Description of Lower Poland, of Moravia, and Podlachia. X. Warsaw, and the national Manners. XI. Prussian Poland. XII. Dantzick. XIII. Courland. XIV. Lithuania. XV. The Lithuanian Language. XVI. The Ukraine, Volhynia, and Red Russia. XVII. Political Constitution of Poland. XVIII. Religion, and the Dissidents or Dissenters; the Jews. XIX. Administration of Justice. XX. Agriculture and Trade. XXI. Weights, Measures, and Coins. XXII. Population, Revenue, and military Force. XXIII. Sketch of the history of Poland.

M. BRUN justly remarks that the Russians and the Poles are the most illiterate nations in Europe, and that it is a matter of some

* See Rev. Vol. liv. N. S. App. p. 449.

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difficulty to determine which is the more ignorant of the two. The Poles, as a nation, are not indeed immersed in such darkness as their eastern neighbours, but they have repulsed all improvements from abroad, while the Russians have been zealous disciples of the Germans.—A great part of the present author's materials for his account of Poland have been derived from writers who were not natives. Of these foreign authors, we have a kind of *catalogue raisonnée* in the first chapter; and among them he characterizes a countryman of our own in these terms:

'Among the travellers of the 18th century, Mr. Coxe, an Englishman, has obtained a great share of reputation. His observations are marked by justice and candour: but what reliance can be placed on the accuracy of a traveller, who in going from Cracow to Warsaw, across a district which is distinguished for its mineral riches, gravely tells his readers "that there is not to be found a country more devoid of objects deserving the attention of a traveller?"'

Local Description. M. BRUN computes the population of Poland, before the partition of 1772, at fifteen millions. The name of Poland signifies *a plain*, a denomination well suited to the face of the country; which is almost every where level, and in many quarters marshy. All the great rivers, except the Niemen, run in shallow channels, and overflow their banks. After a rainy season, whole provinces sometimes appear to be inundated, and the waters of distant streams flow into each other. The winter is here as severe as in Sweden, although the difference in latitude is not less than ten degrees: but this is owing to the coldness of the regions over which the east and south winds pass before they reach Poland, the former coming from Russia, the latter from the Carpathian mountains. Vegetation accordingly is a month later here than in the same latitude in France; and the humidity and cold of this climate, joined to exhalations from vast forests, render Poland always an unhealthy abode for strangers, and often for the natives.

This country abounds in mines of iron, copper, and lead. Its exports of corn of all kinds are computed to average four millions of English quarters. The export of horned cattle is also a branch of its trade; and it is said that, in the least cultivated parts of Poland and Lithuania, are found herds of wild cattle and even of horses. Two great salt mines likewise occur in Poland; that of Bochnia and that of Wieliczka, both situated in Galicia. They have been worked during three centuries, and are now so much extended as to form immense vaults, the roofs of which are supported by detached masses of salt that have been left standing for this purpose, and resemble stupendous pillars. The mine of Bochnia is two English miles in length, between seven and eight hundred feet in width, and above a thousand

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a thousand feet in depth. That of Wieliczka is still more extensive, and contains, in one part, a winding staircase of 470 steps. When the traveller enters these subterranean regions, he is struck with the magnitude and beauty of the vaulted passages. He sees chapels with altars cut out of the saline rocks, with crucifixes or images, and lamps constantly burning before them. In another part, he observes vast chambers, which serve as storehouses for the casks of salt, or for the forage of the horses which are employed in dragging loads of salt from the edges of the mine to the centre. The air of these pits is not unhealthy; the number of workmen at Wieliczka is seven hundred; and accidents are very rare: but it is a vulgar error to suppose that any of the workmen are in the habit of residing permanently underground. Fire has burst out in the mines from negligence at two periods; in 1644 and 1696; and on both occasions, its extinction was a matter of time and difficulty. The upper part of the mines affords salt in huge masses of 300, 400, or 500 solid feet; these are followed by several *strata*, in which salt is mixed with other substances, till, at last, a layer of fossile salt appears which is more compact and pure than any of the preceding.

Warsaw, though a very ancient city, did not become the capital of Poland till the 16th century; at which time the extensive country of Lithuania was united to Poland, and the situation of Warsaw was central for the assemblage of the national Diet. Its population is computed at 80,000. The old part of the town, called the *City*, is dirty and confined; the suburbs being the only quarter that discover modern convenience or elegance. Its situation on the Vistula is well calculated for inland trade, and several manufactures are carried on there, but none in a superior style except those of carriages and harness; a species of workmanship which we may naturally expect to see in an advanced state, among a nation of horsemen.

After Warsaw, the principal towns in Poland are Cracow, the antient capital, containing still 24,000 inhabitants, and well situated for trade, but very ill built; Lemberg, the capital of Galicia, an elegant city, with a population of 40,000; Brody, also in Galicia, about half the size of Lemberg; Kiow, the principal town in Ukraine, extremely antient, and somewhat larger than Brody; and Wilna, the capital of Lithuania, the population of which exceeds 30,000, and is in a state of rapid increase.

Character and Manners.—M. Brun is a Dane, and is partial in no small degree to his ancestors, the Goths. They were far superior, in his opinion, to their contemporaries, the

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Huns and Sclavonians; and in the case of the Poles, who were a mixture of different nations, he never fails to ascribe the more favourable traits of character to Gothic origin. He tells us, page 58, that 'the Goths, so often the masters of Poland, have left there the physical traces of their race; and it is to this mixture that the Polish noblemen are indebted for the elegant and *majestic* shapes which distinguish them from the Russians; who, like the Poles, are of Sclavonian descent, but with a very slender admixture of Gothic blood.' So much for the origin of their personal comeliness; their mental qualifications are traced, page 132, to a similar source. 'It is to *the blood of the Goths*,' says the author, 'that the Polish nobility owe that chivalrous spirit which has raised them above all the rest of the Sclavonian tribes, above the Russians, the Servians, the Croatians, and so many other nations in the East of Europe.' M. BRUN, however, admits that with the generous qualities of the Poles is blended no small degree of vanity and credulity.—Of their dress he gives (p. 135.) this description:

'The dress of the Polish noblemen was truly grand and majestic; the ordinary dress of the Sclavonian nations was worn by the peasants only; and the nobles in the fourteenth century had adopted that of the Moguls and Tartars. In lieu of this, they afterward introduced the Moscow fashion, and lastly the Swedish; and it is a mixture of all three which some foreigners have by mistake termed the Polish fashion. In reality, every Polish gentleman followed his own fancy to a certain extent. Their heads were generally close shaved, leaving only a tuft of hair on the crown. Men of all ranks were accustomed to wear large mustachios. Their body-garment came down to the calf of the leg, and was covered by a robe fastened with a girdle. The sleeves of this robe was as tight as those of our coats. Instead of stockings, they wore wide pantaloons; their heads were covered with a cap somewhat like that of the national representatives during the French Revolution; their shirts had neither necks nor wristbands; and they wore no cravats. Their boots were made of Turkish leather; and their armour was always splendid. They were in the habit of riding armed, and of throwing a small mantle over the rest of their dress when on horseback. Their favourite colour was either light-blue or something equally lively. A Polish nobleman often possessed fifty suits of the richest dress, which descended from father to son, and formed no small object of family pride. Their deportment was stately and ceremonious. In saluting each other when they met, they inclined the head, held one hand on their breast, and stretched the other towards the ground. All the nobility treated each other as brethren, making very little distinction of the higher titles, such as prince, earl, &c.; and saying what in former times was true, that no title was more illustrious than that of Polish noblemen.

'Since the Saxon dynasty ended, the national fashion has gradually been giving way to the ordinary European dress. At the diet of 1764,

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1764, several of the grandees appeared for the first time in the French style, which was considered by the more scrupulous part of their countrymen as a symptom of decay in the national spirit.'

The Poles have great facility in learning foreign languages, a young man at the age of twenty often speaking three or four distinct languages with much propriety of accent. Cleanliness is not here a national virtue; the dwellings of the German settlers offering a remarkable contrast, in this respect, to those of the natives. Their inns are merely large stables, built of plank, and covered with straw, without either windows or furniture. They have rooms indeed at one end, but these are so uncomfortable, from vermin, that travellers prefer taking up their quarters among the horses. Provisions must be carried by the travelling party; and when the stock is exhausted, they have no relief but in the kindness of the lord of the village. The inns in short are worthy of the roads, for it is an instance of good fortune to travel three miles without a tumble, or to pass a bridge without getting into the water.

Dantzick, though long under the protection of Poland, can scarcely be accounted a Polish city. Its founders were Danes; and the accessions of population which it has received from time to time have been, in a great measure, German. Its manners are those of an opulent and industrious community, familiarized with foreign countries by habits of extensive intercourse. Its population amounts to 50,000, and the neighbouring territory belonging to it contains about 30,000 more. The majority of the inhabitants are protestants, chiefly Lutherans. Exclusive privileges and monopolies are here fortunately unknown; an exemption to which its commercial prosperity is in a great measure to be ascribed. In times of peace, the number of ships, which enter this harbour, are on an average nearly two thousand in a year.

The state of society, however, throughout Poland at large, forms unhappily a striking contrast to that of Dantzick. Intemperance in drinking is carried to a degree unknown elsewhere, even in the North; and the peasantry live in cabins, built of the trunks of trees, put together with the coarsest materials, such as moss, bark, or straw. In some districts they persist in the use of wooden plough-shares, from a superstitious notion that an iron plough-share would produce misfortune to their crops.

State of Cultivation. — The condition of the country corresponds to the mental degradation of its inhabitants. King Sigismond I., in marching to Smolensko, was forced to erect 340 bridges or causeways in the space of seventy English miles; and it appears by the report of a late traveller, that even in our

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days that quarter of the country remains in the same deplorable condition. 'The villages and the people all offer a spectacle of misery. Such buildings as can be called dwelling-houses are occupied by Jews, whose filth exceeds all description. Men, women, children, cattle, and poultry, live all under the same roof; and in the course of our travels, we have often been obliged to divide the only room in the house with these crowded inmates. Spirits are to be found everywhere, and wine in some places: but no victuals whatever can be had, except in the towns, which are very remote from each other, and are often no better than paltry villages.'

The best part of Poland is that which borders on Turkey, or the quarter generally called the Ukraine, or the frontier-country. It is of great extent, and comprizes the provinces of Kiovia, Volhynia, Podolia, and Red Russia. The soil, having gradually risen all the way from the coast of the Baltic, is here sufficiently elevated to be free from the swamps which incommode the Northern tract; while its position, between the 48th and 52d degree of latitude, affords it enough of the sun to ensure its fertility. This elevation of the ground is proved by the course of the rivers; those which take their source in the Northern part of the Ukraine all flowing towards the Baltic; while the others, rising to the South, roll on towards the Euxine. So much, however, does cold predominate throughout Poland, that the temperature even of this dry region is not warmer than that of Holstein, though the difference in latitude is five or six degrees. The direction of the exports from Ukraine should be not towards the Baltic, but to the Euxine. Three great rivers, the Dnieper, the Bog, and the Niester, traverse Ukraine in different parts, and are adapted to convey her produce to the Southward. Timber, salted provisions, hemp, wool, leather, pitch, linseed-oil, wax, distilled spirits, tobacco, potash, and Polish cochineal, all abound in the Ukraine, and may be exported through these convenient channels. The French have had a view to this mode of intercourse with Poland for many years. "In this quarter," say they, "we should not meet, as we do in the Baltic and every where else, that rival people who seek to engross all trade; and who at present, whether it be by their capital, by the nature of their manufactures, or by their policy, are throwing obstacles in our way which we find it very difficult to surmount."

Constitution.—The constitution of Poland has now perished, and scarcely deserves to be put on record: but it may be briefly defined to be 'the government of half a million of men of property, under the general title of *nobles*, over a million of

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of Jew-traders and thirteen millions of slaves.' The nobles of each district elected their representatives in the national Diet. In ordinary Diets, the number of these representatives was small, scarcely exceeding two hundred: but in the grand Diets for the election of a King, the number of members was immense, since every man bearing the title of *noble* was intitled to a vote. The affairs of Poland being known to the rest of Europe chiefly through these grand Diets, an erroneous idea has prevailed that the Polish Diet at all times comprized a great multitude of persons; and on the other hand, the powers of the Polish Senate were not sufficiently understood in foreign countries. This was an assembly of nearly one hundred and fifty persons, who were nominated, in some measure, by the King, but were independent of him after their nomination; and who were regarded as a counterpoise to regal authority. The Senate comprized the representatives of the clergy, the ministers of state, and those among the nobles who filled military or civil stations. A Diet could not be constituted without the junction of the Senate to the national representatives; and a portion of the Senate was accustomed, moreover, to act the part of a Committee towards the Diet, by preparing and conducting the public business of that Assembly. Every representative, however, was intitled to call for a division of the Diet on any question; — a privilege which, in these meetings of unenlightened and impatient men, was often the source of great confusion: — but the chief impediment to business consisted in the *liberum veto*, or power inherent in any representative, of putting an end to the deliberations, and even to the existence of the Diet, by a simple protest against their proceedings.

This singular and absurd constitution, this system which possessed neither wisdom in debate nor vigour in execution, was not the primary form of government in Poland, but was the fruit of the encroachments of the aristocracy on the prerogative of the crown and the rights of the people. Piast, elected King of Poland about the year 842, was the founder of a dynasty which continued to succeed to the crown by hereditary right, and governed Poland with absolute sway during five centuries. The Senate owed its origin to Boleslas 1st, one of those monarchs who reigned in the eleventh century. In the fourteenth century, after the extinction of the dynasty of Piast, the nobility availed themselves of the weakness of a female reign, to appropriate a large portion of power to their own body; and, on the imposition of taxes becoming necessary, they insisted on being taxed only by their representatives. Hence the origin of the Diet. — Not contented, however,

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however, with the privilege of taxation, which was their due, they proceeded in a train of gradual encroachment. They made the crown elective; they limited its power over the armed force; they disqualified all peasants and townsmen from possessing property in land; and, finally, in 1501, they in a manner extinguished the executive power, by deciding that "the King could determine no affair of consequence without the *unanimous* consent of the Diet." After this, all was insecurity and confusion.

Such, indeed, was the anarchy consequent on these extraordinary regulations, that it gave rise to the habit of *Confederations*, or more properly of *Insurrections*; which were combinations of parties, forming sometimes the majority and sometimes the minority of the people, who elected a General and a council, and made war on their opponents, as if the nation had been divided into two separate states. If victorious, they prescribed laws to the whole; when vanquished, they submitted, and experienced no punishment for having resisted the national authority.

The Diets of election to the throne presented a spectacle that interested all Europe. They were held in the neighbourhood of Warsaw, in an open field, surrounded by a ditch and rampart; in which were three gates, one in the East for Great Poland, another in the South for Little Poland, and a third in the West for Lithuania. A wooden edifice was built for the reception of the senate; the representatives of the nobility met on the outside of it; and the remainder of that class were drawn up in order in the field. They wore resplendent armour, and were mounted on beautiful horses; the banners of the different palatinates were seen waving in the air; foreign ambassadors came forwards to recommend the respective candidates; the senators and representatives went round to collect the votes; and the archbishop-primate, surrounded by the clergy, fell down on his knees to invoke the divine assistance to their deliberations. Unhappily, the sincerity of this assembly seldom corresponded with the solemnity of the scene. The men, who undertook to make an impartial election, had often been previously bribed by foreign gold; and the priest, who presumed to intreat the guidance of inspiration, was already devoted to the cause of an unworthy candidate.

Religion.—The reformation was introduced into Poland at an early period, and made a rapid progress through all ranks. The number of Protestants was soon computed to equal that of Catholics; and in 1550 a complete equality was established among all classes of Christians, whether Catholics, Lutherans,

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Calvinists, or of the Greek Church. Towards the end of that century appeared the Socinians, who were permitted to live in tranquillity for some time, but were afterward driven into exile; toleration being confined to those who believed in the Trinity. Meantime, the number of Protestants was on the decrease; the Church of Rome having had the art to procure, in the midst of professions of perpetual peace among all sects of Christians, an act which confirmed to the Catholics the permanent possession of their immense property and influence throughout Poland; and the preponderance, which naturally followed, enabled the Catholics to narrow the bounds of toleration. In 1716, the Protestants and Greeks were declared ineligible to public functions; and in 1733 and 1736, this impolitic and tyrannical act received a farther extension. It was not till 1766, that, by the interference of Russia, Prussia, England, and Denmark, a partial relaxation of these prohibitions was obtained: but the partition of Poland altered the face of things, as far as they regarded the Russian and Prussian divisions, in both of which the Catholics have ceased to be predominant, and now find it necessary to sue for that toleration which they formerly refused to others.

When we contemplate the boundless usurpations of the Catholic clergy, it is natural to ascribe to a dispensation of Providence the chastisement which they at present experience, profane as is the hand which is made the instrument of inflicting it. The tithes which they exacted in Poland, instead of a tenth, were virtually a fifth of the clear produce of the country; and the lands which they possessed, if we include those that were mortgaged to them for pecuniary loans, amounted to *two thirds* of the whole Republic, leaving to the King and all his lay-subjects only *one third!* Poland was overloaded with thirty abbeys, forty-nine Jesuits' colleges, ninety convents, and five hundred and seventy-nine monasteries; and the Pope, not contented with a general authority as head of the Catholics, interfered directly in the patronage of the Polish Church. The bishops could enter neither on their sacerdotal nor their senatorial functions, without obtaining apostolic confirmation; the nuncio held a separate and supreme court for the decision of ecclesiastical questions; and an annual revenue was remitted from the Republic to Rome.

The state of public morals in Poland was worthy of such a priesthood. A traveller of distinction, when in that country some years ago, was introduced by one Polish nobleman to another in these words: "Permit me, Sir, to introduce you to Count ——, my wife's husband," meaning her former husband, from whom she had been divorced previously to her marriage with

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with himself. The Church opposes no obstacles to the prevalence of this indecent practice, except the expence of process, which is fortunately so heavy as to confine it to the higher ranks. The Greek Church in Poland presents a spectacle not less coarse and corrupt than the Catholic.

The Jews occupy a conspicuous place in the population of Poland. The influence of a female favourite at court, belonging to their nation, obtained for them important privileges several centuries ago; and after the declension of regal power, they were supported in them by the nobles, from a sense of the benefit of their industry to the territorial proprietor. They are the men of business for almost the whole country; the current money of the Republic is chiefly in their hands; and a great proportion of the land is mortgaged to them. They are at liberty to exercise any trade or profession, and were formerly exempt from many of the taxes. Some of them are eminent and reputable merchants: but the majority of them are mean and fraudulent, it being remarked that seldom does a lawsuit occur in Poland in which a Jew is not a party, and seldom a theft in which a Jew is not an accomplice.

Administration of Justice.—We should be at a loss to characterize, in appropriate terms, the gross abuses which prevail in the execution of the laws in Poland; and we prefer therefore to adopt the description of others. "The Polish judges," says a respectable writer, "hold their courts in the midst of feasts, in which they enrich themselves at the expence of the parties. They receive a tenth of the contested property; and all petty causes, if below 100 *gros*, pay the tenth as if they amounted to that sum." Another writer informs us that "The strongest party is assured of gaining his cause, the clearest right being of no avail if unsupported by money. A countryman, going to market at Warsaw, met a man who had just committed assassination. He seized the murderer, hand-cuffed him, and placed him on his cart beside the body of the victim. On driving to the Court of Justice, he was asked whether he was ready to deposit ten ducats to pay for the pleadings; and on declaring his inability, he was ordered about his business, and no notice was taken of the crime. It cost a Warsaw merchant not less than 1200 ducats to bring two robbers to punishment."—If a creditor," says a third writer, "be fortunate enough to obtain a decree in his favour after several years of proceeding, he is by no means at the end of his labours; after having given his debtor notice of judgment, he must wait a specified time; if the debtor be refractory, a public summons and a farther delay are the consequences; and finally, before taking possession, he must wait for an order of a council of war. These different formalities

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require a lapse of four years; and, after all, it seldom happens that judgment is carried into effect. Actions decided sixty years ago are still pending, with the appearance of continuing in that state for ever."

Miscellaneous Observations.—The Poles are not in the habit of making use of manure, but cultivate a field till it becomes exhausted, and then abandon it. The plough does little more than scratch the surface of the ground; the grass is neither turned in nor removed, but keeps its place among the corn; so that after harvest, the reaped fields seem more like meadows than stubble. The pasture grounds are still more neglected; weeds and stagnant water cover them, and convert them into marshes.

Rivers are the only channels for the transport of heavy merchandise in Poland, the roads being generally impassable. The boats are broad and shallow, because the waters are often low; and the bottom of the rivers being subject to partial shiftings, it is usual for those who take the first passage in a season to buoy the shoals as a warning to those who follow them. The boats are large, and require generally twenty rowers on the downward passage: these men are peasants; and on their return they are obliged to drag the boat up the river by a cable.

The last great man among the Polish Kings was the celebrated John Sobieski, the deliverer of Vienna from the Turks. He was General of the Polish army at the time of his election, and proved himself a master in the military art. His manly and animated look bespoke the dignity of his character, and infused confidence into his soldiers. His eye was keen and piercing; he had the art of turning every advantage to account; and he did not hesitate to attack a host of enemies at the head of a small number of his troops. He was master of several languages, and passed a great part of his time in reading and reflection. His court was filled with foreigners, who came to learn under him the art of war.

As to the proportions of the population of Poland, which fell to the lot of the partitioning powers, they may be estimated thus:—Russia, seven millions; Austria, five millions; Prussia, three millions. Prussia no doubt expected a larger allotment: but her coadjutors in the spoliation laid it down as a rule, that the shares should be proportioned to the previous population of each partitioning power, in order to prevent infraction on the political equilibrium.

The observations which we have presented to our readers are derived, in a great measure, from M. Brun's publication, and will serve, we trust, the double purpose of giving an idea of the book and of the condition of the unhappy country which they

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they describe. We are so well satisfied with the author, that it will afford us pleasure to be called to a repetition of our critical labours by a subsequent production of his pen. His learning is considerable; the arrangement of his materials is perspicuous; and his style is always unaffected, and sometimes intitled to the praise of elegance. After so favourable a testimony, we may take leave of him with an admonition; namely, that, in his next geographical work, he will avoid enlarging so much on antiquarian research, and that he will forbear his vehement panegyrics on *Bonaparte*. A description of Poland has very little relation to the Goths, even the '*valeureux Goths*' as he terms them; and still less to Napoleon, whom he is pleased to call *a man of no wants, and master of all his passions!*

ART X. *Lettres particulières*, &c.; *i. e.* Private Letters from the Baron DE VIOMÉNIL (a General Officer who was sent by France to direct the military Operations of the Confederates) on the Affairs of Poland in 1771 and 1772. Preceded by an historical Notice of the chief French Agents who have been intrusted with the same Commission, especially *Dumourier*; and by Recollections containing Facts hitherto unknown, respecting that General, and the Dismemberment of Poland in 1772. Intended as Materials for a History of this Period, and as a Supplement to M. *Rulhière*'s "History of the Anarchy of Poland," which does not advert to the Epoch treated in these Letters. 8vo. pp. 301. Paris. 1808. Imported by De Boffe. Price 8s. sewed.

THE occupation of Poland by the French, in 1807, after the overthrow of the Prussian army, created an interest in the public mind in regard to that country which has produced several new publications. These works have been either historical or geographical, and the volume before us may be assigned to the former class. It is introduced by an account of three officers who were successively employed by the Court of France to aid the efforts of the confederated Poles, in resisting the yoke of Russia; viz. *Taulès*, *Dumourier*, and *Vioménil*.

When, in 1764, the Empress Catharine placed Stanislaus Poniatowski on the throne of Poland, it was evident that her object was to govern that country in his name. This was a fatal blow to the influence which France had formerly exercised in that divided Republic; and *Choiseul*, the minister of Louis XV., was not of a temper to submit tacitly to so serious an innovation on the claims of his master. Louis, however, was discouraged from war by the bad success of the contest which he had so recently concluded, and was unwilling to sa-

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crifice to business the hours which he passed in voluptuous enjoyment. *Choiseul* was therefore obliged to resort to indirect means of opposition. He succeeded in inducing the Turks, in 1768, to declare war against Russia, and determined to make a powerful diversion in their favour by assisting the discontented Poles. This support was to consist in a supply of money, and in the counsels of an able officer: but the choice of the latter was not easy, since, in order to save appearances, it was necessary to avoid employing any of the principal French commanders. It seems that *Rulhières*, whose valuable work on Poland we lately reviewed, (Vol. liv. p. 449. App.) was on the point of receiving a private mission to Poland in 1768: but he found it necessary to give way to the Chevalier *Taulès*, a gentleman who had served France both in a military and a civil capacity.

A single campaign with the confederated Poles was sufficient to satisfy M. *Taulès* that their cause was hopeless; since every thing in their councils partook of ignorance, impatience, and discord. He returned therefore to France, bringing back the money which had been appropriated to the cause under his care; and he urged *Choiseul* to desist from fomenting in Poland a sanguinary and fruitless contest: but, failing in this attempt, he obtained his own removal from the disgusting scene, and was appointed to a commercial mission in Turkey, where he rendered his country distinguished services.

The successor of *Taulès* in Poland was the well known *Dumourier*. This singular character, who seems now to have taken up his abode among us, and whose imagination, at the age of seventy, is still pregnant with schemes of ambition, was born at Cambray in 1739. He received an excellent education, entered into the army at eighteen years of age as a cornet, was wounded several times in the campaign of 1759 and 1760, and was made a captain before the peace of 1763. Incapable of a tranquil life, he passed into Italy on the news of the troubles between the Genoese and the Corsicans, and offered his services, first to the Genoese against the Corsicans, and next to the Corsicans against the Genoese. He was refused by both, but stayed in Corsica long enough to acquire a local knowlege of the island. In 1766, he travelled in Spain and Portugal; and in 1768, when France determined on conquering Corsica, he was sent with the Expedition in the capacity of *Maréchal des logis*. He remained here two years, and succeeded in obtaining the rank of colonel, notwithstanding the incessant broils with his superiors which were produced by his scheming and intermeddling spirit.

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A prudent man would have been deterred by the resignation of M. *Taulès* from embarking on the troubled waters of Poland: but *Dumourier* was too keen a candidate for active employment to listen to negative counsels. He embraced the appointment, and was not slow in giving an unauthorized latitude to his powers. Instead of confining himself to the functions of an adviser and distributer of pecuniary assistance, he assumed the prerogative of a commander, and forced the Poles to fight actions, in which his personal bravery afforded a slender consolation for his imprudent exposure of the lives of others. Defeat was followed by mutual disgust. *Dumourier* wrote to France that "the Poles were the authors of their own misfortunes, and were unworthy of a protection which, in the actual state of their affairs, must be of no eventual service. We must put an end to this war. The confederates are destitute of military resources. Poland is driven into slavery by the cowardice, the licentiousness, and the incapacity of her defenders."

Dumourier returned to France in 1771, and was afterward employed in a variety of military surveys, particularly on the coast of Normandy. In 1788 he attained the rank of General: but professional honours were not adequate to satisfy his ambition; and no sooner was he apprized of a change of ministry, and of the admission of the Count *de St. Priest* into the Cabinet, than he availed himself of a former acquaintance with that nobleman to address him a long letter, soliciting a conspicuous appointment in a diplomatic capacity. The Minister returned him immediately the following judicious and concise answer:

"Sir, "Versailles, 8th January, 1789.

"I have the honour of acknowlegeing the receipt of your letter of yesterday. I perceive that you find difficulty in restraining your predilection for diplomatic business, for which you are very well fitted, but circumstances are not favourable to you. Nothing but a case of great urgency can call you forth; and I forbore to make the proposal which you mention, as soon as I learnt the political temper of our Cabinet. I have only a single vote, and no interference in other departments, as I confine myself very strictly and contentedly to my own sphere. "I am, &c.

"St. Priest."

In the hopeless mission to Poland, *Dumourier* was succeeded by the Baron de Vioménil, a very respectable officer in the French service, who had recently been promoted to the rank of *Maréchal de Camp*. The assistance given by France to the Poles was now publicly avowed; and the Baron took with him

him a number of subordinate officers, as well as a supply in money.

The volume under review should have been intitled "a Collection of Documents relating to the Affairs of Poland in 1771 and 1772," since the letters of the Baron occupy only the latter half of it. The introductory account of *Taulès*, *Dumouriez*, and *Vioménil* is followed by a "*Memoir* of M. *le Chevalier Thesby de Belcour, Colonel in the Service of the Polish Confederates, respecting the Campaign of* 1769;" a narrative, of which the prominent characteristics are the continual disgust and disappointment experienced by a real soldier, when co-operating with semi-barbarous auxiliaries. This memoir is followed by an important document on the origin of the partition of Poland, under the title of *Recollections of Count de* ***, *concerning the Dismemberment of Poland in* 1772; the plain and unassuming style of which affords, in our opinion, a strong presumption of its accuracy.

M. DE VIOMÉNIL's letters are placed immediately after the last mentioned production. The first is dated, Teschen, 31st December, 1771, and contains a detailed account of the condition of the Confederates; whose troops numbered only six thousand horse and two thousand infantry, scattered along a line of four hundred English miles, from the frontiers of Hungary to the river Warta above Posen. The forts occupied by them consisted of castles in a very imperfect state of defence, and their soldiers were neither paid nor clothed, nor disciplined. The Russians opposed to them above twenty thousand men; a part of whom, however, were Poles in the service of Stanislaus. Austria and Prussia had not yet declared themselves hostile to the Confederates, but were beginning to assume a threatening aspect. *Suwarrow* was at the head of the Russians. Lithuania, although occupied by the Imperial troops, was considered as ripe for a revolt: but the only hopes of the Confederates depended on the extent of the diversion which the continuance of the Turkish war might make in their favour.

Such was the state of affairs at the end of 1771. The Baron's next letter is dated, Teschen, 5th February 1772, and introduces to us Colonel *Choisi*, an officer who forms one of the principal figures in the Baron's military groupe. He had risen from the ranks by his merit, and, when this campaign took place, had been thirty years in the army. The Russians occupied the town and castle of Cracow; and *Choisi* was appointed to the neighbouring station of Tiniec, with directions to watch an opportunity of attempting to take Cracow by surprise. By a rare mixture of skill and courage, the French succeeded in this enterprize,

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enterprize, to the astonishment of the Russians. *Suwarrow*, indignant on hearing that this fort, the pivot of his operations and centre of his magazines, had been seized by a handful of men, lost no time in bringing a considerable force against it: when finding the progress of his artillery very slow, he yielded to the impatience of his character, and ordered a general assault, which lasted with the greatest vigour on both sides, above three hours, but proved wholly ineffectual; the Russians being forced to retire with great loss. *Suwarrow*, however, continued the siege with his usual vigilance and activity, cutting off all supplies from the garrison, and defeating every effort for relief made by their friends at a distance. He refused to allow medicines to be carried through his army to the wounded in the castle; in consequence of which, and of the want of provisions, almost the whole died. Yet *Choisi* maintained his post with great firmness, during two months; until at last the state of the breaches, made by the Russian artillery, obliged him to surrender. Austria and Prussia having now joined in the invasion of Poland, farther resistance was ineffectual, and the partition took place.

The events, which we have mentioned, form the principal contents of this volume. We take no notice of several of the Baron's letters which relate detached operations of the Poles, without describing any striking traits of skill or gallantry. He and his countrymen seem to have done all that was in their power for a sinking cause; or, as he emphatically terms it, *une cause à l'agonie*. On the whole, this book may be deemed useful, not as a separate narrative, but as a part of the course of reading which is essential to an accurate knowlege of the state of Poland. It shews very forcibly the inutility of all external efforts to accomplish the preservation of a people, when they are themselves deficient in the fundamental ingredients of independence; and it may therefore be applicable to other countries, and other struggles, at the present moment. The style of all the different papers is clear and lively, according to the usual habits of our Gallic neighbours; and the train of thinking partakes also of the national character, discovering acuteness and ingenuity, but having no pretensions to profundity.

*** The Newspapers have announced, we know not with what correctness, that the History of M. *de Rulhières*, to which the two works last mentioned are supplemental, has been lately discovered to have been copied in a great part *verbatim* from a MS. History of Poland, written in 1764, by Father *Gouvert de Maubert*, a Capuchin, and deposited in the French Office for Foreign Affairs.

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ART. XI. *Œuvres Choisies*, &c.; *i. e.* The Select Works of the Marshal Prince DE LIGNE, published by M. *de Propiac*, forming a Sequel to the "*Letters and Thoughts*" of the same Author, published by the Baroness *de Staël Holstein*. 8vo. pp. 444. Paris. 1809.

WHEN we were reading with delight the unpremeditated productions of this author's pen, which we reviewed in our last Appendix, and wondering by what means Madame *de Staël* had been enabled to obtain them, we did not know that they were extracted, as it now appears they were, from a mass which occupies twenty-eight published volumes: but though we might deem it extraordinary, from the discordancy of our home experience, that any editor should present to the world *too little* of his author, we found it difficult to imagine that one who had written with so much good sense, and in so agreeable a manner, should not have furnished, in so long and active a life, more than two small duodecimo volumes worthy of preservation. It was therefore no matter of surprize to us that M. *de Propiac*, deeming his fair predecessor somewhat too fastidious in her principles of selection, should have wished to enlarge the privilege of admission, for the purpose of introducing a great variety of pieces equally intitled to notice with those which had been already presented to the world. Even now we suspect that these two publications, taken together, form rather a scanty than a too ample specimen of the works from which they are borrowed*.

If Madame *de Staël* had been necessarily confined within the limits which she adopted, we should have been disposed to acquiesce in her choice of materials. The Prince DE LIGNE's correspondence with crowned heads on the most important subjects of existing politics, and his description to his intimate friends of his confidential intercourse with the rulers of the earth, are certainly the most prominently interesting of all his works: but when his editor was at full liberty to add to her selections, and had only to consider whether the public should be treated with one entertaining volume more or less, her parsimony of citation is the more surprizing, from the circum-

* We might have been led to suppose that some *third* editor, sharing our opinion, had brought forwards a *second sequel*, in two duodecimo volumes, which have been re-printed by Colburn in London, under the title of "*Mémoires et Lettres du Maréchal Prince de Ligne; faisant suite aux Lettres et Pensées du même Auteur, publiées par Madame la Baronne de Staël Holstein: contenant des Anecdotes inédites sur les différentes Cours de l'Europe*, &c." but the only difference between that publication and the volume before us is in the title page and the form.

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stance of the lady's being herself rather a voluminous author; for what can be more mortifying in itself, or more ominous to the prospect of future literary fame, than that a writer, confessedly popular and ingenious, should be cut down, in his life-time*, from twenty-eight volumes in octavo, to two moderate duodecimos? How few works are susceptible of such mutilation; and how many hundreds of thousands must be extinguished, for ten that are thought worthy of it, and one that survives it!

Of the *Œuvres Choisies* by M. *de Propiac*, a small portion consists of letters; the more considerable part being composed of detached essays on various subjects, chiefly political and military: with critical observations on the author's studies, (which seem to have been almost entirely historical,) curious anecdotes of his own times, and certain general maxims and reflections, which usually indicate the greatest good sense, and are expressed with ease and felicity. In "all his thoughts, words, and works," it is marvellous to witness the predominancy of the military spirit. Cæsar is his hero in antient history, and Frederic in that of modern times. He is never tired of tracing a parallel between their qualities, their conduct, and even the accidents of their lives. He regards their genius with enthusiasm, and their odious vices with indulgence. The territory of *Ligne*, from which he drew his fortune and his title, was the scene of some of Cæsar's minor operations in Belgic Gaul; vestiges are still visible of entrenchments thrown up there by the Roman troops; and it is by no means impossible that such a circumstance might communicate the first martial bias to a young and ardent mind. At any rate, it would give the Prince a relish for studying Cæsar's Commentaries, which he seems to have retained through life. He forms an acquaintance with learned men for the purpose of understanding them more thoroughly; and he never forgets his politeness, except in a remonstrance with *La Harpe* for undervaluing his favourite hero. When he discusses the wretched state of the Jews, and proposes some methods of mingling them with general society, he falls immediately into a description of *Potemkin*'s Hebrew regiment called Israelowsky, and sketches the particular services on which they might be usefully employed. When he reports some curious facts relating to the nation of gypsies, or Bohemians, who are extremely numerous in several parts of Germany, he cannot refrain from speculating on the figure which they would

* We were not aware that this old General was still alive, when we *reviewed* him in our last Appendix: but one of the French bulletins speaks of his opposing the late war, in the Austrian cabinet. The authority is not the best, but the fact is probable.

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make in the ranks. When he treats of Landscape Gardening, he imperceptibly glides into the same subject; in reference and with subverviency to which he exclusively contemplates, when the fit is on him, all human affairs.

The Prince DE LIGNE, however, is an author whom we would rather make known to our readers by his own conversation, than by our statement of it. The contents of the publication are much too multifarious to be abstracted: but we may range under two or three leading heads the passages which it is our intention to translate. We begin with some anecdotes more or less nearly connected with that mighty subject, the French Revolution, and shall first introduce the character of the too famous Duke of *Orleans*:

'What was there in the world purer than the Chevalier *de Durfort* (*Orleans*)? Messieurs *de Pons*, *de Thiars*, *de Coigny*. *de Ségur*, (father and son,) *de Lauzun*, *de Chabot*, *de Fitz-James*, some others, and myself, would we ever have consented to visit him, if there had been the least appearance of his becoming a monster? We had seen him expose his life, to save that of one of his people. We saw him abjure shooting, and weep, because his servant, rising by mistake from a ditch, received from his gun a few small shot in his neck. I have seen him propose to fight on the footing of a gentleman. He was very particular in matters that required delicacy, with many persons; adventurous and cool in a balloon; and set a good example at Ushant, whatever might be said; through self-love too circumspect and perhaps rapacious in his wagers; frugal in small things, but generous in great. Fatal effect of levity, of disregard of character, which leads to unforeseen crime! fatal effect of ambition, little supported as it was by merit! He was superstitious.—I took him one day to a fortune teller in *rue-Froidmanteau*—the great *Etrella*. He predicted to him astonishing things, which my want of faith prevented me from valuing or remembering: but I recollect generally that something was said about Versailles and royalty, and I am persuaded that his head was turned by it. If it be so, what dreadful effects have flowed from my imprudence! The fortune-teller informed me that I should die seven days after hearing a great noise. I wait the accomplishment of the prophecy: but having since heard the noise of two sieges, and the firing of two magazines, I think that he was deceived.

'The orgies of the Duke of *Orleans* are a fable. He was well-mannered even in the worst company; polite, with some hauteur, among men; respectful and attentive with women; gay in himself, and of a good taste in pleasantry; he had rather the talent of saying good things, than that of supporting conversation. In other circumstances, he would have resembled the Regent, whose turn of mind he possessed. He was well made, with a good mien, and handsome eyes. His infamous revolutionary intrigues must have rendered his face red, pimpled,* and hideous; for what passes in the mind is ge-

* This is a singular trait in the philosophy of Physiognomy.

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nerally painted on the face. Having been his friend, (a name of which he knew the value,) I must weep for him before I can detest him, and forget the amiable man, before I abhor the wretch who voted for the King's death.'

When the Prince is talking of *Marie Antoinette*, considerable allowance will naturally be made for the loyal prejudices of an Austrian grandee:

'That unfortunate princess proved but too strongly, in encountering death, that her delicacy was too great, in not venturing to contradict the King or his ministers. The only serious business in which I ever saw her engaged was in preventing, as being both a Frenchwoman and an Austrian, the war which would have been excited, but for her, on the subject of the Scheldt. The ten millions which she engaged the king to lend to the Dutch republic, to pay the expences of and appease the emperor her brother, gave occasion to that most stupid of all calumnies, that she made over considerable treasure to him. We had no need of it; the affairs of the house of Austria were in better condition than those of the house of Bourbon. The reproaches cast on her luxury were equally ill-founded. There never was a *femme de chambre* to the mistress of a king or a minister who had less. She took so little trouble with her toilette, that she permitted herself for several years to be dressed in the worst possible manner, by one *Larceneur*, who came to wait on her when at Vienna, that she might save him the pain of a dismissal. It is true that, when she came from under his hands, she drew her own through her hair to make it accord with the character of her face. As to the reproach against her for gambling, I never saw her lose more than two thousand louis; and that was at those games of etiquette, at which she was afraid of winning from those who were obliged to form her party. Often, indeed, after having received on the first day of a month 500 louis, which were, I think, her pocket money, she had not a farthing left. I remember once being obliged to borrow among her footmen, and in her anti-chamber, twenty-five louis, which she wished to give to an unfortunate woman. Her pretended gallantry was never any thing but a deep and perhaps distinguished sense of friendship for one or two persons, and a general coquetry from wishing as a woman, and a queen, to please every body. Even at the period at which youth and inexperience might have engaged her to set herself too much a liberty, not one of us, who had the happiness of daily seeing her, dared to abuse it by the smallest impropriety; she acted the queen without suspecting it, and was adored by those who thought only of loving her.'

The succeeding passage may be considered as savouring a little of the scandalous style of gossiping, in which courtiers are apt to indulge themselves at the expence of reformers: yet, if the imputation were decidedly false, Madame *de Staël* would perhaps have noticed it, in order to rescue the memory of her father from the charge of such puerile stratagems.

* M. *Necker*

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'M. *Necker* had employed M. *de Pezai* to write anonymous letters to Louis XVI., to speak well of him, and to offer His Majesty good advice. Louis read them with pleasure. M. *Necker*, wishing to know whether they were agreeable, desired *Pezai* to write that he would not continue them, unless the King, when passing through a glass door from his cabinet into the gallery, looked in a particular direction, and made a sign. All this was done, and *Pezai* continued.—In these letters, he even went so far as to dictate to the King what he should say. "You cannot reign, Sire, by means of courtesy; Nature has refused it to you. Supply the place of it by a great severity of principles. Your Majesty is going presently to a horse-race; you will find there a notary, who will write down the wagers between the Count *d'Artois* and the Duke of *Orleans*. When you see him, say,—"Why is this man wanted? Needs there be writing between gentlemen? Their word is sufficient." The incident actually occurred, and I was present. Every body exclaimed: What justness of thinking, and what a royal saying!'

Our sensible author, though attached to the prevailing religion, laughs at the idea of infidelity being produced among men of rank by the manœuvres of a few anti-christian conspirators; and in his entertaining memoir of *Bonneval*, (who began life as a careless sceptic, and concluded it as a devout Mussulman,) he makes the following observation:—'I have considered what principally contributed to his irreligion, and think that it was probably owing to the works of *Bayle*, that famous Pyrrhonian. As it is only a step from doubt to incredulity, it was that which led him to make so great a progress. Let us not then accuse five or six men of wit, who are named as the perverters of Europe. *Bonneval* knew nothing of the pleasantries of *Voltaire*, nor of the contradictions of *Jean Jacques Rousseau*, nor of the declamations of *Diderot*, nor of the philosophy of *D'Alembert*.'

We smile at the shrewdness of what is here said on the subject of *Voltaire*'s infidelity, and the best mode of preventing it:

'Had I been as good a Christian as I am at present, and not quite so young as I was when at Ferney, I would lay a wager that I could have reconciled *Voltaire* to Jesus Christ, principally by telling him that his stupid enemies were infidels, and that he was commonly reported to be a Jew. The very next day, we should have had a libel against Jews and infidels. "Quick, quick, father Adam," he would have said, "leave your children, and say mass directly; I believe in it, and shall attend it constantly every day."'

The worthy Marshal is on all occasions a warm advocate for the principles of toleration, not more from a sense of its justice and humanity, than with a view to sound policy. His good sense and good nature equally revolt against every kind of persecution, of which he distinctly perceives the natural tendency

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dency to defeat itself, and to perpetuate the supposed mischiefs which it most earnestly labours to prevent. In this case, not only does "increase of appetite grow by what it feeds on," but the food is multiplied in proportion as it is devoured.

The short biographical sketch of the Count *de Bonneval* is very spirited, but is followed by a few particulars written by the Count himself with which we were more amused. We need hardly state that he was a subject of France by birth, and of Austria by a long service in her armies: or that he engaged in disputes with leading men in the two governments, which made it necessary for him to take refuge in Turkey. Here he was vehemently reclaimed by both his Courts, and was liable to be punished by either as a deserter. The Grand Signior could no longer resist the menaces of Austria; and the order for *Bonneval*'s arrest was on the point of arriving at Serai in Dalmatia, where he had taken refuge, when he resolved to declare himself a Turk:

'At Serai he had met a Turk whom he had formerly known at Milan in the service of a lady, his relation. This domestic was taken in the wars of Hungary, and afterward became a Mohammedan. The Count *de Bonneval* had him near his person, and inquired of him whether he knew at Serai any good Mussulman, who was capable of keeping a secret. He said yes:—"Go and seek for that man, and bring him hither."—He then shut himself up in a chamber with these two men, and gave orders to the one who was in his service* to ask him whom he had brought, whether he knew positively the words which designate the faith of Mohammedans. The question was put, and the answer was yes, that he knew the words;—"tell him to pronounce them, and I will repeat them after him,"—which was immediately done. The Count again ordered these men to keep silence, and accompany him to the Pacha's; all the three went there, and he desired them to declare in the Pacha's presence, how he, the Count *de Bonneval*, was a Mussulman. This declaration being made, the Pacha embraced him, kissed him, and loaded him with a thousand caresses. The order of the Grand Signior for delivering him to the Germans arrived two days afterward, and could not be put in execution.'

As to the embarrassing ceremony of circumcision, it was avoided by the good offices of the same two friends, who testified that all had been regularly done; and who could not be contradicted by the other assessors, in consequence of the large quantities of wine which they were persuaded to drink, under the name of Sherbet. The Count, however, gravely kept his bed for some days.—Though he wore the turban, and outwardly

* It is evident, though not distinctly stated in the narrative, that this domestic acted as an interpreter between the Frenchman and the Turk.

conformed

conformed with great decency to all the Turkish customs, till the time of his death, it is reported that his chief pleasure consisted in privately resuming the habiliments of his country. 'When sure of being seen by nobody, he took the pains to put on shoes and white stockings, which formed a singular contrast with his shorn head and well furnished chin.'

The author's '*Coup d'Œil sur les Jardins*,' is throughout so delightful, that we could transcribe the whole of it with pleasure; and the more so, as it includes judicious criticisms on the most celebrated gardens in this country: but, though it is much too long for insertion, we cannot refrain from copying the exordium:

'I should wish to inspire all the world with my taste for gardens. It seems to me impossible that a bad man should possess it: he indeed is incapable of any taste: but if I, for that reason, esteem the searcher of wild plants, the active conqueror of butterflies, the minute examiner of shells, the sombre lover of minerals, the frozen geometrician, the three lunatics of poetry, music, and painting, the absent author, the abstract thinker, and the discreet chemist; there is no virtue which I do not attribute to him who loves to talk of gardens and to form them. Absorbed by this passion, which is the only one that increases with age, he daily overcomes those which derange the calmness of the soul or the order of society. When he has passed the draw-bridge of the city gate,—the asylum of moral and physical corruption,—to go and work in his lands or enjoy them, his heart rejoices at the sight of nature, and experiences the same sensation as his lungs, on receiving the pure air which refreshes them.'

One of the most remarkable qualities in the writings of the Prince de Ligne is the lively colouring which pervades all his descriptions. It is peculiarly exemplified in his picture of the modern Jews, and in all his details on the state of Warsaw and of Poland, at the period immediately preceding the annihilation of that injured country. We can scarcely forgive him for his paper on the latter subject, on account of its total contempt of the principles of liberty: but when he talks of the decayed nobility of Poland, stalking in half-starved dignity through their vast and dark apartments, surrounded by valets who want liveries, and pages who quarrel for a meal, while Jews direct the reluctant cultivation of the mortgaged domains, with scourges in their hands,—we are transported in imagination to the mournful scene. Many passages, which carry this excellence to the highest pitch, and many others which abound with pithy observations and knowlege of the world, (particularly *la Vie d'un Militaire*) our limits forbid us to cite: but we trust that most of our readers will have recourse to the work itself, in order to ascertain the justness of our panegyric.

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